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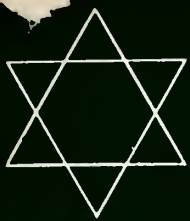
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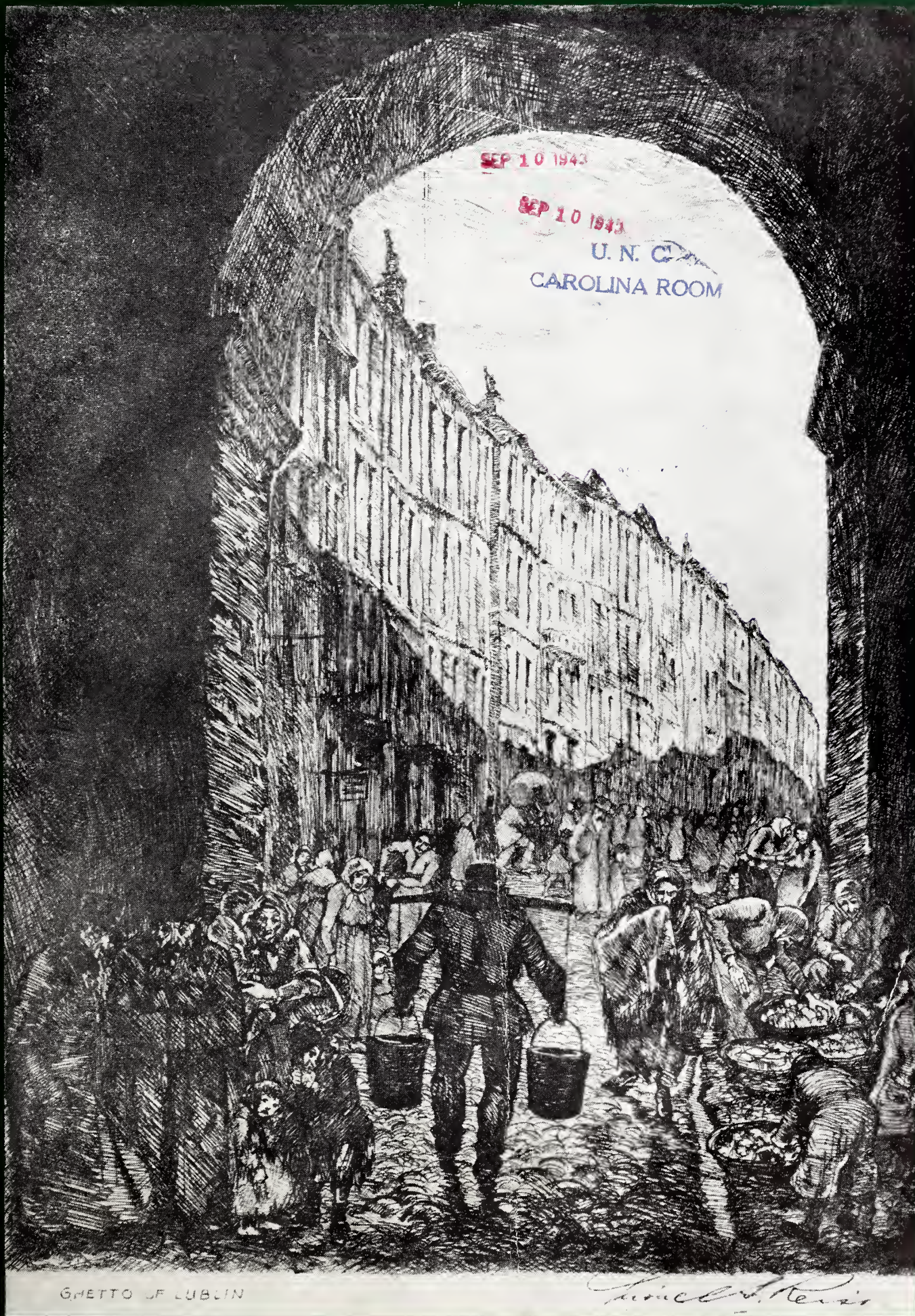
Rosh Hashonah
Tishri 5704

The AMERICAN JEWISH TIMES

לשנה טובה תכתבו



New Year
September 1943



5704

1943



*To Friends, Old and New,
Our Best Wishes for the
Holiday Season*

COATS—SUITS—DRESSES
MILLINERY—ACCESSORIES

MONTALDO'S

Corner Elm and Gaston Streets
GREENSBORO, N. C.

THE SEASON'S GREETINGS

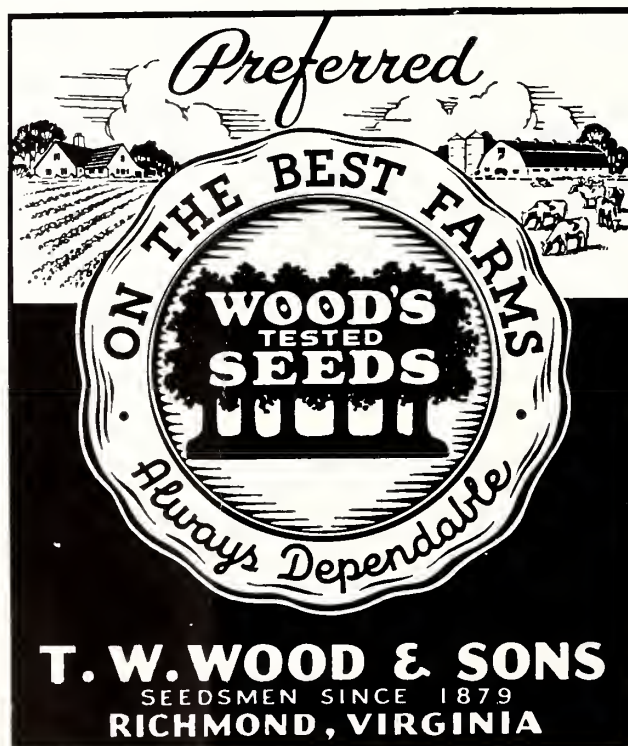
*May the New Year Bring Us
Peace—With Victory*

Marcus & Farber

Baltimore,
Md.

JAY MARCUS

RAY FARBER



The American Jewish Times

VOLUME 9

SEPTEMBER, 1943

NUMBER 1

EDITORIALS

The Year Ahead

We Americans have every right to look to the New Year ahead with renewed faith in the ultimate triumph of right, and hope in the early realization of our desire for peace. Whether victory comes within the year as some of the more intrepid of the publicists have the hardihood to predict, or is delayed yet a while, all true Americans are united on one thought—that mere peace will be but a hollow shell if it is not peace with victory and honor. American Jews, in full sympathy for their sorely-tried brethren in the occupied countries, and now, more than ever, an integral part of the whole, by virtue of their contributions of sons, brothers and husbands (by no means forgetting sisters, daughters and wives), as much as they would like to see an early termination of the world-cataclysm, would not want a peace that was a mockery, and merely presaged a lull in global warfare. We have already sacrificed too much for that.

For the Jews abroad the New Year must still be shrouded in mists of uncertainty and doubt. As long as the conflict goes on, their plight continues a most serious one. If such a thing were possible, they will be made to suffer even more, because they will now have to bear the brunt of vengeance from the defeated. And even though there should be an unexpectedly quick cessation of hostilities, what is still ahead for them has been made to appear none too bright by the indicated attitude of Britain and our own country, and by others in the Western hemisphere where measures are in contemplation that will set up barriers to immigration. The prospects of a velvet-carpeted road to Palestine are not particularly rosy, and plans for colonization in other places have not passed the conversational stage.

It is of course true that this war is not being fought solely for the liberation of the Jews. Yet the question of what will happen to them is bound to be one of the major problems of post-war planning.

It is to be fervently hoped that the New Year will see progress in at least two directions, and that before we again tear off the last page of another calendar, steps will have been taken to alleviate the distress of the Jewish people while the battle still goes on, and that definite and sound plans will be made that will guarantee to Jews wherever they may be the ability to recuperate from their wounds and resume life with hope of surcease from the nightmares that have been their lot for so long.

L'shono Tovo Tekoseyvu!

On the occasion of Rosh Hashonah, the Jewish New Year, THE AMERICAN JEWISH TIMES takes this opportunity of extending best wishes and greetings of the season to its many friends and patrons, and wishes to thank them for the fine cooperation received during the past year. A Happy New Year to All!

Two Important Conferences

As we go to press, preparations are being made for two gatherings of Jews that may well have history-making bearing on the problems of world-Jewry. The first of these chronologically is the American Jewish Conference being held in New York City. Two weeks later the Zionist Organization of America will convene in Columbus, Ohio.

Both of these meetings are national in scope, and will presumably be attended by a representative cross-section of American Jewish life. It is important that this should be so, because the problems that will be discussed at both conventions are so important to the future of Judaism, and so complex in their many ramifications, that hope for satisfactory solution can lie only in frank and open discussion, in which a diversity of viewpoints is recorded.

Both meetings will have to spend some preliminary time on elementary definitions to the end that, figuratively speaking, all will be talking the same language. For it is no secret that all Jews do not think alike on our most important problems. This in itself is nothing of which we need be ashamed. Rather, it has its good points. But it is to be sincerely hoped that when the preliminaries are over, a common ground will have been reached that will enable us to make such representations as may result from these meetings of minds, as a *bona fide* consensus of Jewish opinion.

For example, it is to be presumed that a part of each meeting will be devoted to a discussion of what Jews have a right to expect at the peace table. While there are undoubtedly many schools of thought on this subject, there surely should be a complete accord on fundamentals. There may be honest differences of opinion as to ways and means, but in view of the urgency of the problems under deliberation, the ultimate purposes to be achieved should find a unity of thinking that will transcend every other consideration.

Jewish people throughout the world will be concentrating attention on the deliberations of these two meetings. Those abroad, dire in their distress, will be looking for the bright ray of Hope. Those in this country have the right to expect that their representatives will rise to the heights and unite on a common theme that will be based on Justice and yet be practical of achievement.

All in all, the delegates to both meetings have a grave responsibility, not alone to their fellow-Jews but to the world at large. May divine guidance attend them!

Greetings From Our Advertisers

The firms listed in this issue expressly wish to extend New Year greetings and best wishes to their respective patrons and friends, and wish for them a year of health, happiness and peace. May the coming year see the universal adoption of the American spirit of fair play and good will toward all mankind.

New Year Message To American Jewry

By the President of the
United States

To those of the Jewish faith upon this anniversary of their New Year, I send greetings. At the same time I welcome the opportunity it affords me to express again my admiration of the contribution which this loyal group of our fellow citizens has made to the nation's achievements during the past year on the inexorable march toward victory.



The Credo of an American Zionist

By LOUIS E. LEVINTHAL

Retiring President, Zionist Organization of America

Published by Courtesy of the Z.O.A.

ONLY a few years ago any statement of the Zionist program would inevitably have opened with an exposition of the philosophy of the movement and a discourse on what might be called theoretical Zionism. Then would have followed recapitulation of what had already been achieved by the *chalutzim* in Palestine as proof of the workability of the theories advanced.

Today this method of presentation must be altered. At a time when world events of tremendous significance are shaping the history and destiny of the Jew, when every hour witnesses new dynamic influences affecting the Jewish future, no thinking American Jew will indulge in spinning theories or in quibbling about definitions and historical interpretations. We are confronted with grim realities, with harsh facts, with dreadful catastrophe. The forces that have been let loose in the world are too powerful to be met and overcome by theorizing. This is a day for pragmatic realism. That we still have among us a handful of Jews who, oblivious of immediate, pressing needs, prefer to argue about theories and definitions, makes our problem the more tragic.

We are engaged in a titanic struggle to preserve our civilization and to ensure the establishment of the Four Freedoms for all peoples. Our every thought and our every action should revolve about the task of defeating and obliterating the forces of evil against which we are arrayed in a life and death struggle. We can already see the promise of victory on the horizon, but we dare not permit ourselves to be lulled into a false confidence, nor should we beguile ourselves with the delusion that our effort is yet adequate to meet the challenge. Our mood must remain one of sober earnestness, of grim determination, of undeviating devotion to duty.

We cannot, and we would not if we could, seek to escape this mood, for we know that no important problem can be intelligently discussed today without full understanding of the implications of the struggle now being waged.

To posterity we leave the writing of the pitiful story of our own lack of foresight and our unpreparedness, an unpreparedness which was moral as well as material. The exigencies of the moment compel us now to brush aside the past, and to concentrate on the immediate present—and the future. At last we are awake. We have thrown off lethargy and apathy. We are devoting an increasing measure of energy and devotion to the mighty struggle. We well know that without supreme effort, without unswerving devotion to duty, there may be, as far as we are concerned, no future, no posterity.

The position of the Jewish people in this most epic of all world conflicts is neither new nor unusual. We have been thrust once again into that role which we have been made to play so often—the role of the victim first to suffer most savage attack and last to receive any genuine and effective consideration. The madness which initially manifested itself in the form of anti-Semitism, and as such attracted slight attention and caused little more than perfunctory complaint, soon revealed its true character as it turned against all freedom-loving mankind, which has now been forced to battle against it in self-defense.

Max Nordau, speaking at the Fourth Zionist Congress in 1900, said of the anti-Semitism of that day: "It has spread over the whole globe like a prairie fire, gathering in fierceness in ratio to its size. It desolates one country after another, and threatens the Jews even where they feel safest. It assumes shapes and forms which the most depressing pessimism would not have imagined. All the dead spirits of the Middle Ages have been resurrected and hold their reveille in broad daylight."

Were Nordau with us today, even his impassioned eloquence might falter before the vast ocean of misery which has engulfed millions of our people in Europe. Added to the terrors decreed by the Nazi monsters are the concomitant horrors of starvation and disease, ravages which have taken an awesome toll. Mass murders and wholesale butcheries have become commonplace events in contemporary Jewish history. We must reconcile ourselves to the dreadful fact that by the end of this war the total Jewish population of the world will have been diminished to an extent which we dare not contemplate.

Palestine's Contribution

Piercing the darkness of this picture of misery and death, is the light of hope and faith and courage streaming with increasing intensity from the *Yishuv* in Palestine. Our faltering spirits are revived; our sorrow-laden hearts are eased; our self-confidence as a people is restored. Within a single generation Jewish Palestine has justified the most sanguine expectations of its prophetic founders. As the home of the creative Jewish spirit, as the refuge for homeless wanderers, as a stalwart military bulwark in time of war, Jewish Palestine—even at its present stage—is an impressive reality which all men of vision and good-will must recognize and appreciate.

Most remarkable has been Palestine Jewry's contribution to the war effort of the United Nations. It is a record which has already been written in sweat and blood. It substantiates anew Israel's rightful claim to live the

normal life of a normal people in its ancestral home.

When Wendell Willkie, on his visit to Palestine, issued a warning to the unnamed elements which he said were "sitting on the fence," there could have been no doubt in any one's mind that he was *not* referring to the Jews of Palestine. And when he declared that "those whose contributions are largest



LOUIS E. LEVINTHAL

will receive proportionate benefits from the peace," we are justified in assuming that he had in mind the amazing record of the *Yishuv's* participation in the war effort.

With almost 30,000 men already under arms, and with thousands more ready and willing to enlist in the ranks of a separate Jewish fighting force as soon as it may be formed, the Jews of Palestine have made it clear where they stand in this struggle. There is no fence-sitting for them. It is painful for me, a sincere admirer of the British people and of British ideals of law and justice, to be compelled to record our keen disappointment, our deep chagrin, at the humiliating manner in which the British Government has rejected our sincere and persistent demand for the right to organize a distinct Jewish military force.

We did not have in mind some Arab-Jewish battalions or regiments such as those belatedly offered. These cannot meet the situation. At most they constitute merely a palliative, a stop-gap, but they are a grudging admission of the validity of our demand. When we speak—as we have spoken from the very first day of the war to the present moment—of a Jewish fighting force for Palestine, we mean a military force composed of Jews, of as large a number as wish to serve, free from artificial restrictions, bearing their own insignia and fighting under their own flag in the common interests of Great Britain and the United Nations, wherever the military

high command may deem their presence necessary. It is our sacred responsibility to continue to voice our demands until the British government shall heed the dictates of justice, and permit the people of the *Yishuv* to fight as Jews in defense of their homes and their dear ones.

We are proud of the fact that in spite of the cloak of anonymity which has been thrown over the Palestinian Jewish soldiers and sailors; in spite of all the impediments placed in the path of their self-defense, the leaders of our movement have permitted no obstacle to curtail Jewish Palestine's all-out war effort.

We know that in this war, the home front of agriculture, of industry and of scientific research is no less important than the battle-front. How remarkable have been the achievements of the *Yishuv* on this home front during these crucial war days! Required to provide food supplies for the local population, for the thousands of victims of Nazi oppression who have, as by a miracle, continued steadily to find refuge there, and also for the multitudes of troops stationed in the country, our agricultural settlements have risen nobly to the need of the hour, in spite of the fact that previous sources of import have been cut off.

The contribution of industry is even more startling. This quiet agricultural land, which has been idealized as the home of peaceful rural life, is today the greatest industrial center of the United Nations in the Near East. Tremendously significant also are the scientific researches in the laboratories of the Hebrew University, of the Haifa Institute of Technology, of the Daniel Sieff Institute. New inventions are being introduced; knotty war problems are being solved.

With its agriculture and industry and science mobilized for total war, with its manpower straining at the leash, Jewish Palestine today is, in fact, if not yet in name, one of the United Nations, fighting alongside of the United States, Great Britain, Russia, China, and all the other allies. The *Yishuv*, relatively a mere handful as compared with the mighty powers engaged in this struggle, has set for all of us an example of defiant courage and compact strength which should bolster our own spirits and fortify our own resolve in the difficult days still ahead.

A Call for Boldness

Surveying the world panorama, the Jewish picture and the Palestine scene, only he who is blind can fail to recognize that we are living in a totally new world—one in which the old slogans, the old methods, are rapidly losing their effectiveness. These are times which call for a new approach, for

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WITH MALICE TOWARD NONE

FOREWORD

Religion's credentials were never more cogent because they were never more violently challenged or more desperately needed than they are today.

Protestant, Catholic and Jew cannot but feel that each has a deep stake in the other's plight because their common foe would destroy every altar which spurns the deification of Fuehrer, Emperor or State. Likewise the spiritual resources of all the great religious traditions of Jew, Catholic and Protestant will have to be summoned for the building of a postwar world that shall endure.

In the face of a commonality of peril and of opportunity each of the three religious traditions might be expected to so indoctrinate its youth as to avoid the formation of prejudicial attitudes and unfriendly impressions regarding the neighbor relations. In ordinary times this would be a proper charge upon men of goodwill. In these times it is an imperative.

Religious textbooks, because they reach children of susceptible ages, have been a widespread source of prejudice infection. Therefore the task of disinfection must needs begin with the textbook field.

Dr. Bernard Heller, who is the consultant of the Synagogue Council Textbook Commission, has in this brief statement conveyed a helpful, thoughtful summary of what has thus far been attempted by official Protestant, Catholic and Jewish religious bodies, to examine their own premises respectively. Dr. Heller's approach is friendly without being saccharine, and forthright without being sour. It enables those who are interested in the subject, to catch a glimpse of the progress which has been made thus far, in order to better evaluate the further needs.

Only a slow beginning has been made. The significance of whatever has been done lies in the direction more than in the speed. The direction is a new one, to undo the damage of ages when Religion whose highest aim for mankind is oneness, became unfortunately, all too often, a source of hostility between man and man.

ISRAEL GOLDSTEIN

President Synagogue Council
of America

I

THE efforts on the part of Protestants, Catholics and Jews to remove from their religious textbooks all statements and characterizations that are derogatory of other faiths represents a forward step in the movement to cultivate good will and amity among diverse racial and religious groups.

It is now little more than a decade since efforts in that direction were initiated. Ten years of activity justifies a survey of what has been accomplished and also a consideration of the tasks which must yet be tackled.

The Catholics have recently published five primary and elementary grade readers. They are known as the "Faith

By DR. BERNARD HELLER

The beginning of a New Year seems an appropriate time to report progress in the important matter of the elimination of racial prejudices. The following article, with its foreword by Rabbi Israel Goldstein, tells of the beginnings that are being made in eradicating prejudice from the formative minds of children through the editing of religious textbooks used by the various faiths. It should give heart to all Jews.—THE EDITOR.

and Freedom Series." The titles of the books are: (1) This Is Our Home, (2) This Is Our Family, (3) These Are Our Friends, (4) These Are Our Neighbors, (5) This Is Our Town.

Other books which will deal specifically with the religious foundations of America rather than with civic ideals are in preparation. The above readers are the fruits of the work of the Catholic Commission of American Citizenship, which, it is interesting to note, includes non-Catholics as well as Catholics. This Commission came into existence in 1939 when the Catholic hierarchy delegated the Catholic University of America to organize a group for the purpose of devising and instituting a comprehensive program of education for citizenship, based on Christian principles, to be used in Catholic schools. The Commission has already

to its credit achievements, as is evidenced by the "Faith and Freedom Series," and promises to be even more fruitful in the future.

The make-up of these books vies with the best that has been published. They are attractively bound, replete with colored illustrations and printed in fine type. The books aim to acquaint children with the facts of their home, their town, their family, etc. They are singular not in their endeavor to acquaint the child with proper information about their environment and associates but in their striving to foster within them a mood of reverence for the principles and practices of their faith, without resorting to any disparagement of any other faith.

Jesus, as to be expected, assumes a central and dominating position. His character and personality is portrayed

in such a way that the children feel his tenderness, goodness, and of course he is acclaimed as divine, the Son of God. Various stories of his life are narrated. The books remain silent, however, about the Crucifixion. Young readers are spared the account of the last days of Jesus, when their minds are most impressionable and susceptible to develop dispositions to hate.

A careful reading of the series will disclose that except for the fifth reader the books tend to gloss over the presence of non-Catholics. This is probably because they are intended for use in parochial schools, and therefore for children who have little contact with non-Catholics; or, having such contacts are only slightly aware of religious differences. The friendliness to neighbors suggested in these volumes, and encouraged by them, may, it is hoped, carry over to non-Catholics. Yet one wonders whether more positive efforts in this direction would not be helpful and could not be introduced without basic change in the nature of this series.

The elimination of the Crucifixion story from the textbooks is obviously an important step forward in the development of religious tolerance among Catholic school children. The anti-Jewish elements in the story, as contained in older textbooks, are eliminated; the story of the death of Jesus does not become, at least in this series, a means to foster hatreds in the world. Is it too much to ask, at this moment, that the writers and editors of such works go a step further, and try to immunize the young readers against the concept of the Jews as Christ-killers, a concept which they will readily find current in the street and the marketplace as they grow older? Cannot the series be developed so as to show that the death of Christ was not the sin of any group of people, and least of all the Jews, to whose tradition Jesus belonged?

In other words, cannot the doctrine which the Pope enunciated in the philosophical conception that "spiritually we are all Semites," be translated into language which even a child will understand? If it be true, as is generally held, that Catholic doctrine imputes the death of Jesus to everyone, because Jesus, according to the Catholic faith, died to obtain forgiveness for all men, should not this fact be emphasized for the child? If the Catholic Church accepts the belief that Jesus asked, and obtained, forgiveness even for his persecutors, should not the child be instructed that to hate anyone, on the ground that his ancestors participated in the Crucifixion, would itself be a denial of Christ?

While the Jewish reader asks himself these questions, he cannot but admire the great skill, the mastery of pedagogics, and the laudable spirit, with which this series of books is produced. With an insight into the child's mind, unsurpassed by the writers of textbooks in any field, the editors and



The Statue of Religious Liberty

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A Torah in a Flying Fortress

By FERDINAND M. ISSERMAN

IN a war of lightning speed, for which the American temperament is especially suited, anything can happen. Yet sometimes I have to remind myself that taking a Torah, ancient scrolls of the law, in a Flying Fortress to a frontline air base in North Africa wasn't just a dream. I shall never forget the thrill seeing the Torah resting in a mail sack in the

This vivid account of the first time that a Torah was flown in a Flying Fortress was written by Dr. Isserman who made the historic flight recently. Dr. Isserman, rabbi of Temple Israel, St. Louis, Missouri, is on leave as a special representative of the American Red Cross in North Africa.—THE EDITOR.

"I can leave this evening," I said, "if you could have me back here by 5 o'clock tomorrow afternoon."

"I am leaving in a B-17 from the airport at 7 o'clock," Chaplain Davidson said. "Meet me there. I shall bring you back in the Fortress or in some other plane in time for your appointment tomorrow evening."

I went to the Red Cross Club, took a 300-year-old Torah that had been loaned to the United States Army for the duration by a Jewish family in North Africa, and placed it in the mail sack which exactly fits the case which I had made for it, took the Jewish chaplains' flag which had been issued to me by the U. S. Army for my use at Jewish services, and soon found myself in a Flying Fortress on my way to an air base.

I set the scrolls down upon one of the barrels of doughnut flour which the Red Cross was sending to the same base. We arrived the latter part of the evening, and the chaplain arranged the service for the following afternoon at 2 o'clock. We decided that the service would be interdenominational in nature, along the lines of the fine fellowship developed by Jewish and Christian clergy in America, so uniquely American and so expressive of its finest traditions.

The chaplain showed that he could work with lightning speed. He telephoned a number of units; received

assurances from the officers that announcements would be made at breakfast the next morning; communicated with various chaplains under his command and secured their cooperation; cleared with the Red Cross to make certain that the Salle des Fetes used as the Red Cross club would be available; arranged with his own clerks to mimeograph a large poster which would be put up in time for the noon mess; contacted Sgt. Flanagan, a musician, who agreed to play two violin solos; and contacted Capt. Sechrest who was happy to play a number of piano selections.

The next afternoon the altar was set up in the Red Cross Club, where Protestants and Catholics also hold services.

In the center stood the scrolls which had been flown over in the Flying Fortress.

The regular altar cover was draped about it, with the chaplain's crucifix in the middle. Chaplain Davidson's flag, a blue field with a white cross, was hung on the left. My Jewish chaplain's flag, a field of blue and the ten commandments, and the shield of David in white was at the right.

Sergeant Flanagan played the opening prelude. The congregation sang "America." Chaplain Davidson's prayer was followed by Captain Sechrest's piano solo. I then read from the scrolls

in Hebrew, and Chaplain Davidson did the translation in English.

Another one of the base chaplains, Chaplain Morford, read selections from the New Testament: "And thou shalt love the Lord thy God, with all thy heart, with all thy soul, and with all thy might," which was a quotation of the identical portion read by Chaplain Davidson and myself from the Torah. A hymn was sung, and my sermon treated with the basic unity of races, nations and religions. The benediction was given by myself in Hebrew and by Chaplain Davidson in English.

In the course of my sermon to these pilots and their co-workers, I said:

"This is the first time in history that a Torah has been flown in a Flying Fortress that it might be used in a religious service. At first it seemed strange to have these sacred scrolls in this most modern fighting plane. It seemed strange that the law of justice and of love should be placed in this dreadnaught of the air which went on missions of destruction and desolation.

"But I have changed my mind. You men who fly over the territory of Axis nations are in a sense not bringing desolation and destruction. The bombs you unload are striking shackles from the hands and feet of the enslaved peoples of Europe. In a true sense, you are not bringing death and desolation, but liberty and justice. You destroy the prison house that men might be free. Whenever you go on such errands, you are carrying out the goals of liberty and justice—the kernel of the teaching of the Torah.

"A Torah in a Flying Fortress—the law of Justice and of Love in the bomb bay of a war plane—not a contradiction nor a clash. Under the guidance of allied aviators, the flying forts are bringing Justice and Liberty and are obeying that commandment of the Torah inscribed years ago on the Liberty Bell: "Proclaim ye liberty throughout the land and unto the inhabitants thereof."

Among the 75 soldiers who attended this service, there was Lieut. Jonas Weiss, one of the best golfers in St. Louis, and the club champion of the Westwood Country Club, of which I am a member.

To be in time at my base, I was flown back in a P-38 fighter. With the parachute, I could scarcely squeeze myself into the narrow compartment. In a few minutes the propellers were spinning and off we were over mountain peaks and blue harbors to arrive at my destination in amazingly fast time.

There was no room for the Torah in a P-38. The next day, Chaplain Davidson brought it back in a Flying Fortress, and now it functions again in the interdenominational chapel of a big Red Cross club in the North African theater of war.



FERDINAND M. ISSERMAN

bomb bay of a Flying Fortress of the U. S. Army Air Corps.

To explain:

I was sitting in my office at the North African headquarters of the American Red Cross when a young American Army major walked in. Before I could see his insignia, I noticed that his garrison cap had been crushed and so I knew that he was attached to the Air Corps. On second glance, I saw the silver cross, the chaplain's insignia, on his open shirt collar. It was Chaplain James Davidson, Jr., formerly religious leader of students at Leland Stanford University, and now in charge of chaplains at an air base in North Africa.

After introductions, I learned from the chaplain that he had been ordained by Bishop William Scarlett of St. Louis, Mo., one of my intimate friends.

"Will you do me a favor?" he asked.

"Doing favors for the Army is the business of the Red Cross," I replied.

"At my post," he said, "there are scores of Jewish boys, one of whom has just been awarded the Distinguished Flying Cross for dropping his bomb load after being seriously wounded. I have conducted Jewish services for them, but these boys have not had a service by a rabbi all the months they have been in North Africa. When can you come to our base?"

I consulted my schedule. I had no appointments which could not be cancelled until the following evening at 6:30.

JOIN THE ATTACK ON TOKYO, ...YOURSELF!



Every person in America may not fly over Tokyo, but every one's dollars can help produce the bombing planes that do!

You, you, you, can join the attacks on Tokyo by saving at least 10% of your pay in War Bonds—by joining your company's pay-roll savings plan today or going to your local bank or post office and buying War Savings Bonds—at least 10% of your pay—every pay day.

Remember you can start buying War Bonds by buying War Stamps for as little as 10c and that you get a \$25 War Bond (maturity value) for only \$18.75.

U. S. Treasury Department

Not a Moment Too Soon

By JUDGE MORRIS ROTHENBERG
Former President, Zionist Organization of America

NO one dares prognosticate with certainty how much longer the war will continue. But that it is moving toward its inexorable conclusion—a decisive victory for the United Nations—of this there can be no doubt.

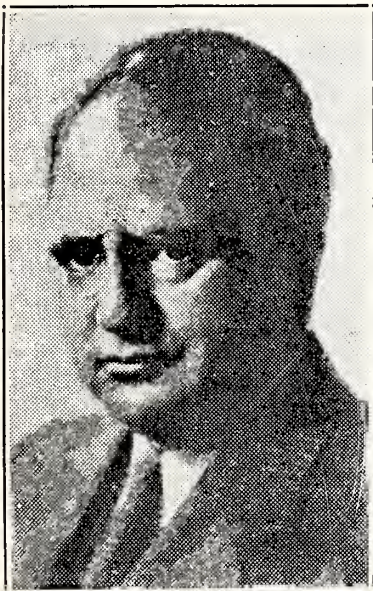
As the war progresses and the plight of European Jewry becomes more aggravated, many may be seized by a sense of futility and helplessness over the inaction of the United Nations with respect to the Jewish tragedy. At times one wonders whether even the peace to come will bring an equitable deal to the Jewish people.

While one can comprehend the feeling of pessimism that has developed among many Jews, I do not think we should give way to pessimism. A mighty battle of life or death is now being waged against the most ruthless enemy of mankind. Unless he is destroyed the whole structure of civilization will collapse in a welter of blood and fire. America together with Britain, Russia and their Allies have pooled all their resources and manpower in the determination to roll back the enemy hordes that have overrun the European continent and parts of Asia and to crush them into unconditional surrender. All other problems confronting the United Nations have of necessity been subordinated to the supreme task of winning the war.

At the same time the leaders of the United Nations have recognized the need of preparedness for peace in time of war and have proceeded to formulate a tentative plan for a post-war order. The International Food Conference that has been convened to discuss the distribution of the world's food supply is but one example of this desire for post-war planning. While the Jewish people as a national entity has not received due recognition in these pre-peace deliberations, I firmly believe that, as was the case in the first world war, a representative delegation of American and World Jewry will be heard at the Peace Table. The convening of the American Jewish Conference which is to elect a permanent representative body of American Jewry which later will cooperate with World Jewry comes therefore not a moment too soon. To be prepared is to be forewarned. The election of such a permanent representative body will bring about the much-needed unification and merging of all forces of American Jewry which heretofore, unfortunately, have been divisive. The converging upon Washington of multiple delegations representing varied interests and segments of American Jewry has not done the Jewish cause any good. There were instances when in one single day three or four separate delegations representing an equal number of Jewish organizations have come to Washington seeking interviews with the Secretary of State or other high government officials. There is an unhealthy phenomenon detrimental to Jewish interests. The American Jewish Conference it is hoped will bring about a

fundamental change in this situation and cause the varied forces in Israel to be united in one authoritative and influential body.

We Zoinists have a particular stake in the American Jewish Conference. We are of course deeply interested in the future status of Jews in all lands in which they have been deprived of rights and have been subjected to per-



MORRIS ROTHENBERG

secution. But we are the special guardians over the rights of the Jewish people with respect to Palestine, which looms as the major solution of the Jewish problem. Therefore, the delegation that will appear at the Peace Conference must properly reflect what I am certain is the will of the majority of American Jewry in the establishment of such conditions as will lead to the recognition of Palestine as the Jewish Commonwealth. The Z. O. A. has joined with Hadassah and the Order Sons of Zion in a united General Zionist ticket unequivocally committed to the Biltmore Platform. The success of the General Zionist ticket will spell assurance that our demands will be rightly and effectively presented. I earnestly urge, therefore, that every recognized Jewish group eligible to participate in the elections will be mindful of this fact in choosing representatives to the American Jewish Conference.

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America's Choice of Women

*Impressions of Some Delegates to the
American Jewish Conference*

By MARTHA NEUMARK

Some fifty women will participate as elected and designated representatives at the American Jewish Conference. Miss Neumark here offers a few high-light impressions on some of the women who have been named, indicating their background and the virtues which they bring to the representative assembly of American Jews.—THE EDITOR.

ATOKEN of the progress registered by Jewish women in the United States since the last war will be the participation of several score women in the American Jewish Conference. While it is natural in a meeting of this kind that all delegates are not the foremost personalities in American Jewish life, it is evident that the women are those who, in the main, have demonstrated their leadership. If these women are not majorized in the Conference, they are likely to bring to it the qualities manifest in their own organizations: patience, skill, moderation. All three virtues will be greatly needed if the American Jewish Conference is not to crash on the personal or organizational rivalries of which some promise has already been given.

Boston, Chicago, Philadelphia, St. Paul and Los Angeles are among the larger cities which are sending women to the New York assembly. New York will, of course, provide the majority. Women delegates will be of two kinds—those elected directly, and those chosen to represent national membership organizations.

Judge Barron is a good example of the elected type. Jennie Loitman Barron, mother of three daughters, is appointed for life, the only full-time woman judge in Massachusetts. Her background is civic and communal, Jewish and general. She is interested in such varied topics as tuberculosis, child welfare problems, crime and legislation. The National Council of Jewish Women, Hadassah and the Women's Division of the American Jewish Congress have all had the benefit of her leadership. It was through the latter that she was designated as one of the women who will map the post-war blueprint for the Jewish world at the forthcoming assembly. She speaks well and knows whereof she speaks. A former Assistant Attorney General of Massachusetts as well as the Massachusetts delegate of the National League of Women Voters to the Conference on Peace in Washington, she may be counted upon to know her parliamentary law and also the intricacies of public resolutions. If a woman were to be named a vice-chairman of the Conference, Judge Barron would be a creditable choice.

The Midwest offers another outstanding type, a woman not heard of often beyond the confines of Chicago for the time being. She is president of the Chicago Women's Division of the American Jewish Congress—Mrs. Robert L. Aronson. Russian-born, she too is a lawyer. Her interest in Jewish life is not new-born. Young Judea long had her interest. She became a national vice-president of that youth

group. Well equipped with a Jewish background, she has been equally helpful to Hadassah and the League for Labor Palestine. Chicago elected four other women, Mrs. Harry Berkman and Pearl Franklin, both long active in Hadassah, Mrs. Felix Levy and Mrs. Ethel Osri. Mrs. Levy has no need to rely on the fame of her scholarly husband. A gifted speaker, with a fine knowledge of Jewish problems, she is one of the outstanding women in American Jewry. Her presence on a resolutions committee will assure it of poise and stability.

In commenting on over two score women or almost ten per cent of the entire membership of the Conference, it is not possible to provide a biographical sketch for each. The largest number of women from any single area was elected in Brooklyn, although there was some dispute as to whether all of those elected were actually residents of that borough, which has the largest Jewish population of any similar area in the world. Miriam Freund, Mrs. Israel Goldstein, Mrs. Joseph Horowitz, Mrs. Abraham Shapiro, Mrs. Benjamin Spitzer, Marie Syrkin and Ruth Warters are the representatives selected by Brooklyn. They offer a good cross-section of the various currents of Jewish life. As the most brilliant I would nominate Marie Syrkin, who is a school teacher by vocation, a poetess by avocation, and a vehement advocate of all that is liberal in Jewish life. She is one of the editors of *The Jewish Frontier* and was put forward by the labor Zionist group with which she is identified. Married to one of the finest Jewish poets, Marie Syrkin, daughter of one of the great Zionist leaders of a past generation, may be relied upon not to permit any committee of which she is a part to become too stodgy. Her temperament is impatient with temporizing.

Although not of Brooklyn, Mrs. Israel Goldstein is likely to become one of its favored delegates. It is unfortunate that biographies include the facts of marital life, since Mrs. Goldstein needs no link to her famous husband to justify her election. She was for long years one of the leaders of Hadassah, but has more recently given of her enthusiasm and energy to the labor Zionist cause. Mother of two grown children, she has been contributing her time and energy to Jewish public service. That has not taken away from the duties she must perform as the wife of one of New York's most influential and busiest rabbis, Dr. Israel Goldstein. The Goldsteins will be one of the few husband and wife combinations at the American Jewish Conference. Both will be found on

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the liberal side. Another husband-and-wife combination will be that of Dr. and Mrs. Stephen S. Wise. The purpose of this brief survey has not been to give accounts of the personalities known to the news every day, such as Mrs. Stephen S. Wise, head of the Women's Division of the American Jewish Congress. All her friends are delighted to see that she has recovered from her recent severe illness and she may be expected to be the vigorous floor leader of one of the largest women's groups in the Conference.

The Type of Woman

The Bronx will have three elected women delegates and Nassau County two. Miss Bertha Schwartz, one of the three Bronx delegates, was for ten years Assistant Attorney General of New York State, losing the post only recently when administrations changed. Virtually every civic and Jewish activity in the Bronx has had her participation. But in describing her, I am only offering a type—for virtually all the women who will participate in the Conference have almost



REBECCA

equally broad backgrounds. She has a brother serving as Captain in the Army Medical Corps overseas. She also is identified with the Women's Division of the American Jewish Congress. One of the Nassau delegates, Mrs. Mortimer Kroll, is an especially interesting person, considering the fact that her husband is one of the city editors of the *New York Times*. Her Jewish views would undoubtedly shock the publisher of that newspaper. It is inevitable that national leaders should be designated by the membership organization. No group is better equipped to deal with the problems that will confront the Conference than the quartet named by Hadassah, consisting of its president, Mrs. Tamar de Sola Pool, Mrs. Rose Halprin, Miss Rose Jacobs and Mrs. A. P. Schoolman. Mrs. Pool has had long and fruitful experience in Jewish life. She knows Europe and Palestine as well as America. Able to express herself fluently, she makes friends by virtue of her moderate views. Considering the fact that tem-

(Please Turn to Page 12)

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Greensboro Jottings

Community activities have centered around soldier entertainment most of the summer, with weekly affairs in the Temple recreation room, in charge of Mr. Edward Kapnick, the JWB-USO representative, assisted by various committees of the Temple organization. On a number of occasions, a band from B.T.C. No. 10 furnished dance music, while the refreshment committee provided ample food of various types. Guests were men from BTC and surrounding camps. Local girls and also those from High Point and other visitors helped to entertain the men.

With Rabbi and Mrs. Rypins out of town for several weeks, services were conducted by various members of the community. S. J. Stern had charge of services on two occasions, while Walter Bernstein, assisted by Chester Brown, conducted the service on Friday, August 13th.

Plans for all organization activity to be resumed in September are under way. With Council-Sisterhood having had their last meeting in May, and the newly formed Hadassah having had a meeting in July, a full program of plans is being worked on.

Pfc. Chester A. Brown, Jr., spent several days with his parents, Mr. and Mrs. Chester A. Brown of Greensboro, on furlough from Lowery Field, Denver, Colorado, where he is stationed with the Army Air Corps. His twin brother, Corporal Alan M. Brown, is in England, also with the Army Air Corps.

First Lt. Robert C. Lewin's promotion from second lieutenant was made known to his parents, Mr. and Mrs. Irving Lewin, of 309 Sunset Drive, Irving Park, Greensboro, N. C. Lieutenant Lewin is serving with a tank destroyer outfit in North Africa. He formerly was with the field artillery, having been graduated from Fort Sill, Okla., O. C. S. in July, 1942. He entered the army in January, 1942, and shipped overseas last October.

Greensboro, N. C.—Miss Terry Shapiro, daughter of Mr. and Mrs. Morris Shapiro, of Manhattan Beach, N. Y., was married to Pvt. Joseph Nussdorf, son of Mr. and Mrs. Ben Nussdorf of Brooklyn, N. Y., in a ceremony at Temple Emanuel on Saturday evening, August 14th. Pvt. Nussdorf is stationed at Basic Training Center No. 10, and the couple will make their home in Greensboro for the time he is here. The ceremony was performed by Rabbi Eugene Miholey of High Point, and Mrs. Charles Banks was wedding musician. The bride had as her maid of honor, her sister, Miss Louise Shapiro, and was accompanied to the altar by her parents. Pvt. Nussdorf had as his best man, Pvt. Stanley Kessler, and was also accompanied by his parents. After the wedding ceremony, the bride and bridegroom received with their parents at a private informal reception, after which time the entire party joined the festivities in the soldiers' lounge, which was open to all men

at BTC. The Jewish Welfare Board of the USO and committees of the Temple assisted with the arrangements.

SPEECH ON AN ISLAND

I. Bermuda

There are some things that people must believe in. It is simple faith which needs no proof. It is goodness, honesty and justice. You cannot deprive a people of that faith though artifice and false argument pound against walls enclosing brain and enter the mind's threshold.

Justice once rendered, righteously, upon a people—think what furor would rock the world if those arbiters then flatly said:

all this was lies, trickery and meaningless—

all this must be reversed?

Justice is a strange mistress. She will tell

you that one small injustice invalidates the

common good. What then if that injustice

is great—if that injustice is patent and unwarranted?

For Justice, in the main, is governed by opinion.

The world will have what it will have, and baseness cannot prevail against goodness, nor falsity against honesty. Man's inalienable rights, his word, his self-respect can only be maintained while the people of the world, or any part of it, cherish and nurture this belief and simple faith.

Good works and base action when they are past live on as images in the present. It is more than memory. Men in the tomorrow do not forget the past because action is geared to the future. Injustice does not provoke reconstruction rather rebellion. Will these arbiters see this light of justice?

If this means little to them now, remember. It will return to mean more when the present has become past.

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McGregor in Tel Aviv

By ROBERT LEWIS

How the Jews of Palestine are helping to care for the recreational needs of American soldiers stationed in Eretz Israel by cooperating with the American Red Cross Service Club in Tel Aviv is told in this exclusive report by Mr. Lewis, just received from Palestine.—THE EDITOR.

THE American Red Cross does not solicit contributions from citizens of foreign countries, but nonetheless donations continue to come for the Red Cross club in Tel Aviv, Palestine. They come from residents of that country, who have taken the Yanks into their hearts.

It would appear that the entire Middle East has been waiting to do something for the American soldiers. The Red Cross Club in Tel Aviv, modern city of Palestine, has given them their

club here," one of them responded.

There were tears in Isidore Soffer's eyes as he watched the Americans gather up their luggage, and his hand went protectingly to his breast pocket. In that pocket were his most prized possessions—the snapshots of his two sons now serving in the Armed Forces of the United States.

Like hundreds of others, Isidore Soffer hastened to offer his services to the American Red Cross when the city gained in popularity as a leave center among the Americans who yearned for green grass, trees and invigorating sea air after long months of service in the desert.

When the Red Cross Club opened on March 7, Isidore Soffer became the day elevator man, and though he is old and used to the comforts of peacetime Vienna, never has he been more proud of a job.

"Every American boy I see reminds me of my sons, Manfred and Eric," Isidore Soffer said.

"Manfred is a sergeant in the Army Air Forces, and Eric a corporal in the Artillery. They make me proud, and when the American Red Cross came to Tel Aviv to open this fine club, I was so happy that my services could be used.

"It makes me feel that I really am helping the country of my two sons."

Isidore Soffer's snapshots of his sons bear the inscription in broad American handwriting, "To the best father in the world," and a letter from Chaplain Bertram Klausner (former director of the B'nai B'rith Hillel Foundation at the University of Alabama, who is now in England with the AEF), written from Camp Forrest, Tennessee, when Eric was training there bears out Isidore Soffer's pride in his sons.

"I want to congratulate you upon the fine son you have raised," the Chaplain wrote. "He is a model soldier and does honor to the uniform of the United States."

So, the memories of the horror of an Axis concentration camp and the death of his wife are not so heart-breaking for Isidore Soffer these days. At the Red Cross Club he is doing his bit, and the stoop of fatigue and hopelessness are gradually leaving his shoulders.

Daily to Red Cross Field Director McGregor come the citizens of Palestinian communities with offers of help.

"Fact is, we get so many volunteers that it has become quite a problem," he said. "The people here just won't take 'No' for an answer, so even if there is nothing for them to do for the moment, we do our best to find some odd job for them. Take the case of Mrs. Lobe . . ."

Mrs. Lobe is better known in the theatrical circles of Europe as Friedel Lebenstein. During the days before

(Please Turn to Page 24)



opportunity. This volunteer help has come from individuals, many of them refugees from Nazi terror, and much of it comes from such organizations as B'nai B'rith.

Many of the cash gifts are made anonymously. Others are by men like Ernest Gutman, former Austrian consul, whose father and mother were burned to death in Vienna. Rob McGregor, organizer of the club and in charge of Red Cross Service to the Armed Forces in the area, has a file full of such instances.

With the organization of tours to Jerusalem from Tel Aviv, the Red Cross sought a means of finding accommodations in Jerusalem for the servicemen. This problem was solved when Gad Frumkin, president of B'nai B'rith in Palestine, offered the use of his organization's home there to all visiting American servicemen, who are also invited into the homes of the members.

American soldiers visiting the Tel Aviv Red Cross Club frequently are hailed by the elevator man with such a greeting as:

"Hello, Yankees, and God bless the United States!"

One group of Americans, fresh from the Libyan desert after months of bombing missions against the Axis, good-naturedly slapped the elevator man on the shoulders.

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AMERICA'S CHOICE OF WOMEN

(Continued from Page 9)

pers may become frayed during the hot summer days of the Conference, it will be helpful to have a woman who keeps her balance as well as does Mrs. Pool. The fact that she is a member of the American Jewish Committee is another indication that she will be helpful in reconciling views on controversial issues. Mrs. Haiprin and Miss Jacobs are both former presidents of Hadassah. Both have had long years of experience in administrative work. Both have spent many years in Palestine. By many Miss Jacobs is regarded as "the elder stateswoman." Her council is widely accepted by those who appreciate experience tempered by conviction. The high regard in which she is held by non-Zionists as well as Zionists was shown when, at the last meeting of the Jewish Agency Council, she was named non-Zionist member of the Jewish Agency Executive, although everyone recognized that she was not shedding one iota of her Zionist principles thereby. Mrs. A. P. Schoolman is chairman of Hadassah's Palestine committee. Like the majority of Hadassah leaders, these four are conscientious. When they are assigned a problem, they study it before arriving at conclusions. They make no decisions on the basis of personal preconceptions or headline advantages. They will constitute a bulwark for sound action on the part of the Conference.

Mrs. Sammel Goldstein, president of Mizrahi, is another illustration of the fine type of American Jewish women who will share in the Conference. Service to the Jewish community is not a part-time preoccupation. She is devoted to the cause of rebuilding Palestine in accordance with the Mizrahi principles, based on the traditional concepts of the Torah. The other designated representative of Mizrahi is Mrs. Molly Golub, secretary, wife of an attorney and herself a lawyer. She teaches school and was formerly a member of the Board of Education of the Yeshiva in Flatbush.

The National Women's League of the United Synagogue has named Mrs. Samuel Spiegel, its president, and Mrs. Morris Klein, its recording secretary. Mrs. Spiegel is a prominent social worker who lectures in psychology and English literature. Mrs. Klein, also a social service worker, taught in the Boston public schools for a number of years.

Woman of Modesty

The listing of names is an inadequate way of paying tribute to these women. I has not even mentioned Mrs. Ernest Peiser, elected by Kansas City; Mrs. Arthur Barnett, named by San Francisco; Mrs. Judith Epstein, elected in New York; Mrs. Joseph Ehrlich of Detroit; Mrs. Bertha Sieroty of Los Angeles; Mrs. Louis E.

Levinthal, or Mrs. Rose Bender of Philadelphia, and many others. Indicative of the spirit of these women is a story that comes to me about Mrs. Ehrlich of Detroit. One of the most conscientious women in the nation, who has served her community modestly and greatly during many years, Mrs. Ehrlich offered to yield her place to Mr. Fred Butzel, perhaps the leading citizen of Detroit, who, by the vagaries of the elections, did not happen to be elected. Mrs. Ehrlich did not realize that her election was as greatly needed by Detroit to conserve its sense of self-respect as would have been the election of Mr. Butzel. But that modesty is typical. On the West Coast, Mrs. Bertha Sieroty is another illustration that the East has no monopoly on wisdom, tact or experience. The head of the big gifts section of the women's division of the Jewish Welfare Fund of Los Angeles, and one of its most generous spirits, Mrs. Sieroty has naive approach to Jewish problems. She is conscious of the pitfalls and the difficulties. She may be relied upon to give her support to affirmative courses of action.

These, then, are some of the women America has chosen. They will not be a feminine bloc, because they represent many interests and many points of view. But it is safe to say that, person for person, they constitute greater strength for the American Jewish Conference than an equal number of men from the very same communities. They are women who, in the main, have balance, perspective and a sense of responsibility. If any one wants to cast doubt on the representative character of the American Jewish Conference, he had better inquire into the composition of the women's section first.

Pure silver is now being used in making special war-time "tin cans"—16 cents worth of silver solders 1,000 No. 2 cans.—*Nation's Business*.

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Jewish National Fund Cables \$500,000 to Palestine

New York.—\$500,000 was cabled by the Jewish National Fund of America, the official land purchasing agency of the Zionist movement, to Palestine for new land acquisition, Dr. Israel Goldstein, President of the Jewish National Fund of America, announced recently. This represents one of the largest single remittances made in recent years.

\$3,451,006.74 has been remitted by the Fund since October 1, 1942, for the purchase of land to settle refugees and to prepare for the large scale settlement program to give homes to large numbers of Jews at the conclusion of the war. In this total is included the sum of \$1,475,000, representing the pro-

ceeds from the \$2,500,000 Jewish National Fund Loan, and \$1,976,006.74, representing traditional collections and the share of the Jewish National Fund from the proceeds of the United Palestine Appeal.

In announcing the remittance, Dr. Goldstein stated that there has been an increase of over 40% in the income from the traditional sources. It was also announced that the Jewish National Fund has raised over \$1,000,000 from its traditional fund-raising program. This is the first time in the history of the Fund since its inception that it has reached the \$1,000,000 mark.

"It is gratifying to note the increased participation on the part of the large masses of American Jews in the land acquisition program in Palestine. This remittance of \$500,000 which is being cabled to the Head Office of the Fund in Jerusalem is for the purchase of new land. Despite the White Paper policy restricting immi-

gration and land purchase in Palestine, the work for the upbuilding of the Jewish National Home goes on uninterruptedly. New settlements are being established. The 600,000 Jews living in Palestine are determined to prepare for the large scale settlement of millions of Jews at the conclusion of the war. There must be no delay in the acquisition of large areas of land to accelerate this upbuilding program and to prepare for the mass immigration of Jews into Palestine. It is particularly gratifying to announce that for the first time in the history of the Fund we have reached the \$1,000,000 mark in our traditional fund raising program," Dr. Goldstein declared in a message accompanying the remittance to Palestine.

A live sponge four inches high and half an inch in diameter draws about 24 quarts of water through its body daily, straining out minute food organisms.—*Science News Letter*.

B'nai B'rith War Bond Sales Over \$112,000,000

Washington, D. C.—B'nai B'rith topped the \$100,000,000 mark in war bond sales on August 1st with a total of \$112,500,000, enough to pay for an armada of more than 300 Flying Fortresses, as a result of the successful culmination of a 70-day bond drive by the Women's Supreme Council of B'nai B'rith during which time the B'nai B'rith women sold \$13,397,000 worth, making their total since January 1st \$19,450,000, Henry Monsky, president of B'nai B'rith and chairman of its National War Service Committee, announced here recently.

This special campaign, designed to sell enough bonds to pay for 500 pieces of fighting equipment, was directed by Mrs. Benjamin Samuels, of Chicago, national war bond chairman of the B'nai B'rith Women, who recently received a Treasury Department citation.

B'nai B'rith's national total of \$112,500,000 represents bonds and stamps sold through the direct recorded efforts of the 175,000 men, women and young people of B'nai B'rith organized in 1,500 lodges, women's groups and youth chapters in 500 communities.

Of the total amount, the men's lodges sold \$68,000,000 worth and the women's groups accounted for \$40,000,000. Aleph Zadik Aleph, B'nai B'rith youth organization, is credited with sales of \$3,000,000, and the B'nai B'rith Girls with \$1,500,000 worth.

Bond-minded long before Pearl Harbor, B'nai B'rith's war bond sales record reached \$3,000,000 before Pearl Harbor. One year after Pearl Harbor that figure had soared to \$23,000,000. Since December 7, 1942, B'nai B'rith bond sales amounted to \$89,500,000.



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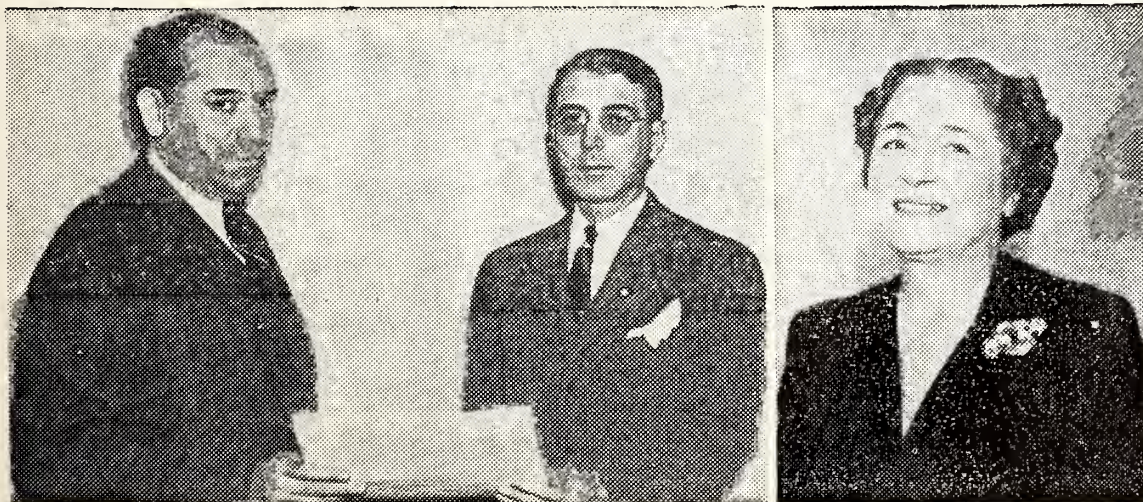
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B'nai B'rith's National Total of War Bond Sales Hits \$112,500,000

Henry Monsky (left), president of B'nai B'rith, who announced that B'nai B'rith war bond sales had reached \$112,500,000, enough to pay for an armada of 300 Flying Fortresses, is shown receiving a Treasury Department citation from a personal representative of Secretary of the Treasury Henry Morgenthau, Jr. To the right is Mrs. Benjamin Samuels, of Chicago, war bond chairman of the Women's Supreme Council of B'nai B'rith, who led the B'nai B'rith women's special 70-day bond drive which resulted in sales of \$13,397,000, and helped put B'nai B'rith over the \$100,000,000 mark.

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The Notorious Mr. Chona*A Portrait of a Fascinating Character*

By LOUIS LIPSKY

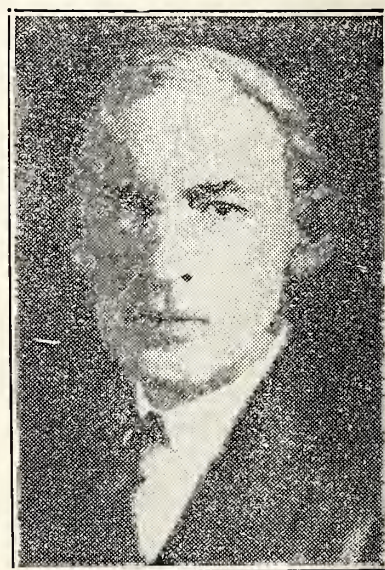
A giant of a man is this "Mr. Chona," intimate of some of the foremost leaders of American Jewry, center of some of the most bizarre tales of "Jewish cafe society." Digging down into the unknown past of this famous gentleman's jester, Mr. Lipsky adds a striking portrait to the gallery of notable American Jewish pictures. Mr. Lipsky, once a dramatic critic of the New York Telegraph and a chronicler of Jewish theatrical life, here returns to the style of writing in which he is unsurpassed.—THE EDITOR.

THE Notorious Mr. Chona is frequently referred to in the Jewish press, but he has never been given a formal introduction in a manner even faintly in accord with his dignity. His wisdom and wisecracks have been quoted, but exotic mystery veils his engaging personality. Many who are acquainted with him are not so sure that they really know him. He has never made a personal appearance in the press. He has never appeared as a speaker on a platform. Mr. Chona is a vagrant, at home only in a community of Jews. He is a Jester who tells the Truth which nobody asks for. He is the Reporter in the Grapevine News Service. He is due for "exposure."

He began in early manhood as a Wanderer seeking world experience. He made his start in Warsaw, where he was born of incredibly poor parents. He does not remember ever having gone to school, and even now reads a Yiddish newspaper with difficulty. His childhood was spent in the streets and alleys of Warsaw. He was an urchin when he joined a strike of Jewish workmen and sat in a jail, unable to find a sponsor to bail him out. He grew into a sturdy lad, aggressive, bold and reckless. He got to be known as Chona the Terrible. He crashed into meetings, elbowing his way to the front. He loitered about the editorial rooms of the Yiddish newspapers, finally becoming an errand boy. Then he was a revolutionist in the ranks of labor and often brow-beat timid writers and dominated the scene in many cafes. Finally Warsaw got too hot for him. He left the home of his father for Canada, where he joined an elder brother, whom he had to disown at once as an exploiter of Jewish labor. After a number of sensational, bizarre adventures (it was even hinted that he was married in Toronto, which he denies), he traveled across the border into the United States and, in leisurely fashion, got to the great metropolis of New York, where he rested his tired, flat feet for a while. Here he cut a swathe of unconventional behavior. He was an unruly spectator at Zionist mass meetings, a vendor of Zionist party newspapers and a kibitzer in cafes. He was no respecter of persons but he had ceased to be the Terrible. He acquired the title of *Der Bewustor*, and began to consider the amenities of speech and social manners. But he got no further than that. He hobnobbed with judges, writers, actors, lawyers, tailors and waiters. He argued with Bundists and Zionists, high and low, and declared that he was no snob. He saw through the veneer of class and could always identify the Person under any and all disguises. He knew human nature. He guessed what it was good

for and what evil it was capable of. He could identify the Charlatan from a distance. Blindfolded, hearing a voice, he could tell whether it was the sound of a good Jew, of a good Zionist, or of a good Socialist. His verdict in such matters was unassailable.

When he was saturated with American experiences, he began a trip back



LOUIS LIPSKY

to the old country. He visited Paris, Berlin, and Vienna. He returned to his birthplace and left a purse with his wondering old father. He meandered over to Palestine and saw the Cholutzim at work. He went to Zionist Congresses in Switzerland. Then he returned to New York, ostensibly for the purpose of arranging his affairs and settling in Zion. Provided with a fund by a circle of admiring friends, who stipulated that he could draw upon the fund only in Tel Aviv and not in New York, he went away—and so he guaranteed—to live out his days in the land of his fathers. He was to become integrated in the Promised Land.

But while he admired the devotion of the Cholutzim and gave generous applause at all meetings where their achievements were described, and listened to the discussion of their grave problems, he felt uncomfortable in a land where everybody, without exception, identified Zionism with hard manual labor. It was not so easy to be an habitue of cafes in such a land. It was embarrassing. It jarred his self-assurance. He found it impossible to kibitz the players in that game. His ideology was confused. So, his wisdom dried up; his wit sickened and refused to function; and he realized that the Galus needed him. Without regret, he left Tel Aviv. It was on the

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eye of war in Europe. He still had his American passport; with difficulty, he returned to New York and once more breathed freely in the freedom of the American Galus. Here he belonged and decided he would remain as long as Hitler would let him. His admiring friends, who had contributed to the fund which was to keep him in Tel Aviv, remonstrated with him. But Mr. Chona had no alternative; he had to repudiate his guarantee.

This, in brief, is the bald outline of Mr. Chona's biography. It would take volumes to do him justice. Nor is the picture completed. Mr. Chona continues to add, day by day, piquant material with which his ultimate biographer will have to deal.

Loyalty is Mr. Chona's best virtue. He is loyal to Jewish labor wherever it rises to the surface; but that does not mean that Mr. Chona's hands were made to work with. He insists that the coming Revolution must provide place for the Intelligentsia, and he regards himself as a member of that class. His eligibility is established by the fact that he lives by his wits. And in view of the fact that every poet is entitled to his Maecenas, why should not Mr. Chona have the right to accept patronage when it is offered as a tribute to talent? He performs the function of a commentator on Jewish affairs. He brightens the corner where he stands with sallies of wit and cynical remarks. He is also loyal to Zionism but he is very strict in the kind of Zionism he prefers. He has a long list of spurious Zionists whom he despises. But when once his loyalty is aroused, he clings to it to the point of self-effacement. His world is divided into two parts. The larger part is the world of Goyim. He has no share in that world. The smaller part is the Jewish world. There's where he belongs. He never mixes the two. He lives in a Galus and does not complain, but wishes it were a little smaller for his own personal convenience. And he is getting along in years. It becomes hard for him to appreciate the largeness even of the Jewish world.

His is a busy life. He is "on the move" day and night. His business is to avoid responsibilities. He does not owe allegiance to kith or kin. His own life is a small bundle of thrifty habits. To see and hear, to understand and appreciate, to analyze and judge what others are doing—and to tell the truth about it—that is his function in this now rather confused world. He has had no hand in making or marring the Galus. He has done a little to help in building Zion, but nothing to brag about. He is the witness, the bystander, the critic, the mocker. His aloofness enables him to tell what is wrong with all that he sees and hears. He is so clairvoyant that he can guess what you are thinking about merely by looking you in the eye. He can tell at a glance whether you are a genuine Zionist, a Bundist with whom a civilized person can live, a Capitalist who is really a Socialist, a Socialist who has the nature of a Capitalist, and he can spot a Yehudi by the cut of his eyebrows.

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(Please Turn to Page 28)

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New Rabbi at Kinston, N. C.**RABBI NORMAN N. SHAPIRO**

Rabbi Norman N. Shapiro, 29, graduate of the Jewish Theological Seminary of America in New York City, has just assumed charge of the pulpit of Congregation Tiphereth Israel at Kinston, N. C., the president, Leo Brody, announced recently. The congregation has been without the services of a rabbi for about nine months.

Rabbi Shapiro was born in Minneapolis, Minn. He received his training in Minneapolis public schools and attended the University of Minnesota, where he obtained his bachelor of science degree in history and political science upon graduation from the college of education.

Prior to this he was graduated from a 10-year course in religion at the Minneapolis Talmud Torah, one of the foremost religious training institutions in the country.

Upon graduation from the University, Rabbi Shapiro left for New York, where he entered the post graduate rabbinical department of the Jewish Theological Seminary of America. While attending the Seminary he occupied pulpits in Torrington, Conn., and Pompton Lakes, N. J. He received his full ordination as Rabbi, Teacher and Preacher in Israel at the recently held graduation ceremonies at the Seminary in New York City.

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She Didn't Like Jews

Conversation Piece on a New York Bus

By J. L. TELLER

WE were two strangers mutely waiting for a bus. The lady, angular, bucktoothed, middle-aged type, turned to me and said:

"New Yorkers sure are an unfriendly people."

"First impressions sure are deceiving, Madam," I observed.

"I'm a Miss," she corrected for the record. Flashing a bucktooth at me, she added: "New Yorkers are grouchy, belligerent, the rudest I've ever seen. I have been waiting at this spot for some half hour and have asked scores of people how to get to Radio City; some just stared at me, without as much as opening their mouth; others, annoyed, testily replied that they did not know themselves how to get there. In Washington, where I've lived for the better part of two years . . ."

"This is the bus, lady. We go in the same direction. You'll get off at 50th Street, walk one block west."

She sat down next to me. With a big, bulging pocketbook on her lap, and a cluster of artificial cherries on her new but nondescript hat, she looked the domestic on her day off. After paying her fare, she settled back into her seat, sighed and launched into what rapidly developed into a monologue.

"I'm glad that's over with. I prefer turnstile-boxes to these hand-registers, any time. As I was saying, Washington, where I come from, is little better than New York. Why, the city just reeks with corruption. All that caviar at the White House, and that man Wallach telling smutty jokes, and Churchill gulping the best scotch for the tax payer's money. What chance have the poor Roosevelt grandchildren in such debauched company? But then, they are Rosenfelds. With Wallach and Rosenfeld—what is this country coming to?"

"Who is Wallach?" I asked.

"Why, you know. That Red Ambassador."

"But he's back in Russia now."

"Back in Russia, my grandmother's spittle! I work in Washington, I ought to know. The blackouts suits them fine, so people can't see the lights burning late at the White House. With all those parties, I don't know when the President ever gets to sleep. And they have the best of everything, while the poor starve. You and I have to submit to rationing, but not Eleanor, oh no, not Eleanor."

The lady peered at me through thick-lensed glasses.

"I ought to know. I work for Senator XYZ . . ."

She mentioned the name of a Senator who has attained notoriety through his subtle, and less than subtle innuendos against the Jews. She became preoccupied with her pocketbook, fumbling with its motley contents and drawing out letters, envelopes, visiting cards.

"That," she said, "should convince you. See this letter, this telegram, these cards. Susie Q., c/o Senator XYZ—that's me. I'm his secretary, senior secretary. Working for him, one learns something. You bet your life Eleanor doesn't like him, nor does he like her and her kind. And he can't stomach caviar either. He has no taste for it, absolutely no taste, thank Providence."

Edging in humbly, like a comma, I interjected:

"Look, this is Central Park. If it's your first visit to New York . . ."

"It is my first, but I've seen plenty. Too many foreigners, too many Jews."

"What's wrong with Jews?"

"By that I see that you don't know the Jews. Last night I walked out for a whiff of fresh air and had barely turned the corner, when some Jewmen began molesting me. I had to rush back to my room as fast as I could. They thought they could buy me for a supper."

"Did they actually accost you and suggest it?"

"I wouldn't give them a chance to. But all night in my sleep I felt their rapacious eyes on me."

"And you're sure they were Jews?"

"Why, of course I'm sure. You can tell them a mile away. I wouldn't be seen sitting near one of them."

She continued:

"Men can't take advantage of me. No sir, not Susie Q. My mom has taught me all the answers. Yes sir, all the answers. I am forty-one years old and have never yet been in trouble, you know the kind of trouble I mean. I love a little fun now and then, and I see no harm in it, provided one knows how to take care of oneself. And leave that to Susie Q. I'm Irish"—here she winked—"real Irish, and my mother taught me how to act in clinches."

We were passing the Fifth Avenue mansions.

"I bet these belong to Jews," she said. "They own everything. And there are so many of them, too. Probably some 130 million . . ."

"How's that?"

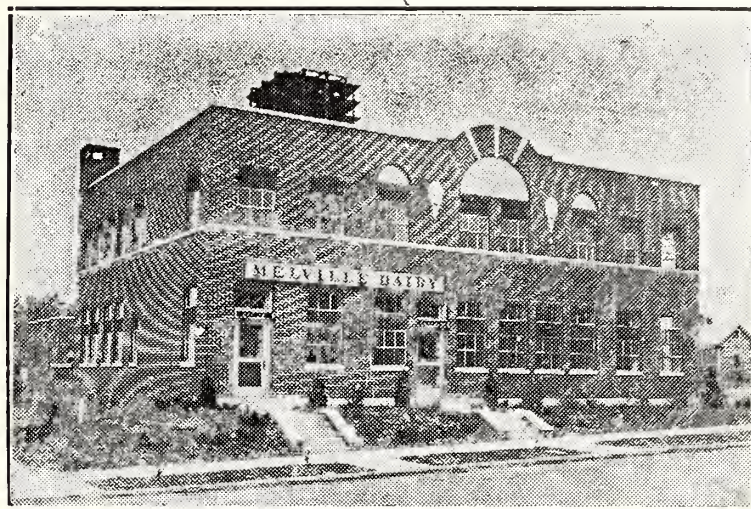
"Some fifty million in Russia alone, twenty million in the United States, and then take England and South America, and you have it—at least 130 million. Why, this country is run by them. Rosenfeld . . ."

I got into the spirit of the game and added names of my own to Susie Q's roster of "Jews."

(Please Turn to Page 22)

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Rabbis in Uniform

*News From Jewish Chaplains on Active Duty as Gathered by
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Activities of the Jewish Welfare Board*

EARLY morning prayers . . . "Mess gear" formation for meals . . . Drilling under an open sky . . . Swimming through burning oil . . . Studying naval terminology, a language all its own . . . Climbing down cargo nets hand over foot.

These are some of the experiences of the seven Jewish chaplains who are attending America's only naval chaplain's school, located on the campus of the College of William and Mary. Eight Jewish naval chaplains have already graduated and have been assigned to duty. Several other rabbis have been endorsed for service in the Navy by the Committee on Army and Navy Religious Activities of the Jewish Welfare Board and will soon begin their training.

Only ten weeks separates a civilian rabbi living a normal, rather sedentary life from a full-fledged naval officer trained to meet any emergencies that may arise in a ship at war. After ten weeks, he receives sealed orders assigning him to a ship or station. As he packs his belongings, wondering where he will find himself next, he remembers some of the experiences which, in such a short space of time, have transformed a civilian Rabbi, occupied with a civilian congregation, to a naval chaplain, talking the Navy language.

The little broomstick in the corner reminds the Chaplain of practice in first aid—a broomstick makes a fine emergency splint. He recalls the first time he crawled down a cargo net, wearing a kapok life jacket. Most satisfying in its accomplishment was the time he had jumped into burning oil from a thirty-foot elevation, arms folded and feet first. He had swum out of the flames by brushing them aside and climbed into a life raft without scorching an eyebrow.

The notebook on his desk was carefully packed away. It contained lectures on pay accounts, naval etiquette and terminology, and many other strange subjects which no civilian rabbi would be expected to know, but which would soon be almost second nature to the Chaplain.

Where would the new Navy chaplain be assigned to? Probably a hospital or Navy training station for his first assignment. In either one, his religious duties would include holding religious services, marriages and funerals, organizing religious instruction, visiting the sick bay and the brig, personal consultations and cooperating with the civilian USO-JWB worker in personal and recreational services to the men and women in the Navy.

The chaplain might also have a number of miscellaneous duties—supervision of ship or station library, correspondence with relatives of personnel, supervision of sightseeing parties, editing the ship or station paper, and assistance with educational, athletic and recreational activities.

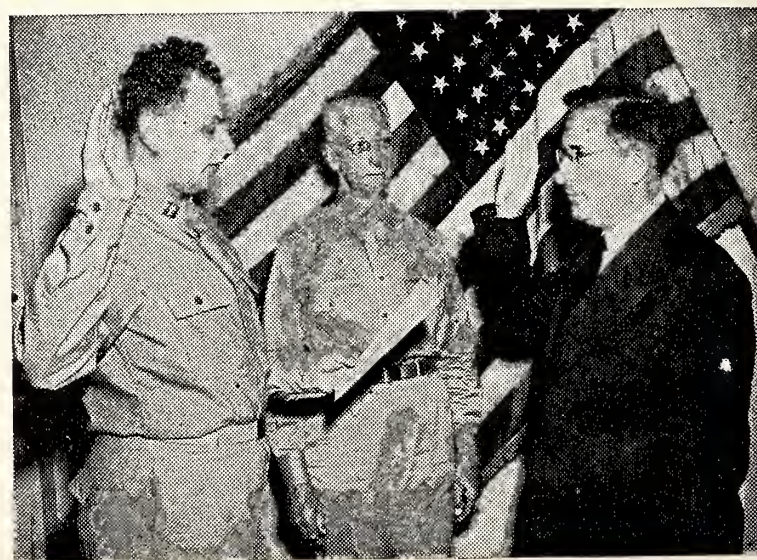
Whatever he would be doing, the chaplain would be carrying out the Navy chaplain's motto:

"To bring men to God and God to men—in the Navy way."

The cemetery at Guadalcanal was recently dedicated in an inter-faith service by Chaplains of all three faiths. Chaplain Jacob Rothschild participated in the impressive service and recited the traditional mourner's prayer. A Jewish soldier, who attended the services, described the scene in a letter home to his folks:

"The cemetery is beautifully kept by some of the natives, and when you see the crosses and Jewish Stars of David

(Please Turn to Page 32)



150th Jewish Chaplain Sworn In

A veteran of the last war, Rabbi Abraham Nowak, of New Rochelle, is sworn in by Captain Herman Zuckerman in the presence of Colonel J. Burt Webster, Chief of Chaplain's Branch, Second Service Command. Rabbi Nowak is the 150th Jewish Chaplain to enter the armed services with the ecclesiastical endorsement of the Committee on Army and Navy Religious Activities of the Jewish Welfare Board.

WITH MALICE TOWARD NONE

(Continued from Page 5)

publishers of these volumes have provided the Catholic boy and girl with works which will help form their minds as American citizens and devotees of democracy. For this achievement, all Americans should be grateful.

II

Great credit must be given some Protestant groups for the progress which they have made in the elimination of prejudicial items from their education material. They envisage the problem with all its implications. They are keenly aware of the impediments which must be overcome if a satisfying goal is to be attained.

Protestant groups have made greater strides for two reasons. One explanation is the fact that the spokesmen of Protestantism were not as disposed to consider the details in the Gospels' biography (or biographies) of Jesus as absolutely infallible. They are more receptive to the researches and critical studies of Biblical scholars. Another explanation for their gratifying accomplishment is the fact that their efforts in this direction go back to 1930. Everett Clinchy in that year wrote an article in the *Christian Century* entitled "The Borderland of Prejudice." The article called attention to the prejudices which are imbedded in Protestant Sunday School textbooks. This article served as a stimulus to the formation of important committees, the aims of which were the removal of all items which tended to strain the relationships between Jews and Christians.

A careful examination of the newly published textbooks and the weekly lesson material will unmistakably reveal evidence of the influence of the philosophy which is espoused and the program which is advocated by the National Conference of Christians and Jews.

The tendencies found in these new educational material will be briefly enumerated.

Firstly, these lessons and textbooks are disposed to stress the Jewishness of Jesus more than was the custom in earlier accounts. They describe the Palestinian environment in which Jesus was born, bred and moved. They dwell on the principles, practices and the institutions which were then current and which developed, sustained and fashioned the religious outlook and habits of the Galilean Preacher.

These lessons and textbooks attempt to reveal to the children the lineage of Christian festivals. They describe, for example, how Easter evolved out of Passover and show that the Last Supper was the Seder when the Jew with his family and friends commemorate the exodus of their ancestors from Egypt. The bread (unleavened) and wine of which Jesus and the disciples partook, were the Matzos and the Four Kosoth which play a major role in the ceremonies of the Passover Eve Home Service. Some of these textbooks, when telling the story how the young Jesus was examined by the elders of the Synagogue and how they were astounded by his knowledge, are prone to identify the event with the Bar Mitzvah, when the thirteen-year-old Jewish lad is deemed to enter manhood and become

fully responsible for his actions. On that occasion the boy is called up in the Synagogue to read out of the Scripture and the Prophets, and to discourse on a pertinent theme.

In some progressive Sunday Schools the teachers take the older children to see a synagogue and have the Rabbi or principal of the school explain to the visitors the meaning and significance of the various objects and symbols. Some teachers have devised projects in getting the pupils to make Torah facsimiles and mezuzahs.

Moreover, in relating the story of the Crucifixion, some of these lessons and textbooks convey to the student the information that Judea was at that time a Roman province and that it was governed by Roman procurators. These procurators had absolute power and ruled Judea with an iron hand. Roman legions were concentrated in all districts, ready to subdue any outbreak of the people who chafed under the yoke of Rome. If the teacher is informed he will even supplement what the lesson and textbook describe with the facts which he has derived from such books as *The Jewish Christian Tragedy* by Professor Conrad Moehlman. He will point out to the child that at that time the High Priest was as much the representative of the Jewish people as Quisling is the authentic spokesman of the Norwegians. The crucifixion will be revealed to the child as the death sentence imposed by the Roman Governor upon an individual who was very popular with the masses and against whom there was suspicion that he was fomenting or may foment rebellion against Caesar and his Palestinian representative. The teacher will particularly stress the fact that the crucifixion was a Roman mode of punishment. He will point to the mocking superscription on the cross, "Jesus of Nazareth, the King of the Jews," *Jesus Nazarenus Rex Judaeorum*. In other words, the Crucifixion is so presented that its responsibility is laid not at the doors of the Jews but of the Romans and their few Jewish henchmen.

Furthermore, some lessons and textbooks, in narrating the story according to the account in the Gospels, go out of their way to urge the children that they must not harbor hostile feelings towards Jews of subsequent and contemporary generations. Some teachers and also textbooks tell the children that the Crucifixion was necessary because of God's desire to redeem man of his original sin. They hint at the corollary of this doctrine which would be from the Christian approach a complete exoneration of the Jews. For if the tragedy at Calvary was pre-destined and intended to counteract man's innate disposition to evil, then whoever participated was an agent in a divinely conceived and directed Drama.

Not in a few textbooks one may find the author instructing Christian children to be cordial and friendly to their Jewish comrades. Various reasons are offered. There is the reason that all human beings are brothers irrespective of what church they attend and what

(Please Turn to Page 26)

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B'nai B'rith War Heroes of 5703

As of September 1, 1943, the service roster of B'nai B'rith included more than 17,000 members of B'nai B'rith, Aleph Zadik Aleph, Hillel Foundations and B'nai B'rith Girls who are wearing their country's uniform and fighting its battles on every front.

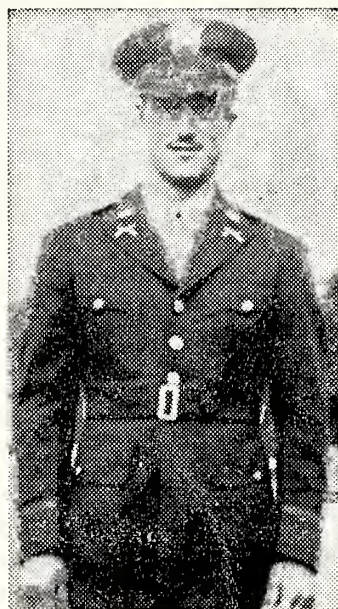
Of this number 77 have been killed, 18 are missing in action and 14 are prisoners of war. The B'nai B'rith men in service have received 61 decorations, including 6 Distinguished Service Crosses, 6 Distinguished Flying Crosses, 11 Air Medals, 7 Army Silver Stars and 4 Navy Silver Stars. The 12 heroes whose photos are here included represent a cross-section drawn from the roster of B'nai B'rith men who have distinguished themselves in our country's service during the year 5703.



Lt. Melvin Coleman



Lt. Harold Radetsky



Lt. Alfred Scharff



Chaplain Alex Goode



Lt. Victor Karpas



Lt. Irving J. Superfine



Capt. George Laven



Private Hyman Epstein



Seaman Richard Lischin



Sgt. Lester Winick



Sgt. Maurice Londer



Lt. Abraham Dreiseszun

Jewish Heroes in Our Armed Services

LT. MAX SILVERSTEIN, 32, of Baltimore, who has been missing in action since the destroyer Sims went down in the battle of the Coral Sea last May, has been awarded the Silver Star in absentia. The Navy Department's citation of Lieutenant Silverstein, sent to his wife, Ruth, stresses the officers' "conspicuous gallantry and intrepidity."

The first Jap bomb to hit the Sims knocked Silverstein unconscious. Recovering, he coolly resumed his duties, "directing the securing of boilers, the jettisoning of topside weights to preserve stability and the preparations for repairs to save the vessel from sinking." The citation concludes with high praise for the lieutenant's "relentless determination and inspiring heroism."

A graduate of Annapolis, Lieutenant Silverstein was a varsity athlete at the Academy. He is the father of a boy, Alan, three years old, and has a brother, Captain Ralph Silverstein, in the Army.

LT. EUGENE J. POLLOCK, 24, of New Orleans, La., is another of the multi-decorated Jewish servicemen. He holds the Distinguished Service Cross, the Air Medal, and five Oak Leaf Clusters.

Attached to a U. S. bomber base in England, Lieutenant Pollock is a Flying Fortress navigator and has been participating in the concentrated Allied assault on the European continent. On a recent raid over Paris, his plane was one of 133 F-4s which devastated the Renault motor works. "We left a whole mass of smoke and burning buildings," Lieutenant Pollock told war correspondents.

In service two years, he joined the Army Air Corps while still in college and received his diploma in uniform. He has a brother, Howard, serving as ensign in the Navy Air Corps. In 1936 and '37, Lieutenant Pollock, while still a high school student, made several trips overseas as a merchant seaman, stopping in Spain, Italy, France, England, Belgium, Holland, Germany and Algeria.

CPL. MURRAY SALKIN, 25, of Baltimore, member of a Ranger battalion, was badly hurt when he stepped on a hidden mine on the Scottish coast. Now back in this country Corporal Salkin, although permanently blinded by the explosion, has been re-employed by his former firm, a Baltimore rubber company, as a salesman.

PVT. PAUL SAPERSTEIN, 26, of Baltimore, Md., who participated in the November invasion of North Africa, has been taken prisoner and is interned in a German camp. A graduate of City College, he also attended Maryland University and was working in the War Department when he joined the Army a year and a half ago.

SGT. ALTON LIPKIN, 29, of Minneapolis, Minn., an infantryman in the recent heavy fighting on Northwest New Guinea, has been awarded the Silver Star for gallantry in action. Sergeant Lipkin was with a squad manning a

machine gun nest in the face of heavy enemy fire. One of the squad, hit by Jap bullets, fell beyond the protection of the small barricade set up by the Americans. Sergeant Lipkin, leaving cover, crawled into the Jap line of fire to rescue the wounded man. Lipkin pulled the soldier to safety, despite the gravest danger to himself, according to the citation.

In one of Sergeant Lipkin's recent letters home he wrote that he had received "minor shrapnel wounds" about his face during another New Guinea battle, but that he returned to the front after one night in a field hospital.

Sergeant Lipkin was a wholesale dress salesman in civilian life. His father, Samuel Lipkin, lives at 1242 Knox Avenue.

LT. LOUIS D. MARKS, U.S.N.R., 23, of Memphis, Tenn., has received the Silver Star for his "alert direction" of a gun crew aboard a merchant vessel attacked and sunk by enemy aircraft somewhere at sea.

The lieutenant's ship was part of a convoy that was subjected to a large-scale aerial attack. The gun crew, supervised by Marks, turned the guns on the enemy planes and opened fire. One enemy torpedo bomber was severely damaged and another went crashing into the sea.

Lieutenant Marks was commanding officer of the United States Navy Armed Guard aboard the merchant ship. The award citation lauds his "conspicuous gallantry and intrepidity" during the attack, and reveals that "by his courageous conduct and unflinching presence of mind, Lieutenant Marks contributed to the aggressive fighting spirit which enabled his crew to maintain timely and effective fire against overwhelming odds and to abandon the stricken vessel without personal injury or loss of life."

Lieutenant Marks has been in the Naval Reserve since 1940. His parents, Mr. and Mrs. David W. Marks, live in Memphis.

TECH. SGT. PHILIP LANGMAN, of St. Paul, Minn., has been awarded the Air Medal for "meritorious achievement while participating in missions against the enemy" as a radio operator in a bomber that brought down many enemy planes during the North African campaign.

Sergeant Langman received the American Legion award when he graduated from Mechanics Arts High School in St. Paul in 1937. He also graduated from Graduate Center Hebrew School in St. Paul with high honors, including a scholarship medal. His father, Jacob Langman, lives in St. Paul.

PFC. JACK SUGARMAN, U.S.M.C., 20, of Media, Pa., has been awarded the Navy Cross for his heroism in the Solomons. Pfc. Sugarman is credited with saving the lives of nine American officers during one battle, and with killing 132 Japanese on Guadalcanal.

Sugarman was overseas for 13 months. At present he is home on

(Please Turn to Page 31)

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She Didn't Like Jews

(Continued from Page 17)

"Sure," I blurted. "Henry A. Wallace, probably a Wallach, a cousin or something of the Red Ambassador."

Susie flushed. "Why, I've never thought of that. By golly, you've got something there."

"Herbert Hoover," I added.

"Oh no, there you're wrong. Not Hoover."

"Yes, Hoover," I persisted. "I know a friend who knows a friend in Washington who was told by a friend of his who is in the know, that . . ."

"Hoover?" she gasped.

"Yep, Hoover."

"Well, what did I tell you?" she retorted after regaining her composure. "You never can tell. They're everywhere, absolutely everywhere."

We were nearing the Fifties.

"Well, here is where you'll be getting off."

"Are you going on?"

"Yes."

"I'll be here another few days. What would you suggest for sightseeing?"

"Bronx Park. Grant's Tomb."

"Oh no. I mean something sordid. I've heard so much about these goings-on in New York. You know, something spicy."

"Well, I really don't know. But are you suggesting that I accompany you?"

"Hm. I'll be here several days, it can be an awful lot of fun."

"Sorry. But I happen to be a Jew. This is where you get off."

She reddened, flabbergasted. We were at Fiftieth.

"I hope you don't misunderstand. I meant the foreigners. There are very good Jews, of course."

She rose in a huff, skipping down the stairs. From the sidewalk, as the bus began to move, she called:

"I'll stay here at least two more days, at the Hotel —. The name is Susie Q. And if you're ever in Washington you'll know where to find me. Remember—Susie Q."

Paging Dr. Freud!

Interracial Commission Is Created in Connecticut

Hartford.—An Interracial Commission comprising ten men and women who will study the problems of racial discrimination in Connecticut has been appointed by Governor Raymond E. Baldwin, it was announced here. The Commission, authorized by the 1943 Legislature, includes three Jews, three Negroes, two Catholics and two Protestants. Jewish members designated by the Governor are Judge Samuel Molitz of the Superior Court, of Bridgeport, appointed for four years; Rabbi Morris Silverman, of Emanuel Synagogue of this city, to serve for three years, and Morris Perlman, of Stamford, for one year.

The body will be called upon to study violations of civil liberties as well as discrimination in job training and job placement. It must report biennially to the Governor the results of its investigations and make recommendations for the removal of injustices.

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THE CREDO OF AN AMERICAN ZIONIST

(Continued from Page 4)

new techniques, for new charts and blueprints. "We must let our minds be bold," Brandeis said in an earlier day, and President Roosevelt again and again calls for "bold vision" in planning and working for the free word of tomorrow. Let us take heed of their admonitions as we approach the problems of Jewish life.

To what extent have American Jews become conscious of this changed state of affairs? As Americans, we are aware of the necessity for a maximum war effort on the part of all our citizens. On the battle front and on the home front American Jews are taking an honorable part in the common struggle. Nor have we Zionists, who voluntarily assume an additional responsibility, been found wanting. We fight for America and for the United Nations on two fronts—here at home, and there in *Eretz Yisrael*. By our Zionist activities we buttress Palestine as a citadel of democracy and strengthen the cause of the United Nations and our allies in that corner of the world. Above all we are ever mindful of our obligation and our privilege to keep America invincible and triumphant.

We American Jews know that this is a war for civilization, and therefore our war. We are determined to participate in its prosecution to the limit, until full and complete victory is won. Conscious, however, of the fact that there can be injustice for the Jewish people even after the defeat of the enemy, we do not refrain from continuing our Zionist activities unceasingly, even as the Belgians and the Dutch, the Norwegians and the Greeks, and all the others, constantly keep the world informed of their identity, of their contributions, of their desires for ultimate justice for their own peoples.

Prepare for Post-War Period

It is for this reason that the Zionist movement must continue to grow in strength and influence. Above all, we must give serious consideration to the role which the United States can play in shaping the future of the Jewish homeland. It is obvious that American public opinion will have a decisive voice in writing the terms of peace, when the treaties will be written. Therefore, is it truly within the province of American Zionists to seek to inform and enlighten American public opinion and to help mold the destiny of the Jewish homeland. Are we equal to the task? I am sure we are. Have we the capacity to embark upon an effective program of public education? I am convinced that we have. I am confident that we can win the support of the overwhelming majority of American Jewry—those Jews who are not ashamed of their Jewish identity and who have faith in the Jewish future. I am sure, too, that we can obtain the endorsement of all true Americans, regardless of creed or race or nationality. For I have faith in

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Notes From Charlotte



HOWARD SCHWARTZ

Howard Schwartz, son of Mr. and Mrs. Sam Schwartz of Charlotte, N. C., is stationed at Camp Wheeler, Macon, Ga.

With the Rabbi

The Rabbi has organized the Jewish students at Davidson College into an informal Hillel group. Meetings are held at regular intervals and the boys seem to enjoy this Jewish contact.

Recently, the Rabbi acted on behalf of the "Pat-on-the-Back" Committee and delivered the farewell address to the boys leaving for the Army from the Chamber of Commerce auditorium.

The church cooperation group of the Defense Recreation Committee will supply sleeping accommodations for 150 service men each Saturday night, beginning later this month. The steering committee of four includes Mr. Guy Bagwell, Mr. Lex Kluttz, Father McDonnell and Rabbi Michelson.

Congratulations

We wish Mr. and Mrs. Harry Schaffer much joy in their new home on Biltmore Drive.

Mazel Tov

The News extends best wishes to Cpl. Paul Fligel, son of Mr. and Mrs. S. Fligel, on his recent marriage to Miss Helen Lowenstein of Wilmington.

A Word of Sympathy

Our sincere sympathy goes to the family of the late Louis Smith, who formerly lived in Charlotte and was one of the early members of the Brotherhood.

New B'nai B'rith War Plaque

The local lodge of B'nai B'rith has secured a new plaque containing the names of all Charlotte Jewish men in the armed forces. At some suitable time in the near future the plaque will be officially dedicated.

Personal Notes

The News extends a hearty Mazel Tov to Mr. and Mrs. Sam Schwartz on the birth of their youngest grandchild.

We are glad to report that upon graduation from medical school, David Citron, son of Mr. and Mrs. M. Citron, will serve his internship at Charlotte Memorial Hospital.

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(Continued from Page 11)

war splashed across the continent, Friedel Lebenstein appeared in the leading theatres.

She studied under Max Reinhardt, and played in many of his productions in Berlin and Vienna. Her name, before the Axis terror, was a household word among the drama lovers of Germany and Austria.

Friedel Lebenstein now is busy writing a new play. It is about the heroic defense of Hungary and about a rising new generation which will insist upon peace and justice for all. She wants to produce it for the American soldiers at the Red Cross Club, and she has Rob McGregor's vigorous support in the undertaking, because Red Cross man McGregor is a former professor of creative writing at Kansas State College, and play producing is no new undertaking for him.

In her spare time, Friedel Lebenstein is in charge of the linen closets of the Red Cross Club.

She pointed to the rows of neatly stacked towels. "These are my soldiers," she said. "This is a new role for me, but I'm finding it one of the easiest to learn. The Americans are so kind. I think I am happy again."

In the library at the Red Cross Club Mrs. Shulamith Flaum holds sway. Like many another resident of Palestine, she well remembers the American Red Cross for its work there in helping to alleviate the distress following the last war.

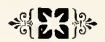
Mrs. Flaum served with the American Red Cross Commission to Palestine in 1918-19, and when the Red Cross opened its club, she was quick to get back in harness.

Newest project of Mrs. Flaum is promoting the study of foreign languages among the Americans. For this she is well equipped. She speaks fluently Russian, German, Italian, Arabic, French and Hebrew, in addition to English. She is well known in the United States, having toured the country on lecture tours several times.

Isidore Soffer's helper on the elevator, the man who operates it at night, is Karl Eckstein, formerly a prosperous paper manufacturer in Vienna. His son? In the American army.

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A Painter of Heroes

By ROSELLE ROSS

Joseph Margulies, distinguished Jewish artist, noted for his mastery of etching and his representations of Mexican peasant and Jewish types, has painted portraits of many celebrities. His works are displayed by museums and public buildings in all parts of the United States. It was his great honor to paint the portrait of the late Meyer Levin which the Jewish Welfare Board recently presented to the parents of that heroic young American Jew.—THE EDITOR.

WHEN Meyer Levin's mother first saw Joseph Margulies' painting of her son, she looked at it a long time, her face luminous. Then she said slowly, "It is our son. It is the look of his face. It is as though he were here with us."

Only then did artist Joseph Margulies feel that he had done his job.

"I've painted many portraits," he said, in describing his feeling about it, "but none has given me greater spiritual reward than this. The whole time I worked I had a conviction that Meyer was there with me. I kept trying to think as he did—kept putting myself into the work he'd done, and the things he'd fought for—as I usually try to project myself into the personality of all my sitters. He has given something fine to the Jewish people—something grand to all humanity. More than a person—more than a soldier—in the plain, simple being of Meyer Levin were all the things in this life worth living and fighting and dying for."

Joseph Margulies has the fine, sensitive face of the artist he is. When talking of the Levin painting in the quiet charm of his high ceilinged stu-

dio—surrounded by his works of weatherbeaten fishermen struggling with the elements, Mexican miners worn by toil, and resigned faces of ghetto types—he became intense. Just as in all these he seemed to have caught their very spirit, it was easy to believe that he could capture the soul of the boy who symbolizes all the youths of our country who have given their lives that others might live as free men.

"While I worked I kept thinking of the things I knew about Meyer Levin—and of the leaders of Judaism through the ages. I'd heard Meyer Levin ranked as one of them—compared with the fighting Maccabees, the incarnation of whose spirit he was. I got a desperate feeling that this portrayal was something bigger than myself—something holy, and often I went to bed despairing that I could ever catch the light it had to have. In the morning I'd be filled again with energy and hope and could work furiously like one inspired."

Before Margulies began the picture (the gift of the Jewish Welfare Board to the hero's parents), he studied everything he could find about the bombar-

(Please Turn to Page 28)



Portrait of Sgt. Meyer Levin by Joseph Margulies

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A NEW YEAR MESSAGE



RABBI MORDECAI M. THURMAN
Temple of Israel
Wilmington, N. C.

I am happy to extend heartfelt Rosh Hashonah greetings to my fellow-Jews throughout North Carolina, and to the many readers of the American Jewish Times.

The New Year summons every Jew to self-judgment. These solemn days of contrition and consecration require that we search our hearts and minds and conduct and unashamedly confess that we have missed the mark. Have we hearkened to the anguished cry of the persecuted and the enslaved? Are we exerting every effort to be "eyes to the blind and feet to the lame?" Have we "searched out the cause of him we knew not?" Are we doing all in our power to "break the jaws of the unrighteous and pluck the prey out of his teeth?"

Is the American Jewish community—now the largest, wealthiest and most powerful in the world—assuming its inescapable responsibilities for leadership and guidance with enthusiasm, intelligence, vision and fortitude? Or, is American Jewry incapable of that blessed unity of action, despite divergent thoughts and beliefs, which alone can lead the unhappy Jews of the world into the promised land of security, freedom and peace?

Do our synagogues pulsate with life and activity? Do we pray with enthusiasm and devotion, or only with bated breath for fear God might hear us? Are our religious schools preparing our children for dignified, self-knowing and self-affirming participation in the life of our country and our faith? Is the home of the American Jew a "miniature sanctuary"?

Rosh Hashonah asks us whether we have repented for the social sins of the past. Let us learn during these Days of Awe that Judaism is a challenge and a mandate as well as a comfort. Judaism insists that man must become a co-creator with God in fashioning out of the present chaos a wiser human abode for all His children.

In the New Year may we find that spiritual courage and moral heroism which will bring us inner peace and outer emancipation, and may men, women and children everywhere soon witness the realization of the Biblical

With Malice Toward None

(Continued from Page 19)

creeds they profess. Some place the accent on the fact that Jews are the people of Jesus and that to mistreat them is to mistreat the Lord's kith and kin. Lastly, some books and teachers are frank enough to state that they hope through kindlier treatment of the Jews to win them over to accept Christ and Christianity.

The Protestants also realize that it is not enough merely to strive for the removal of objectionable passages from textbooks. They assert that it is also important to have well informed and properly disposed teachers. A good teacher may overcome the difficulties inherent in the educational material, while a bad teacher may inject in the wholesome material of the textbook oral commentaries and interpretations which may tend to the formation of prejudices against the exponents of other faiths.

While the few Protestant textbooks and teachers' guides reveal significant progress in their treatment of the Crucifixion story, they do not as yet give evidence of acquaintance with the studies of Herford and George Foote Moore as regards the Pharisees and their religious philosophy. The newly published textbooks still go on picturing the Law as a spiritually oppressive system, consisting of mechanical observances and ritual stipulations which did not touch the souls of its devotees. The Pharisees are still made to appear as religious hypocrites, or men who were content with a conventional type of morality and were more eager to obtain the approval of their fellowmen than of God. Even such fine teacher guides as those of Tarbell and Snowden suffer from these defects.

The textbooks and teachers' guides
(Please Turn to Page 38)

blessing: "And I will give peace in the land, and ye shall lie down, and none shall make you afraid; and I will cause evil beasts to cease out of the land, neither shall the sword go through your land."

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(Continued from Page 23)

the stability of American democracy and in the sincerity of the allegiance of American citizens to the ideals and aspirations of our beloved country.

Again boldness of vision and boldness of speech and boldness of action are essential. We must be abreast of the dynamic surge of the times. Gone are the days when we could speak merely in pretty terms about the draining of swamps, or of the virtues of the Jewish farmer, or of the idealistic life of the *chalutz*. We are faced with sterner reality. We must deal with larger issues. In so doing, we dare not barter away Jewish rights nor should we consider piece-meal solutions of the problem of Jewish misery. We are, of course, aware of the obvious fact that there can be no single solution which will, of itself, provide assured security and opportunity for free, happy and creative living for the Jewish people throughout the world. Zionists realize that the majority of Jews will necessarily continue to live in countries other than Palestine. We know, therefore, that it will be imperative after this war to obtain guarantees for the protection, as far as possible, of all human beings, regardless of race or creed, in their elementary rights in all the lands in which they may live. But we Zionists are realists who take into account the facts of Jewish life. The Jews of Europe, in overwhelming numbers, have a burning desire to go to Palestine, the land of their fathers, the land that has been called throughout the centuries "The Land of Israel," and that land, in the last quarter of a century, has demonstrated its capacity to absorb large masses of Jews and to afford them unparalleled conditions for free and creative development.

It is for these reasons that today we must speak of immigration into Palestine not in terms of a trickle, of dribbles, of quota certificates, but in terms of a great tide, an historic restoration, which will bring into the country, in the shortest possible time, all Jews who need and desire to live there. We must think and speak in terms of a Palestine in which Jewish immigration will not be restricted, and Jewish development will not be restrained by any political or other artificial considerations.

Cooperation With Arabs

We are, of course, keenly aware of the necessity of harmony and cooperation with our Arab neighbors. We are conscious of that necessity not primarily as a matter of practical politics, but essentially as a prerequisite for the maintenance of the high ethical standards Zionism has always set for itself. Greater than the fear of possible Arab violence against the *Yishuv* is the pressure of our religious tradition, of our prophetic teachings. Therefore, we say to the Arabs that, as in 1919, we are prepared today to work together with them in the spirit

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A PAINTER OF HEROES

(Continued from Page 25)

dier; talked to his parents, friends and relatives, and companions in arms; looked at snapshots the family sent him; read his letters home; talked about his early school days and hopes and beliefs. He sat for hours with Meyer's two sisters—one a pianist, the other a commercial artist—hearing stories about the child and boy and young man.

"It didn't surprise us," the sisters said, "that Meyer was brave. Since he was a small boy he's been fighting for things he thought were right. For justice for the less privileged than he, against discrimination, for democratic things. Naturally he fought hardest when he got into the biggest battle of all."

When the work was finally begun, arrangements were made for a brief leave for a young bombardier of the same build and coloring as Levin to sit for the artist in his uniform as shown in the portrait. "He was a non-Jewish boy," the artist said, "an American who felt it a deep privilege and honor to have a part in depicting the Jewish hero, Meyer Levin."

Joseph Margulies was born in Austria, but was brought to the United States as an infant. He has been drawing and painting ever since he can remember. When he was a small boy, a pencil in a classroom had only one use—to sketch his schoolmates and teachers—never mind the lesson! His parents almost despaired because he was very troublesome about his early religious education. According to the custom he was taught each day by a rabbi. Nearly every week he would plead for a new teacher, explaining that he simply "wasn't learning anything from this one." His bewildered parents usually complied, only discovering years later the reason—that their talented child had drawn his teacher's face so many times he wanted a new model! Depicting character was long a main passion with the young artist, but today he is equally well known for his landscapes and etchings and fine portraits.

Throughout his youth, Joseph Margulies never wavered in his fixed goal to create what was in his soul through medium of brush and etching needle. Lack of money and parental objections had to be overcome—but with his talent so clearly defined at an early age, he was able through scholarships and prizes to study in New York City at Cooper Union, the Arts High School of the Ethical Culture School, the National Academy of Design and the Art Students' League. Later he studied and created abroad for a number of years.

The list of Margulies' portraits of famous men is long, including such personages as Herbert Hoover, Albert Einstein, George J. Ryan, Albert Ot-

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The Notorious Mr. Chona

(Continued from Page 15)

Paix. Every morning at nine or ten, he walks up the Avenue as if he had a business appointment with God knows whom. His arrival anywhere, at any time, is sheer accident. But when he comes to the end of his walk, he has read the headlines of every Yiddish newspaper, has spoken to a score of Yiddish actors and writers, has hailed a number of passersby, and has come to certain conclusions as to how matters stand with the Russians, what is wrong with the Zionist movement, the politics of Yiddish newspapers, and which Yiddish theatres will open or close. He enters the Cafe Royal to rest his feet and calls for a glass of tea, and whoever is within reach of his voice is welcome to hear what he has to say.

The tragedy of his life is that no record is kept of what he says. He has to depend upon third parties to transport his winged words. Many of his best sayings are mangled in transport. He hopes that God will one day provide him with a Boswell.



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A Composer Comes Into His Own

A Brief Epitaph for George Gershwin

By DAVID EWEN

George Gershwin has become one of the great names of American music, his stature mounting steadily since his death gave perspective to his work. Recently a Liberty Ship was named for him. Hollywood is turning out a film on his life. Gershwin concerts are phenomenally successful. David Ewen, noted musical biographer, has made a special study of Gershwin which is to be issued as a biography this fall. Mr. Ewen here summarizes the career of the famous composer.—THE EDITOR.

GEORGE GERSHWIN died in 1937. It can be said that he has become even more important after his death than he was during his lifetime. However much he was praised by critics and serious musicians when he was alive, such praise was invariably tempered with reservations. Derive the common denominator of most criticisms received by Gershwin during his lifetime and it will prove to be as follows: He *was* talented, he exerted an influence, his music was both entertaining and exciting; but both he and his music were of ephemeral importance.

Six years, obviously, is too short a period to measure anyone's posthumous importance. But one thing is already reasonably certain about Gershwin's, and that is that it was by no means ephemeral. All-Gershwin programs, whether in the concert hall or over the radio, were pleasing novelties when Gershwin was alive; today they have become something of a ritual, over them hovering the aura of a shrine. Today, these concerts are growing more numerous, and are attracting larger audiences than several years ago—and, one might add hastily, they were never lacking in popular appeal. The stature of Gershwin's music has grown perceptibly. Even the most ardent admirers of the "Rhapsody in Blue" (not to speak of the more captious critics) would not in their wildest fancy have believed in 1924 that in twenty years the work would still be alive, that it would become the most frequently performed serious American work for orchestra in the entire repertoire, that men like Toscanini and Mitropoulos would conduct it and pianists like Iturbi and Sanorma perform it. "Porgy and Bess" was only mildly accepted when it was first performed in 1935; most critics dismissed it as neither fish nor fowl, neither an opera nor a musical comedy. Since Gershwin's death it has won the David Bispham Silver Medal as the most important achievement in the field of opera, it has been revived on Broadway to enjoy the longest run ever known by any revival in America and it was singled out by the Music Critics Circle in New York as the most important musical revival of the year.

The truth is that, when he was alive, we accepted the fact that he was a force in music—particularly for his successful pioneer effort in using the jazz idiom in larger forms of serious music. But it is since his death that we have learned that his music is im-

portant in its own right, that it has outlived its pioneer usefulness to become music of lasting value. The success with which it has used the jazz idiom seriously has inspired (consciously or otherwise) many other, and in some cases more famous composers to follow under his banner: Ravel, Krenek, Kurt Weill, Constant Lambert, John Alden Carpenter, Aaron Copland and many, many others. Jazz is now officially accepted as an idiom worthy of the most serious artistic consideration. Gershwin's music has no further cause to plead. Yet it remains with us, as vibrantly alive, as youthfully fresh as it was the day it was written.

Success Comes Early

His ambitions made it impossible for him to yield to the temptation to which so many other popular song composers succumbed—satisfying himself with formulas and clichés. He had achieved great success early in life. He published his first song when he was eighteen years old. In his nineteenth year he already composed the score for a Broadway revue and for a musical comedy. By the time he was twenty, he had produced a smash hit, "Swanee," which sold millions of copies of sheet music and records. When he was twenty-two, he was writing the music for George White Scandals (one of the most desirable assignments on Broadway) and his songs were interpolated in numer-

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Raleigh Men in Service

Henry Satsky of Raleigh has been commissioned a second lieutenant in the Army Air Forces, following graduation from the officer candidate advanced navigation school at Selma Field, Monroe, La. Lieutenant Satsky, an alumnus of Hugh Morson High School and N. C. State College, is the son of Mr. and Mrs. M. A. Satsky.

Hyman Meyers of Raleigh was commissioned a second lieutenant in the Army Air Forces on May 1 as a direct appointment from his commander in the Middle East. Lieutenant Meyers, who is now stationed in North Africa, has been overseas since October, 1942. He received his basic training at Keesler Field, Miss., and attended Army Clerical School at Fort Logan, Colorado. Prior to entering the Army he was manager of the Heilig & Meyers furniture store here and is the son of Mr. and Mrs. J. M. Meyers of Goldsboro.

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THE CREDO OF AN AMERICAN ZIONIST

(Continued from Page 27)

of the understanding laid down in the Feisal-Weizmann agreement and in the Feisal-Frankfurter correspondence. It will be recalled that Emir Feisal, chief of the Arab delegation at the Paris Peace Conference, wrote to Felix Frankfurter: "Our deputation here in Paris is fully acquainted with the proposals submitted yesterday by the Zionist Organization . . . and we regard them as moderate and proper. We will do our best, insofar as we are concerned, to help their attainment; we will offer the Jews a hearty welcome home." We are confident that the mutual interests of the Arabs and the Jews today require that the historic policy of 1919 be put into effect as soon as possible.

When we refer to the events of a quarter of a century ago and remember the Balfour Declaration, the Mandate for Palestine, the Joint Resolution on Palestine by the Congress of the United States and the solemn declaration of fifty-two nations of the world, we cannot refrain from protesting against the subsequent whittling down of the pledges made to the Jewish people. With regard to Palestine our just demands are firm, unalterable, unyielding. As the Executive Committee of the Zionist Organization of America clearly stated in a recent message to the Jewish Agency in Palestine: "The crux of the issue is the large-scale immigration of European Jews after the war, their right of free entry into Palestine and their settlement there under self-governing conditions. The events of the past few years and the unparalleled sufferings inflicted upon our people have made more urgent than ever the necessity for a permanent solution of the problem of Jewish homelessness. This requires that Palestine be recognized by the nations of the world, in the future as in the past, as the Jewish Homeland, where Jews may be free to become a majority. No plan or political formula which does not clearly and effectively ensure these objectives can be acceptable to American Zionists."

We Jews have offered up our full and unstinted measure of sacrifice. We have the right to expect that our rightful claims shall be fully recognized in a world to be based on international law and order, a world in which states will depend for their existence not on might and on armaments but on simple justice and the mutuality of human needs. The time has come when we must proclaim to the world, even in the midst of our sufferings: "Thus far, and no further! We, too, are a people!"

Independent Jewish Commonwealth

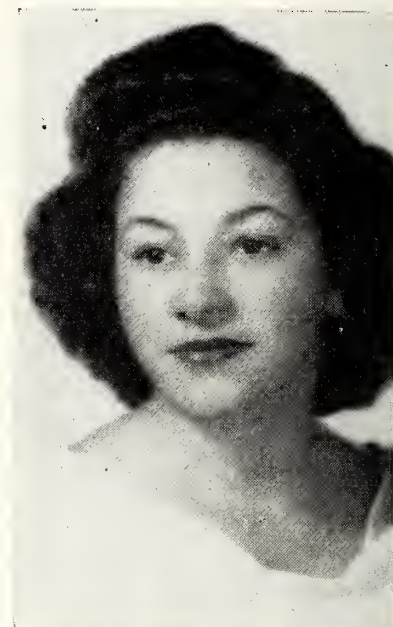
When we demand the establishment of Palestine as the Jewish Commonwealth we are using clear, unambiguous language which will be understood by all. We are talking in terms of an independent and unfettered democratic Commonwealth, in which the Jews will constitute a majority of the population, a Commonwealth which will be self-governing and autonomous

and bound only by those reservations which the post-war world may determine to apply to all States and Commonwealths. We shall not willingly permit the Jewish homeland to be constitutionally inferior to all other national homelands.

Any program short of this must fail because of its own inadequacy. If we would be true to Herzl, if we would keep faith with the founders of our movement, if we would accept the responsibility for the unborn generations yet to come, we can claim no less. And let us make no mistake about it—a Zionist program which calls for anything less will not be acceptable to the American Jewish community. The Jews of America sense the temper of the times, and will not endorse

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Ruth Goodman Becomes Mrs. Alvin Feldman



MRS. ALVIN FELDMAN

Selma Field, La.—Mrs. Alvin Feldman was Miss Ruth Goodman, daughter of Mrs. Celia Goodman and the late Mr. O. Goodman, of Raleigh. She was married on August 4th to Lt. Alvin Feldman, son of Mr. and Mrs. B. Feldman of Brooklyn, N. Y. The ceremony took place in the Post Chapel at Selma Field, La. Mrs. Feldman attended Hugh Morson High School and Peace Institute in Raleigh and was connected with Goodman's Ladies Shop. Lt. Feldman, in civilian life an architect, graduated from the Brooklyn High School and New York University.

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JEWISH HEROES

(Continued from Page 21)

furlough, recuperating from malaria. The citation accompanying the award of the Navy Cross states:

"For extraordinary heroism during action against enemy Japanese forces in the Solomon Island area on October 24-25, 1942. Serving with the 1st Marine Division, during a mass frontal attack by a numerically superior enemy force, Pfc. Sugarman, with his gun temporarily out of action and his position threatened by hostile troops, removed the weapon and with the aid of a comrade, repaired and placed it back in action under heavy fire. On four separate occasions he saved the gun from capture, repaired it under fire and continued to maintain effective resistance against masses of attacking Japanese. By his skill and determination, he inflicted heavy casualties upon the enemy and helped prevent a breakthrough in our line which, at that time, was weakly held by a small group of riflemen."

Pvt. JESSE A. CRAFT, 23, of Benton Harbor, Mich., has been reported killed in action during the North African campaign. He gave his life when the American forces broke through Rommel's barrage. Pvt. Craft wrote home to his mother, Mrs. Anna Craft, shortly before his death. He said he was fighting to "win the war, so that I can come home to my five brothers and sisters and to you."

Mrs. Craft, a widow, has two other sons in uniform. They are Corporal Edward Craft, stationed at Fort Lewis, Wash., and Pvt. Robert Craft, of the Michigan State troops.

Pfc. HAROLD GOLDIE, 26, of Hollis, N. Y., was killed in action in North Africa after two years of service with the field artillery. His mother, Mrs. Charles Goldie, recalled that when he left for overseas duty he told friends that he felt he wouldn't come back, "as he was going over to fight, even if it meant his life."

"He had pen pals," Mrs. Goldie said, "all over the world. This was one of his main hobbies, and he had a good time when he contacted his pals who lived over in England, Scotland and Wales. He visited them on his furloughs."

Harold's brother, Irvin, has just finished his physical training course for the Air Corps at an aeronautical school in New Mexico. Their father served in World War I.

Lt. AL ZEIDENFELD, of Denver, Colorado, has been killed in action while serving with the Army Air Forces in the European area.

Lt. Zeidenfeld trained as a bombardier in Midland, Texas, and was later assigned to McDill Field in Tampa, Fla., before his assignment overseas. He is survived by his mother, Mrs. Jacob Zeidenfeld, and by three sisters.

STAFF SGT. GEORGE SEGAL, 19, Army Air Corps, of the Bronx, N. Y., has been reported wounded in action in the Middle East.

He is a graduate of DeWitt Clinton High School and of City College in New York.

His mother, Mrs. Anna Segal, reports that the family did not know he had been injured until Army officials released the information, because George did not mention the incident in his letters. "Later," said his mother, "he apologized for not having written in so long. 'I was busy,' he wrote, 'and I will tell you all about it when I'm through with the enemy.'"

Sgt. Segal enlisted in the Air Corps 10 months ago. In another of his letters to his mother he wrote that "I am grateful for your understanding when you gave your consent for me to enlist. What I have observed in the past weeks confirms our discussion on the importance of doing away with the vicious elements which, should they be allowed to exist, would make this an ugly place to live, not alone for Jews but for every faith on this earth."

Pfc. ABRAHAM STROM was wounded three times during the North African campaign—at Algiers, in Morocco and in Tunisia. At present he is recuperating from his wounds at Halloran General Hospital, Staten Island.

Pfc. Strom enlisted in the Army Air Forces two and one half years ago. Before that he worked as assistant manager in a Brooklyn, N. Y., grocery store. His father, Joseph Strom, resides in Brooklyn.

TECH. 5TH GRADE DAVID TIMINSKY, 25, was wounded during the battle for Tunisia. A Passaic, N. J., boy, he landed with the first invasion troops last November and fought all through the North African drive.

He trained at Fort Knox, Ky., and was stationed in Ireland before he was sent to North Africa.

His mother, Mrs. Rebecca Timinsky, lives at 70 Van Buren Street, Passaic.

New York.—Captain Oscar R. Krebs, 24, of the Bronx, an American Eighth Air Force navigator operating in Europe, has been decorated six times for valiant work against the enemy, it is reported here by the Jewish Welfare Board's Bureau of War Records. Holder of the Distinguished Service Cross, the Air Medal, three Oak Leaf Clusters to the Air Medal and the Purple Heart, Captain Krebs has been in service two and a half years.

Others named by the Bureau in this week's Honor Roll are: Captain Lloyd H. Aronson, 24, of South Norwalk, Conn., a ferry pilot, recipient of the Distinguished Flying Cross and the Air Medal; Corporal Kulman Stunacher, 21, of Brooklyn, who has participated in the successful bombardment of Japanese island bases, holder of the Silver Star and the Air Medal; Lt. (j.g.) Mortimer V. Kleinmann, Jr., 23, of New York City, decorated with the Silver Star for "conspicuous gallantry and intrepidity as a pilot of a fighter plane in action against enemy forces in the Guadalcanal area."

Missing in action are Corporal Maurice Derfler, 23, of Philadelphia, a refugee from Germany who has been serving in the U. S. Air Force as a radio-man and auxiliary gunner, missing in

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RABBIS IN UNIFORM

(Continued from Page 18)

and read the names and inscriptions, you really get a clearer picture of democracy.

"Some of the graves are decorated with engraved mess kits, shells, helmets, weapons, airplane propellers, and the like, while others are plain. In one grave will be found a Chinese doctor attached to the American forces; next to him will be an infantryman, then a sailor, a native and a marine. Thank God, the cemetery is surprisingly small.

"One of the group who went with me to the cemetery was a corporal in the air corps, whose brother, a lieutenant in the Marines, had also been killed here. We found his grave, while the brother was looking elsewhere. It was one of the most moving sights I've ever seen to see that corporal walk up to his brother's grave, come to attention and salute. This grave was beautifully decorated and marked with a six-pointed star."

The Jewish community of Lynbrook, L. I., has the distinction of giving three Rabbis to the armed forces within a month. Rabbi Emanuel Rackman left last week to become an Army chaplain; Rabbi Roland B. Gittelsohn will enter the Navy this week; and Rabbi Harold Saperstein is scheduled to leave for the Army soon. All three rabbis were recommended to the armed forces by the Committee on Army and Navy Religious Activities of the Jewish Welfare Board. They have taken an active part in Jewish Welfare Board activities on Long Island and regularly conducted services at Mitchel Field.

The 150th Jewish chaplain to enter the armed forces was sworn in last week at 2nd Service Command Headquarters in New York City. He is Rabbi Abraham Nowak, a veteran chaplain of the last war, who had applied for a commission the week after Pearl Harbor through the Committee on Army and Navy Religious Activities of the Jewish Welfare Board. Because he was over 50, Rabbi Nowak was not accepted until a recent dispensation by the Chief of Chaplains made possible the acceptance of a limited number of physically fit ministers between the ages of 50 and 55.

Rabbi Nowak is a graduate of the Jewish Theological Seminary and has served in pulpits in New Rochelle and

Cleveland. In the last war he was stationed in Fort Devens, Mass. His regiment had been alerted to go overseas when the war ended.

The War Department will issue a certificate to all congregations that have released their rabbis for service as Army chaplains, it was announced by the Committee on Army and Navy Activities of the Jewish Welfare Board. The announcement was authorized by the Chief of Chaplains, General William R. Arnold.

The certificate, which will be signed by General Arnold, will be attractively decorated and suitable for framing. It will contain the name of the chaplain and the name and location of the congregation which has given its rabbi to the service of Jewish men and women in uniform.

Presentation ceremonies, with the participation of Army officers and chaplains, may be arranged, wherever practicable, through the Chaplains Branch of the Service command in which the congregation is located.

NBC's First Jewish Broadcast Commemorated

New York.—A program commemorating the first broadcast carried by NBC under Jewish auspices 20 years ago was heard on the network Sunday, August 29 (12:00 p.m., EWT). It was presented by NBC and the United Synagogue of America.

James Lawrence Fly, chairman of the Federal Communications Commission, discussed "Contribution of Religion to Winning the War and the Peace Following Victory."

Rabbi Morris Silverman, of the Emmanuel Synagogue, Hartford, Conn., spoke on "Contributions of Religion to Broadcasting."

The president of the United Synagogue of America, Louis J. Moss, also spoke.

Music was furnished by an NBC choir and orchestra with Cantor Adolph Katchko as soloist.

The first Jewish broadcast, August 30, 1923, was a special Selicoth program with an address by Rabbi Silverman and an inspirational talk by Mrs. Althea Silverman.

Miss Gertrude Sawilowsky Weds Cpl. E. E. Schwartz

Durham, N. C.—Miss Gertrude Sawilowsky, daughter of Mr. and Mrs. Charles Sawilowsky, was married in May, 1943 to Corp. E. Eugene Schwartz, son of Mr. and Mrs. Chas. E. Schwartz, of Akron, Ohio. The marriage took place in a simple ceremony at the home of the bride's parents. An informal reception followed. Corporal Schwartz is stationed at Camp Butner, and the couple are making their home in Durham.

The papyrus plant of ancient Egypt, forerunner of paper, was also used for boats, mats, sandals, cord, and building material. Once very abundant, it is now almost extinct in the Nile valley.



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THE CREDO OF AN AMERICAN ZIONIST

(Continued from Page 30)

half-way measures or half-hearted efforts. I am convinced that they are prepared to follow those who speak and act boldly. There is no place for timidity or conservation in war, and surely this is our war, our struggle for very life and existence.

A Full Zionism

These are principles which must underlie the program of all groups and all parties within our movement. On these there must be no difference of opinion. Today American Zionists must all be Herzlian, maximalist Zionists.

The Zionist Organization of America, representing what is known as the General Zionist point of view, has adopted a program that is broad and comprehensive, not narrow and restricted. It is wide enough to include the best aspects of the various platforms of all the parties in Zionism. It is not characterized by emphasis on secondary or incidental objectives to the extent of losing sight of the supreme ideal—the solution of the problem of the national homelessness of the Jewish people. Perhaps the name *General Zionism* is a misnomer. By general we do not mean vague, indefinite, abstract. Rather does General in this sense mean integral, broad, comprehensive, universal. We might well refer to it as *Complete Zionism*, in contrast to a limited, restricted, partisan approach to Zionism.

We American Zionists have happily not suffered from excesses of partisanship. Our parties, of course, have had their differences of opinion, but they have not been destructively competitive. One party has not sought to halt or impede the progress of another; one party has not attempted to cast aspersions upon the activity or sincerity of another. Harmonious cooperation must continue to be our constant objective. We would do well to remind ourselves at all times of the last message left us by Pinchas Rutenberg, one of the great figures of modern Palestine, a heritage which, though as important as his engineering feats in Palestine, has been given too little attention. In his will, now all but forgotten, Rutenberg had this to say:

"The division of our people and communities into parties and sects has always been our disaster. Civil strife has brought us to the brink of the abyss. If this does not cease, ruin confronts us. Therefore, it is my desire to will to the *Yishuv* and Jewish youth growing up in its midst always to remember that it is not this or that Jewish sect or party which is persecuted and downtrodden by others, but the Jewish people as a whole. Whether or not we want it, we are brethren in distress. Let us realize this and be brethren in life, in creative endeavor, in action and in upbuilding."

Because American Jews fortunately are not addicted to factional partisanship and ideological disputation, because they seek a broad, a constructive solution of the Jewish problem, it is my conviction that General Zionism,

comprehensive, all-inclusive, complete Zionism, will appeal to the Jews of this country, if our program be presented to them clearly and directly.

We need not be apologetic in the presentation of our principles and objectives. It is not something foreign or un-American which we advocate, and to which we seek to draw adherents. On the contrary, the longing of the Jewish people for a national home, their yearning for a political-cultural center where the homeless of their people may find refuge, from which the creative forces of their people may draw inspiration, and to which all Jews, wherever they dwell, may direct their gaze with dignity and self-respect—all these may be properly identified with basic American democracy. America has taught the world the rights of peoples as well as the rights of individuals. It is significant that President Roosevelt—our inspired and inspiring leader—bases his own support of the Zionist movement on this conception of Americanism, for he has said: "The interest which I have had and have frequently manifested in the rebuilding of the ancient Jewish homeland is, I am persuaded, an interest which is shared by all who recognize that every people has the inalienable right to life, liberty and the pursuit of happiness." Thus, we may with full justice say that Zionism is but the specific application to the Jewish people of the principles of the Declaration of Independence and of the Atlantic Charter.

The similarity between American and Jewish ideals has long been noted. The words inscribed on the cracked old Liberty Bell in Philadelphia: "Proclaim liberty throughout the land unto all the inhabitants thereof," are not by accident taken from our Hebrew Bible. The Nazis are not wrong when they identify the principles of Judaism and the ideals of American democracy. The two do cradle the same beliefs in the sanctity of the individual and in the equal rights of all peoples.

But even as we believe that in Zion reborn the ideals and aspirations of the ancient prophets of Israel and of the founders of the American republic will find realization, we recognize that there is another and an equally important problem for us American Zionists to solve. American Jewry needs a philosophic basis for its own communal life here, in this glorious land of liberty. It is not we Zionists, who are subject to Jewish complexes and neuroses, to Jewish self-tortures and internal conflicts. That problem has been solved for us by our attachment to a sane view of Jewish life, by our faith in Jewish survivalism. In our Zionism, in our synagogue, in positive Jewish education, we find those values which guide and sustain us and give significance to life. It is this firm basis for a normal and unhampered creative Jewish life which we seek to extend to our fellow American Jews, many of whom, alas, still suffer from Jewish complexes. That is the real

Jewish problem—our very own problem. Anti-Semitism, as has so well been pointed out, is actually a problem of the non-Jews.

Many attempts have been made to solve this peculiarly internal Jewish problem. Many Jews have tried at first to minimize their Jewishness, and finally to deny it altogether. They have succeeded in adding to their complexes. Other Jews, despairing of assimilation, have adopted a program of imitation, and have sought to become as un-Jewish as possible, knowing all the while that their camouflage was sham and their spiritual nakedness exposed. Let them stop the pantomiming and the clowning, and let them try the infinitely more simple and more natural plan of remaining what they are—of becoming good Jews, better Jews. We Zionists, we Jewish survivalists, advise Jewish escapists to halt in their flight, to turn about and to cleave to their people, and we assure them that as if by magic, the imaginary pursuing demons will seem to disappear. Some Jews have elevated the battle against anti-Semitism into a faith; they have followed it slavishly as a cult, and have sought to draw from the dry marrow of this new religion of negativism the confidence which nevertheless eluded them still.

We advocate simple self-affirmation; self-respect and self-confidence will inevitably follow. True, we Zionists are the optimists of Jewish life, for we speak of the indestructibility of

our people and of the futility of all that our enemies may do. We know that our salvation lies in our own hands, that we are capable of what Pinsker called "Auto-Emancipation."

Thus, there is this other task for us American Zionists. There is a vast untapped reservoir of strength and energy in the Jewish community of this country which has not yet been adequately directed along constructive channels and which we Zionists must undertake to direct. This is what Herzl meant when he spoke of the need for *Kibbush Hakehillah*—the winning over of the communities. A thorough-going reactivation of American Jewish life is needed, and this is a task for us, the Zionists, who believe that there are values in Jewish life which are worth transmitting to our children, living here in America, just as the *Yishuv* is perpetuating those values in *Eretz Yisrael*. All that we have done thus far in this country

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I Can't Forget These Men

A Jewish Soldier Remembers Two Christian Comrades

By HAROLD U. RIBALOW

Pfc. Harold U. Ribalow was once on the editorial staff of the Independent Jewish Press Service. For almost a year now he has been learning the intricacies of soldiering and he is ready for the great adventure. From an army post he writes in recollection of two men who, in their actions, pose forcefully the problem of anti-Semitism or philo-Semitism in the American army.—THE EDITOR.

IT is a bromide that the Army boasts all types of men. After all, the Army is composed of millions of males from everywhere in the country. It is natural that out of the composite mural of Americana should leap a man here and there begging to be translated to paper, so much a "type" that he screams, unconsciously of course, for a word-picture.

The two most interesting men I have met in a year in the Army have both subtly and consciously driven home a lesson in anti-Semitism, making the tale both symbol and characteristic.

I met Carrington Scruggs in Atlantic City, where I was a raw recruit, when a buck private was a nobody, when a Private First Class had the authority of a General and a buck sergeant was right hand man to the Lord. Carrington Scruggs. The name is Dickensian and so is the person. I knew him for two days, but he was an important man in my life. He was the Receiving and Shipping Clerk; in a word, he made sure that the right men shipped to the proper places. Being a casual in A. C., I was right in Scruggs' path, for he was on my neck and the neck of all others who were taking their basic training in the glamorland of all the Babbitts.

Scruggs was tall, scrawny, peaked, long-nosed and always on the verge of collapse due to overwork. He weighed no more than 110 pounds and for a six-footer that is thin. His voice was hard and rasping. Although he had been a chef in civilian life and his Army job was a far cry from cooking, Scruggs was strictly GI. In the two days I knew him he never said anything that could be interpreted as being a gripe against the Army. He always recalled, when things got very hard, that "the boys on Bataan" had it tougher. Of course Bataan is far away now, but it was not in August of last year.

The night I shipped I realized that Scruggs had a soul and, more, that in a groping, half-naïve sort of way he was more conscious of the plight of Jews than are hundreds of professional Jew-sympathizers.

It was a warm night and the salt of the ocean kept us pepped up. Scruggs had been working for at least twenty hours that day trying to keep up with the vast task of shipping loads of men to their proper bases. Some of us wondered whether all soldiers worked as hard as he did.

"Hey, Scruggs," one of the boys called out, while we sat on the boardwalk waiting for a new order for

shipping to come through, "don't you ever sleep?"

He smiled wanly. "Yeah, once in a while."

The voice repeated: "What if you collapse?"

His response came in a hard, yet curiously soft voice. "Lissen, there's one thing I don't care about. I got my job and I'm going to give it all I got. If I work 20 hours it's because there's no other guy to take my place right now. I know if I fall apart the boys will take care of me. This is the American army."

Such faith overwhelmed me. We were new, snatched out of civilian life, in the midst of a readjustment that is the most difficult in the world to make. The silent faith of one man, a buck private, in his Government's

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If Not Peace From Without, Why Not Peace From Within?



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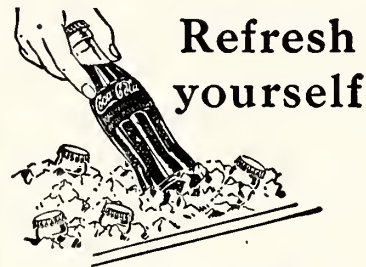
As a rule, the end of one year and the beginning of another prompts thoughtful men to reflect earnestly on life's destiny, so far as it affects us individually or collectively. I wish to deal with the latter.

The year which is about to pass into eternity has witnessed the peak of the common assault on the Jew in Europe in all its ferocious shamelessness and cruel cunning. Some of us might have

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Jewish Heroes

(Continued from Page 31)

the Southwest Pacific; Captain Stanley Arthur Lowenberg, 33, of Brooklyn, an intelligence officer, also missing in action in the Southwest Pacific; Lt. Albert E. Weinberg, 23, of Chicago, bombardier aboard a plane credited with shooting down three Japanese planes, missing since April.

Those listed as killed in action are Private William Max, 23, of Allentown, Pa., who lost his life in the recent North African fighting; Pvt. Ralph Lewin, 28, of New York City, killed in North Africa; S. Sgt. Irvin Singer, 26, of Reading, Pa., an airman who died as a result of wounds received in action in the Southwest Pacific, and who was posthumously awarded the Purple Heart.

Walterboro, S. C.—News has just been received from Captain Jacob Zalin, prisoner of war in the Philippines, the first authentic information direct from the young officer since he became a prisoner of war following the capitulation of Bataan and Corregidor.

The card came to Mrs. A. J. Novit, a sister of Captain Zalin, and stated that he had been in the hospital but was feeling better. He was graduated from the Medical College and was for two years an interne at the General Hospital, Spartanburg, and did duty at CCC camps till he volunteered for foreign service about two years ago. He was at Corregidor when that fort fell and has since been interned at one of the military camps.

Sumter, S. C.—The war department has notified Mr. and Mrs. J. B. Goldman of Mayesville, near here, that their son, Sgt. Carl S. Goldman, has been awarded the air medal with oak leaf cluster for "meritorious achievement" in air action against German-occupied territory in Europe.

Goldman, a gunner on a flying fortress, has been listed as missing in action since February 16. The medal will be forwarded to his parents.

Name Soviet Plane After Heroic Jewish Flier

Kuibyshev.—In memorial tribute to the outstanding heroism of Felix Lifshitz, who was killed in action on the Belgorod front, the plane of the deceased Jewish flier was named after him, it has been announced here. Lifshitz' brother, Naum, is one of the crew of the plane.

The Soviet press lauds two other Jewish airmen, M. Resnik and M. Ginsberg, for their contributions to the victory on the Belgorod front. Isaac Podmoser, a Jewish medical assistant, has been cited for his gallantry in caring for the wounded under heavy enemy fire. At the risk of his own life, Podmoser bandaged the wounds of 40 seriously wounded officers and men and carried them from the battlefield. Other Jews who have distinguished themselves in the armed forces of the U. S. S. R. include Jacob Belson, a battalion commander who received the Order of Alexander Nevsky

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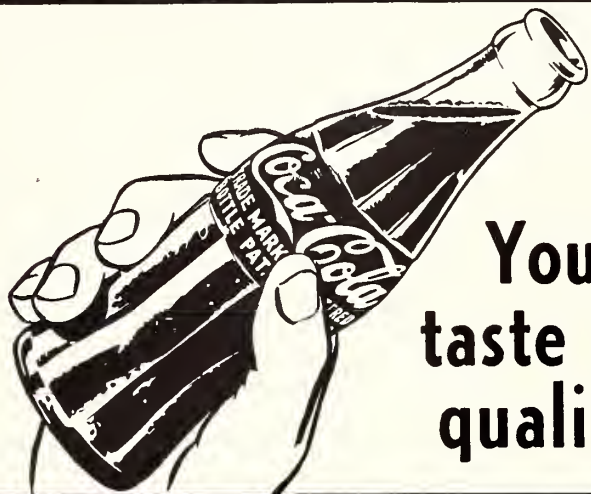
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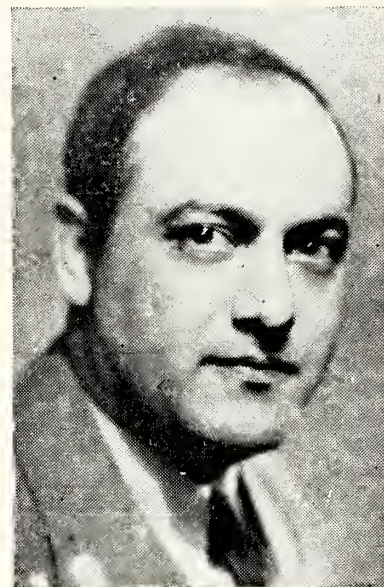
A Credo for Jewish Liberalism

One Man's Program for Democratic Action

By LAWRENCE LIPTON

Can Jews survive in a Fascist world, whether of German or American origin? The brilliant author of "Brother, The Laugh Is Bitter" answers in the vigorous negative. Commenting on the organization of new forces of liberalism in American life, he asserts that the hope for American Jews lies in that direction.—THE EDITOR.

A MOVEMENT is on foot to unite all liberal elements behind a program of affirmative militant democracy and against the forces of Reaction. George W. Norris of Nebraska has been asked to head the movement.



LAWRENCE LIPTON

Active in the movement are said to be Philip Murray, President of the CIO, leaders of the National Farmers' Union and the Union for Democratic Action, as well as progressive elements of American industry and management.

If present plans mature, this is to be no mere debating society or paper organization with a letterhead and a mailing list. It is to be something very much like a People's Party, a political movement for the prosecution of a people's war looking toward a people's peace. It could become a broad home front capable of taking the offensive against the reactionary bloc that has lately sprung into life again and is threatening to wipe out every social gain of the last decade and saddle us with another, and even worse, peace than that of 1918.

For us Jews the emergence of such a movement at this time is the best kind of good news. The program of the new organization has not yet been announced, but we can easily imagine what it will be. It will be the living voice of those millions upon millions in America (and the world over) to whom President Roosevelt stands as a symbol of democracy and the very embodiment of the Atlantic Charter. It will be the Four Freedoms given new meaning, and purpose, and direction. It will be Henry Wallace's Five Democracies taking shape in action. As

human beings we have a stake in all these things. As Jews we have a special interest in one of those democracies, namely, "ethnic democracy."

Such a setup holds out to us the promise of a political home where we can hang up our hat, roll up our sleeves, and go to work with the vigor of deep conviction. We Jews, with few exceptions, belong to the middle and lower income classes — small tradesmen, sales personnel, professional people, skilled workers and office workers. As a group we are politically and economically unbalanced unless we make common cause with the agricultural and industrial workers. This new movement offers us an opportunity to do so, and we should be among the first to rally to its side. For it is on the side of the angels.

In the past, wherever men have writhed under oppression, prejudice or injustice, Jews have been among their first sympathizers, and often among their bravest and most enduring supporters. Remembering our own sufferings at the hands of the Tsar's Black Hundreds, we were among the first to see in the revolution of the Russian masses that upward surge toward economic democracy that has made them the world's most fearless and most uncompromising foes of Fascist reaction. That sympathy cost us dearly, but today it is shared by the whole democratic world.

Southern Jews Guilty

Similarly in this country Jews have long been prominent among those who have given and striven on behalf of the Negro people. Here, however, it must be said in all humility, we have not always been blameless. Some of our southern Jews, hell-bent for assimilation by imitation, have been guilty of white chauvinism, an attitude that is hardly becoming to a people whose own kith and kin are being lynched by the tens of thousands by Hitler's white chauvinist supermen. And in the north we have not always done unto the Negro as we would have the world do unto us. No Jew need pat himself on the back because he gave a Negro lathe operator a job handling a mop and bucket. What the Negro asks of us is exactly what we ask of the Gentile: that he be accepted at his full value, for what he is; neither more nor less. That is democratic equality. That is "ethnic democracy" in action. But our sins in this respect have been somewhat atoned for by the many thousands of Jews who have given, and still are giving, their active support to the cause of Negro equality in this country.

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The American Jew as Farmer

By GABRIEL DAVIDSON

There are some 100,000 American Jews earning their livelihood from farming on about 1,000,000 acres of soil. The history of these farmers and of the Jewish Agricultural Society has been written by Gabriel Davidson, managing director of the Society. By arrangement with L. B. Fischer Corp., publishers, we here reprint one of the chapters from "Our Jewish Farmers," synthesizing the most important developments affecting Jewish farming.—THE EDITOR.

NO census has ever been taken of the number of Jewish farmers in this country. Before a census could be undertaken, the connotation of the term *farmer* would have to be established. Is the absentee landlord of a large plantation or of an extensive ranch a farmer? Is the man who tends a small garden on a home plot a farmer? The United States census classification is rather vague. But even its definition makes the task only slightly less difficult. The taking of a census would require a staff to travel the highways and byways of 48 states, at a prohibitive cost and one out of all proportion to the benefit sought. The Jewish Agricultural Society has, on occasion, tried to gather relevant information. The nearest approach to a census was made by Dr. H. L. Linfield, who in a study of Jewish populations in the United States made in 1927 for the Statistical Department of the American Jewish Committee, estimated that there are 109,600 Jews in rural territory. The writer estimates the number of Jews wholly or partly engaged in farming and in agricultural pursuits akin thereto, as between eighty and a hundred thousand.

With the average size of the American farm as a base—and this is not conclusive because size varies with region and type of farming—the total Jewish farm holdings would thus probably reach about one million acres. With personal property these holdings may, under normal conditions, be considered as having a total gross worth approximating one hundred and fifty million dollars. They are, of course, subject to mortgage. Jewish farmsteads range in size from the small intensive nursery to the vast grain domain. They are found in all sections of the country. The largest numbers are in the northeast and in sections of the mid-west, conforming to the bulk of the Jewish population. The natural tendency is to settle in or near places which already contain Jewish farm groups. This affords a freer outlet for gregarious inclinations and opportunity for stricter conformance with religious practices. Long urbanization has led Jews to settle not too far from the cities of their former residence where they are able to maintain ties with relatives and friends. But there are also independent spirits to whom proximity to urban centers or propinquity to Jewish neighbors is of no concern.

All Types of Farming

There is no type of agriculture practiced in the United States which is foreign to the Jew: dairying, poultry raising, truck farming, floriculture, orcharding, viticulture, cattle raising,

tobacco, grain, cotton, sugar beets. Jewish farmers engage in those branches of agriculture which are generally practiced in the sections in which they have settled and raise those crops to which their land is best adapted and which are most profitably marketable.

Tenant farming is extremely rare. The Jew to whom land ownership has so long been barred, wants a spot that he can call his own. To attain this, he is ready to assume the obligation of mortgage with its attendant burdens. A good productive farm can rarely be rented and a tenant is not apt to put his best effort into a farm that will revert to the owner at the termination of the lease. The rental on a leased farm often amounts to as much as or more than the overhead on an owned farm. Stock and inventory cost the same. The difference is the initial down payment, and when that can be raised, ownership is far preferable to tenancy. Then, again, the tenant farmer cannot get the credit which the owner of even a heavily encumbered farm can command. The

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WITH MALICE TOWARD NONE

(Continued from Page 26)

which purport to be fair to Jews and Judaism are far from perfect. Nor do they numerically exceed those which emphasize old creeds and unwittingly plant seeds of hostility in the hearts of youngsters towards Jews.

The writer has not investigated into the question whether textbooks and educational aids for teachers reflecting a fundamentalist outlook and adhering to the old notions of Jesus' contemporaries and the details of his death, are increasing or diminishing. That books striving to be more just to Jews and to Judaism are on the increase is, however, an empiric fact. Progress may be tantalizingly slow at times. It is nevertheless continuous and unabating. That fact should hearten exponents of truth and workers in behalf of interfaith good will.

III

The proposals to cleanse textbooks of characterizations and statements which are unfair and prejudicial to other faiths and their exponents have found a response in the Jewish group as well. To this end the Synagogue Council of America (aided by a financial grant from the American Jewish Committee) set up a Textbook Commission consisting of representatives of each of the three schools of Jewish religious thought—Orthodox, Conservative and Reform.

The Jewish Textbook Commission did not envisage the course to be pursued by them as did the similar Catholic and Protestant units. The latter were acquainted with the traditional charges against Jews and also with the current views of Judaism which militated against the respectful estimate of that faith and its followers. Jews are branded as killers of Christ and Judaism is stigmatized as a religion which was bereft of vitality and which had become atrophied with the advent of Jesus. Christianity having evolved and broken away from Judaism needed justification for its deviation and insurgency. It succumbed to the human disposition which magnified the virtues of its system and exaggerated the supposed or actual defects of its rival. Judaism, however, proceeded along its natural course, heedless of the Faith which issued from its loins. Its continuance, it was deemed, needed no justification or excuse. Judaism may be accused of having ignored the new religion and its founder, but not with having maligned them. For the Jews were living in countries in which the vast majority of the population and even the state proclaimed themselves to be Christian. Their residence in these Christian lands for nineteen centuries was a precarious tenancy. It could be revoked at any time by the passion of the masses, the will of the clergy, the disposition of nobles, or the whim of a monarch. Fear and pru-

dence, therefore, if not the command of Judaism to respect the sincere religious expressions of other people especially if they inspire them to lead an ethical life, would have impelled the Jews to refrain from making any uncomplimentary comments about their neighbors' creed. The Jews, therefore, had to scrutinize carefully their textbooks and indulge in suppositions as to the effect of certain terms and phrases upon Jewish children and the probable reaction of Gentiles to them.

The Commission decided to select for examination and study those textbooks which are used in many weekday as well as Sunday schools. They therefore addressed questionnaires to principals and teachers of various types of schools and solicited from them the titles of textbooks which they employed. Pamphlets and teachers-guides were also included. From these questionnaires the committee got up a list of about 500 books, brochures and magazines. The books, all of recent publication, comprised volumes written in Hebrew, Yiddish as well as English.

The Commission then engaged three readers, devotees of Reform, Conservative and Orthodox interpretations of Judaism. To each was assigned the task of going through carefully the specified volumes and other items and ferret out the passages which, in their opinion, tended to retard the development of good will and mutual respect between Jews and non-Jews. The readers were to cull these passages, cite the reason for their negative reaction or appraisal, and suggest whether they prescribe elimination, modification or a supplemental explanation in the form of a footnote.

Each reader was to pursue his investigation independently of the other two colleagues. These independent reports were then given to the members of the Commission who reviewed and reported upon the reader's findings. They were to study and evaluate each criticism and suggestion of the reader. Each member of the Commission then prepared a written report which was transmitted for study to other members of the Commission. Afterward they met together and discussed those passages which each felt were objectionable either because of form or content. As a result of individual reflection and corporate thinking, they decided upon forty-three passages which they recommended to be eliminated, in forthcoming editions, and twenty-five passages which, they felt, should be rephrased, annotated or elucidated by explanatory notes.

The number of passages which failed to receive the full endorsement of the Commission are very few, considering the amount of educational material that they examined. That the readers

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Business Meant Business

The Story of a Palestine Jew in the
Royal Air Force

By JULIAN LOUIS MELTZER

He was a "blond young Jew from Tel Aviv," who took great pride in his duties as a member of the ground crew in the Royal Air Force, one of 22,000 Palestine Jews in the British Army. Mr. Meltzer, famous Palestine correspondent, here adds another portrait to the gallery of gallant, simple fighting Jews.—THE EDITOR.

FROM the time when he was very young, Amnon Edelstein had acquired the somewhat curious nickname of "Business." Although his



JULIAN LOUIS MELTZER

in the Middle East" outside Palestine. Like many other Palestinian Jewish war veterans, "Business" had experience in Greece, Crete and the Western Desert. The spirit of that band of gallant aeronauts, the Royal Air Force, delighted him and his friends. There was so much *noblesse oblige*, such utter lack of "side" among the officers—"more like the American army," they remarked—and such keen camaraderie among all ranks, that they all felt it was a wise choice. Amnon proved a first-class mechanic; it was his ambition to fly, as it was of many a Palestinian Jewish youngster, and he had undergone preliminary training to this end. To be at an R. A. F. station in the Western Desert was no less exciting

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Light and Courage



JACOB S. RAISEN
Rabbi K. K. Beth Elohim
Charleston, S. C.

mother tongue and that of his school-mates was Hebrew, the name given to him was always solemnly pronounced in English. It sounded quaint when the nickname cropped up in a long mellifluous patter of conversational Hebrew, such as "*Kama paamin amarti lecha lo le'balbel et ha'moach*, Business?" "How many times have I told you not to 'addle my wits,' Business?" Incidentally, the Hebrew term of "*le'balbel et ha'moach*," or "addle the wits," is equivalent to the juicy Yiddish "*hak nit kein cheinik*." "Business" grew up in a Hebrew environment. One of the early youngsters to be born in the thriving Tel Aviv of the middle 'teens, in the last War, he became part of the life of this teeming, colorful city of the twenties and thirties. His nickname had come to him from a strange way he had of saying, when asked where he was going or where he had been or what he had been doing, "I had some business." It started when he was six; and it stuck to him like a burr. Nobody dreamt of calling him Amnon except his mother. His father preferred "Business," too. After getting through high school and engineering classes, Amnon joined a prominent firm of architects and helped in the building of the new Tel Aviv. But when this war began, he immediately volunteered for the Royal Air Force, and was taken on as a ground mechanic. It was not long before he and a group of his friends were on active service "somewhere

WITH their remarkable insight into the human soul, those who arranged our ritual for the weeks which usher in and accompany our New Year have selected Psalm 27 to be recited every morning and evening at the conclusion of the daily services, the Psalm which begins with the beautiful declaration, "The Lord is my light and my salvation," and concludes with the exhortation: "Wait for the Lord; be strong, and let thy heart take courage; yea, wait thou for the Lord!" Ours is a religion of light and courage. Our Torah begins with the sublime words: "And God said, Let there

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A Page From Sicilian History

By DR. BARUCH BRAUNSTEIN

Sicily, token of the ultimate victory of the United Nations over the Axis, is linked to the past of the Jewish people as is every other land on the Continent. Dr. Baruch Braunstein, historian of Spanish Jewry, of which Sicily was once a branch, here recalls some of the highlight events of that past.—THE EDITOR.

JEWs have shared the fortunes of history, both good and bad, with other dwellers of the island of Sicily. They have lived under the varying rules of the Romans, Normans, Arabs, Spaniards, Italians, and latterly of the Italian-Fascists who no longer rule Sicily. Despite misfortune and persecution, and even attempts at extermination, they persisted there from almost time immemorial. In the towns of Syracuse, Noto and elsewhere, their memory is recorded in the street name "Via Guidecca" (the Jews' Street). Because of the long and happy Jewish associations with Italy, they have given its name a Hebrew meaning, "I-tal-yah," meaning "The Land of the dew of the Lord."

Sicilian history begins to record the existence of Jews on the island only when their situation deteriorated, which is already a historic reminder that the Jews knew of better things before, to which they could point for precedent. The first interlude of recorded persecution in a long and happy Jewish association with the island came when the Jews petitioned Pope Gregory the Great at the end of the sixth century to persuade the Christians to cease molesting them. This Pope, it will be remembered, laid down the law (observed more in the breach or there would be a different Jewish story throughout the western world) that Jews should accept Christianity willingly through love and admiration for it and not be forced into baptism. The Jews refused to be won over to Christianity by love and the Christians had other methods, although not officially approved, to remind the Jews that they were members of the "despised and rejected race." They were, for example, compelled to clean all the private and public stables on certain days during the year.

In the writing of Jewish history, the dark and bloody side has a tendency to obscure the ineluctable facts that Jews have lived tolerably well and oftentimes happily in the many countries they have called home. Indeed, they rose to fame and fortune in many places. Thus the Jews in Sicily held important posts in the industrial and agricultural life of the community. Especially in the first part of the 13th century, during the reign of Frederick II, who has been characterized as the most enlightened and intelligent prince Germany ever had, the Jews were in high favor, and it can be said lived quite happily in Sicily. Frederick encouraged the immigration of African Jews into Sicily by setting aside crown lands for the development of indigo plantations. He presented the Jews of the city of Trani with a monopoly in the business of raw silk. Instead of jesters and politicians

for his courtiers, this prince assembled the great scholars in his palaces. Among them were Jews in Naples, his capital, and more especially in Palermo, his favorite city. They rubbed shoulders with the great of the Arabic and Christian world.

Frederick fought the Church to protect the Jews, but finally succumbed before its power. He wanted to shield the Jews against the Papacy and made them into "serfs of the King's Treasury" (Servii Camerae) which was later to prove a boomerang for the Jews when it was utilized as an instrument for their oppression. His privileges to the Jews of his kingdom became the model for Austrian privileges, which in turn influenced the status of Jews in Europe for generations. During his life, the Jews prospered and their prosperity was reflected in their synagogues in the 52 cities and towns in which they lived on the island. The Italian preacher and traveler, Obadiah di Bertinoro, described the Palermo Synagogue as not having an equal "anywhere in the whole world." He reported that the "Rimonim" and crowns adorning the Sefer Torah were valued at not less than 4,000 gold pieces.

Sicily was taken over by the King of Aragon and the fate of the Sicilian Jews was linked forever with the fate of the Spanish Jews. The Edict of

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A COMPOSER COMES INTO HIS OWN

(Continued from Page 29)

ous other Broadway productions, some of them featuring such stars as Irene Bordoni and Ed Wynn. Even London had ordered a score from him for one of its major productions.

Such immediate recognition—and the wealth it brought with it—might have turned many heads and sent into discard more than one ideal. But Gershwin never lost sobriety, nor the capacity to analyze himself and his purpose. He did not forget the goal he had set both for himself and for jazz. Other composers, in the face of such success, might easily have been tempted into imitating and repeating the manner and style which had caught the nation's fancy. But the public's acclaim—pleasurable though it was—was with Gershwin a lesser consideration. Because he wanted to write good jazz music, he brushed aside his early efforts impatiently, however successful they may have been with the public. He knew what he wanted: a fluid melody that had freshness of feeling, and originality of line and design; subtle rhythmic effects; rich harmonic colors, of original tints and hues. He wanted his songs to have about them an inevitability of structure in which no note or phrase was superfluous. He wanted an idiom that would be both popular and original. And he worked hard—probably no popular song writer ever worked more painstakingly than he. He edited every line and phrase and nuance dozens of times. Many songs he discarded as incomplete realizations of his ideals. Occasionally, he achieved a momentary felicitousness of expression that made him realize that he was not slaving in vain, and that, though he was groping, he was at least groping in the right direction.

By 1924 he had written several songs which satisfied him. There was "I'll Build a Stairway to Paradise," from the Scandals of 1922, with its suave and well-polished manner, and neatness of construction; "Do It Again," from The French Doll, in which the touch is intriguingly deft; "Somebody Loves Me," from Scandals of 1924, with its enchanting lyric line given piquancy with its injection of the "blues" note; "Oh Lady Be Good," from Lady Be Good, with its rhythmic drive. With such songs he was becoming a master of his tools, and he was using these tools to fashion artworks that were personally his own. In these songs, a high degree of compositorial skill was combined with a flair for original melody, with a capacity to project the subtlest suggestions of moods and feelings, with a dynamism of irresistible drive, with a spice of idiom.

Always Self-Critical

After the Rhapsody in Blue, Gershwin solidified his position as America's leading composer. For the Broadway theatre he wrote several excellent scores for musical comedies which generally proved to be among the leading successes of their respective seasons; in this field he profited through collaboration with his brother, Ira, who provided his songs with deft and skilfully

contrived lyrics. Tip Toes (1925), Oh Kay (1926), Strike Up the Band (1927), Funny Face (1927), Rosalie (1927), Treasure Girl (1928), Show Girl (1929), and Girl Crazy (1930), proved but a prelude to the crowning success of his career, the political satire, Of Thee I Sing (1931), which became the first musical comedy ever to win the Pulitzer Prize. At the same time he wrote his serious works in the jazz idiom, works which proved that the Rhapsody had been no mere flash in the pan: Concerto in F, for piano and orchestra (1925), Jazz Piano Preludes (1926), An American in Paris (1928), Second Rhapsody (1931), Cuban Overture (1934), and the opera, Porgy and Bess (1935).

He won for himself wealth, fame, the adoration of the masses, and even the admiration of many world-famous composers and critics. Who could ask for anything more? Yet he remained, in spite of the seemingly endless parade of triumphs, a modest and highly self-critical young man. Simple and wholesome in all things (his penthouse never inspired in him poses of grandeur; to the end of his days he did not forget that he had been born and raised on the East Side), he viewed his music with healthy detachment. If he was proud of his music and that pride led him to perform it at the slightest provocation anywhere and everywhere—he was also critical of it. He was ever conscious of his technical shortcomings and lamented them. He had, as a matter of fact, that exaggerated awe for schoolbook learning which only the unschooled have. He always acknowledged that he still had far to go to achieve a status as a serious composer. In short, though he loved his music, he underestimated it and the capacity of his great talent to overcome inadequacy of technique. It was difficult to make him realize that his best songs had a greatness which all the conservatory learning in the world could not enhance, that his instincts and taste guided his hand as surely as any set rules could. It was even more difficult to convince him that the technical faults of his larger works were comparatively unimportant in the face of their wonderful vitality, exuberance, and melodic inventiveness.

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We Reject Zionism

An Anti-Zionist Leader States the Position
of His Group

By HYMAN J. SCHACHTEL

Rabbi Schachtel at the time this article was written, occupied the pulpit of the West End Synagogue in New York City. Since, he has been called to the Congregation Beth Israel in Houston, Texas, where he succeeds Dr. Henry Barnston, senior rabbi, who is retiring.

In recent weeks a group of anti-Zionist rabbis have formed an organization called the American Council for Judaism, whose purpose is to combat Zionism and to hinder the establishment of a Jewish Commonwealth in Palestine. An opportunity is here afforded to Rabbi Schachtel, formerly of New York, a member of this group, to state its position.—THE EDITOR.

AMERICAN Jewry is being subjected to a *blitzkrieg* by the political Zionists. They fill the press and platform. They miss no opportunity to try to convince us that we are Jews by race and nationality. Palestine is our hope and salvation, they insist. Not until a Jewish State in Palestine is a fact, they declare, will we stop anti-Semitism and end what they call our tragic sense of homelessness.

But the *blitzkrieg* has failed. Only fifty thousand are members of the Zionist Organization of America. Even in this comparatively small number there are many who have given their support to developments in Palestine without by any means subscribing to the Zionist political platform. Of course, this does not stop the zealous political Zionist from making it seem as if this legitimate philanthropic concern embraces a completely defeatist pessimism for the Jews in the postwar world; makes acceptable a concept of mass migration; approves political objectives unrelated to the strictly humanitarian considerations.

I, for one, differ from political Zionists in their historical appraisal of the Jews in Europe. True, the last two decades have been bitter ones in some countries, but those decades were only part of a stream of history which in the last century and a half has shown enormous progress in the expansion of freedom. The development and achievement of the Jews in Europe in the last 150 years are not to be measured only by a recapitulation of their disabilities and advantages. It is no more accurate to make that stress than it is to describe the history of the Jews in Palestine only in terms of the tensions of the last 20 years, the friction between Arab and Jew, the outbreaks and pogroms against the Jews. That is not history. That is a partisan portrait.

There are in particular two points that seem to me to need emphasis. The first relates to the political Zionist's lack of faith. For to maintain that postwar Europe will be eternally and unchangeably hostile to the Jew is to call the objectives of the United Nations so much poppycock and to imply that the world tomorrow will only carry on the evils of the world of yesterday. It is to accept a barren philosophy of defeatism that while the Axis will be defeated, the Axis ideology will be triumphant. It is to grant Hitler NOW his victory in making Europe *Judenrein* (without Jews).

In such a world it appears to me that it is a little naive to assume that

Jews who cannot be safe in Europe can be safe in Palestine. By what flight of the imagination can we see a world where the climate of public opinion is so hostile to the Jews up to the Eastern Mediterranean as to force his emigration; but from that point on, the climate miraculously changes so as to offer a peaceful home for millions of Jews?

The second point that calls particularly for refutation is the so-called historic homelessness of the Jews which the political Zionists continually stress. Here I must confess I don't know what they mean. We American Jews are not homeless. The British Jews fighting valiantly for Britain do not regard themselves as homeless. Nor do the Russian Jews shedding their blood along the 2,000-mile front. Nor do the Polish Jews fighting with their Christian fellow-citizens in the ranks of the Polish army. If there are Jews who feel homeless, that emotion derives not from an abstract philosophy but from the reality of persecution. Palestine itself has had within the last ten years a large increase in its Jewish population. But it was no mystical concept of homelessness that brought them there. Quite the contrary, it was lack of democracy, it was fascism, that sent thousands of Jews to Palestine from Germany and neighboring countries, just as it sent thousands of them to other parts of the world. The problem was the denial of fundamental human rights. It was part and parcel of the same onrushing forces of darkness which sent hundreds of thousands of refugees of Catholic and Protestant faith out of their homes and countries, and which finally precipitated the war.

If Europe is emancipated—if Europe after the war has a new birth of freedom, there will be no need for artificial lands of refuge for forced migrants. And if Europe and the world are not so emancipated, then there is refuge nowhere.

The followers of Judaism look upon Palestine as the cradle of their faith, but they regard the world as their domicile, so that together with all other God-revering men and women, they may work out a way of life which shall bring justice and peace to all. The Jews are essentially a religious community, whose mission is to lead themselves toward, and cooperate with others into, the way of righteousness.

God bless the Jews who have settled in Palestine. May they find there—and we shall help them to do so—the

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LIGHT AND COURAGE

(Continued from Page 39)

be light, and there was light." We welcome our Sabbath and festivals with the kindling of lights, and the work-a-day week with a blazing *Hab-dalah*-torch. We used to lead the happy bride and groom to the *Huppah* (marriage canopy) with a procession of lighted candles, and surround the body of our dear departed one again and recall his blessed memory with candles. In all our synagogues we have a *Ner Tamid*, a perpetual light, burn in front of our Holy Ark, and the most favorite simile of our sages and saints was to liken the Torah of God and the soul of man to a light. Our ancestors had a habit of writing after the name of one they admired: *Nero yair*, may his light continue to shine. Our Prophet called to his beloved Zion: "Arise, shine, for thy light hath come!" and Solomon, our wisest of kings, likened the path of the righteous to the "light of dawn, that shineth more and more unto the perfect day."

And as our religion is a religion of light, and our people a veritable "light-intoxicated" people, so were we and our religion imbued with and exemplars of a courage unsurpassed in the annals of mankind. "Be strong, and let thy heart take courage" has been our motto all through the ages. Even, say the rabbis, when a sharp sword is stretched over a man's throat, he should not cease from hoping for God's mercy. Of Nahum ish Gamzu, one of our sages, it is reported that whatever

evil came his way, he would say: *Gam zu l'toro*, this, also, is for the best; and of Rabbi Akiba, the saint and martyr, it is recorded that no matter what disagreeableness came his way, he would exclaim: *Gam zeh yaavor*, this, too, will pass!

Guided by these two pillars, like our ancestors in their march through the wilderness, Israel has become the most optimistic of peoples. He always looked forward to a Messiah that was to come. His Golden Age was always ahead. His best was ever yet to be. He never doubted that though the mills of the gods grind slowly they grind exceedingly small; that the Guardian Who sleepeth not and slumbereth not, has not forsaken him. Nor need we despair now. History which teaches by example tells us that, as we say in our Hagadah on the night of our Passover, "Not one arose against us to destroy us, but God saved us from their hands," that every Pharaoh and Haman sooner or later met with their deserved fate. It will be the same with the Pharaohs and Hamans of today. Already we can read the handwriting on the wall of destiny. Already the dawn of a better day is beginning to break. This Rosh Hashonah, this Yom Kippur, although still enveloped in darkness, are yet much brighter than their predecessors of 5702 and 5703. Let us hope that when we meet again to celebrate our Holy Days in 5705, there will be light in the habitations of Israel as well as all mankind.

"Courage, brother, do not stumble,
Though the path be (yet) dark as
night;

There's a star to guide the humble,
'Trust in God and do the right.'

"Simple rule and safest guiding,
Inward peace and inward might;
Star upon our path abiding'
'Trust in God and do the right.'"

JEWISH HEROES

(Continued from Page 35)

for exercising "skillful strategy"; and Lieutenant Leib Pinghovsky, of Bucovitz in the Mintz district, who received the Order of the Red Star for his part in the destruction of 28 German tanks and the capture of 250 German troops. Lieutenant Pinkhovsky had two brothers who were killed in action in the Russian fighting. A fourth brother lives in New York.

Lt. Segal Joins American Aces in Solomons

Washington.—The name of 1st Lt. Harold E. Segal has now been added to the list of American aces slowly grinding down Japanese power in the Southwest Pacific. Reports from the Solomons indicate that the New York flier has already downed seven Japanese planes and saved a fellow pilot's life as well. Segal's exploits include floating for 24 hours on a rubber lifeboat when he was shot down by enemy Zeros.



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BUSINESS MEANT BUSINESS

(Continued from Page 39)

than acting as train-dispatcher at a big railroad terminus. The planes came and went as regularly as trains. The big machines, famous British and American makes, worked to a split-second schedule. If the station commander's orders for a "stunt" were that the planes would leave at 5:15 ack-emma, they moved out promptly at that zero hour. The order of "Rendezvous with fighters over Tmini at 6:19 ack-emma," was scrupulously obeyed. Of such is the tradition of the Royal Air Force.

Amnon and his mates thrilled to all this. They grew to have a profound admiration and an abiding esteem for the casual but thoroughly efficient manner of the British pilots who flew the "crates" and "buses" of the air from that station. Above all, they grew to respect the modest understatement that is an inherent trait of the Englishman. Any particularly daring exploit was dismissed with a shrug and a modest disclaimer, "Oh, just another brush with Fritzie," which might mean a vigorous air duel in which, outnumbered by five to one, the English boy at the plane controls had shot down three and made the other two turn tail and flee. Or, if returning from a raid, a pilot brought his "crate" back with the fuselage and wings riddled with bullet holes, he would say tenelessly, "Ran into some flak (anti-aircraft fire); apparently the natives were hostile (meaning the German A. A. gunners)," this evoked hero-worship from Amnon and the other ground personnel as symbolical of the highest degree of nonchalant courage, as indeed it was.

"Business" had every opportunity of living up to his queer nickname. There was plenty of business for him at the station, multifarious duties that fell to the lot of ground crews. The English pilots, non-commissioned officers and aircraftmen picked up his nickname and used it with easy affectionate familiarity. "Hi, 'Business', chuck me a spanner," or, "Look, 'Business', can you take over my night stand-by this evening? I've got a date I don't want to miss," were frequent.

The officers and airmen, from Wing Commander down to the newest pilot-officer, liked this blond young Jew from Tel Aviv, always smiling and ready for any job-going. "Good business, this," he would say, rubbing his hands pleasantly. Gradually he picked up English, mannerisms and that air of deprecation that has become part of the mental military equipment of the young Englishman-at-arms. No boasting but a kind of demure modesty, that stood out in sharp contrast with the lavish boastfulness of the overweening Hun.

So it was that Amnon learned the art of under-statement, too. If a pilot came back and ruefully pointed out what had been done to his beloved plane, though dismissed in the term "this blasted rainshackle crate," Amnon would stand by and say airily, "Oh, we'll patch the damped thing up so that it will wobble in the air for a bit again." But he and his mates would

sweat their guts out to make that plane as sweet an airworthy job as ever came shining new off the assembly lines.

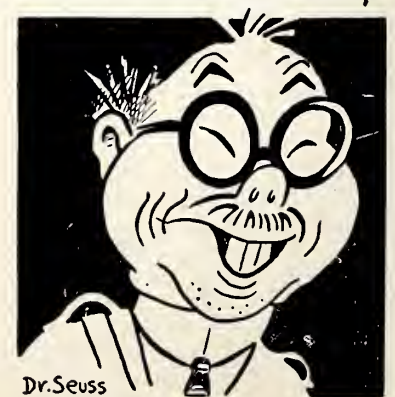
Life at the station went on, according to schedule, for months. An early rise, often before dawn, then zero hour as the planes rode out into the skies to pound the enemy, breakfast and odd chores until they came back, always triumphantly but, sadly, sometimes with exceptions. A life that is made up of sweet triumphs and the sorrow of missing a familiar face; of high purpose and high resolve, and the anguish of losing a friend who had done his job before going down to disaster.

Then one day an enemy squadron found them and swooped down to attack. Amnon was in the hangars at the time and rushed to his action station at the firefighting appliances. The enemy light bombers were in a hurry to get away before anything happened to them and dropped their "sticks" of incendiaries and light bombs as quickly as they could. Most missed the parked aircraft along the verge of the landing ground, but one "stick" went off with a plop and threatened a big new American-made bomber which had just been delivered. The fire spread rapidly.

"Business" dashed out with everything he could grab hold of. He raced across a corner of the landing ground and the enemy pilot let him have a brisk rattle of machine-gun bullets. The sand spurted up around the running figure and he felt a sharp pain in his arm, but he was too busy to wonder why. Reaching the blazing incendiaries, he squirted and stamped and beat out the fire with his feet and a traveling ring he had picked out. The enemy plane, meeting light ground fire and fearing for its skin, made off. It was a hot and exciting five minutes for Amnon but he got the fire out and then sat down feeling faint. No wonder. A bullet had hit him in the forearm, not serious enough to cause lasting damage, but he had lost some blood.

The Wing Commander came up and smiled as Amnon was being taken off to the casualty station. "Good business that, 'Business'," he grinned. "Business" grinned back. "Thanks, sir," he said happily. It was an accolade which he would always treasure.

WIPE THAT SNEER OFF HIS FACE!



WAR SAVINGS BONDS & STAMPS

THE CREDO OF AN AMERICAN ZIONIST

(Continued from Page 33)

in Jewish education, in the production of Jewish literature, in the promotion of Hebrew culture, is but a feeble beginning. The Zionist sphere of action in this land should not be limited to aiding in the colonization of Palestine, nor to helping obtain political rights for the reestablishment of the Jewish Commonwealth. We must rebuild American Jewish life here, as well as help rebuild *Eretz Yisrael* there.

Glorify in American Citizenship

As we develop in this country an essentially Jewish life, with Jewish spiritual and cultural values, we shall to that extent also fulfill our obligation as citizens of America. American democracy confers the right, imposes the duty, upon every nationality to be loyal to its own heritage, to be true to its best and highest self. "America," Brandeis said more than a quarter of a century ago, "has believed that in differentiation, not in uniformity, lies the path of progress. It acted on this belief: it has advanced human happiness, and it has prospered." May we not add, as a necessary corollary, that to deny to any group the right to preserve its individuality, to counsel effacement of the group name or memory or heritage, is to follow a policy in direct conflict with the spirit of American democracy. We American Zionists glory in our citizenship in the American nation and in our fellowship in the Jewish nationality, a fact which has been well

pointed out by Brandeis: "The Jewish spirit, the product of our religion and experience, is essentially modern and essentially American . . . Loyalty to America demands that each American Jew become a Zionist. For only through the ennobling effect of its strivings can we develop the best that is in us and give to this country the full benefit of our great inheritance."

Lingering Delusions

We are all familiar with the sorry spectacle of a handful of Reform rabbis—the *Protestrabbiner* they have been aptly called, after their spiritual forebears who sought to place obstacles in the path of Herzl. They do not realize that by their disavowal of Zionism in America they have in fact repudiated American democracy. They have said, in effect, that in America Jews must not be themselves; that they dare not be different; that they must possess none of the national emotions which animate their neighbors of Greek or Yugoslav or Irish or Polish or British descent. They urge that Jews forswear their freedom to think as they please, and counsel them to reject Zionism or any other movement which recognizes the identity of the Jews as a people. These rabbis say that as a people the Jews do not exist. Using the terms "nationality" and "nationalism" in their own peculiar misconception of their meaning, they insist that there is no Jewish nationality, no Jewish nationalism. If they be right, then history is a lie, and all contemporary evidence which serves to confound their point of view is but illusion. They seem to think they have but to wave their hand, draw up a proclamation, obtain a charter of incorporation, and the reality of the Jewish people will disappear into thin air and Zionism will be exorcised.

Zionism is the dignified attempt of a people to take cognizance of the manifold implications of its own existence and to build its life on the noblest spiritual, cultural, political and economic plans as it sees them. It is the nationalist expression of an essentially spiritual people. To charge that Zionism is the antithesis of Sinaism, is totally unwarranted. Zionism is rather the glorious culmination of Sinaism. The religious aspects of Zionism cannot be denied or ignored without eliminating the very soul and essence of the movement. But those who speak of Judaism as a religion only, and then confine that religion to a few high-sounding universal ethical maxims, are reducing Judaism to a bare skeleton of itself. These anti-Zionists are seeking to denude Judaism; they seek to strip it of all the meaning with which history has endowed it. They try, in effect, to tell us that the sixteen millions of Jews throughout the world today represent but a spirit and a soul, bound together only by the majestic prophetic utterances of the past, and are devoid of that feeling of brotherhood which a common ancestry, common historic and contemporary experiences, and a sense of common destiny

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A New Year's Message

From RABBI NORMAN N. SHAPIRO
Congregation Tiphereth Israel, Kinston, N. C.

THE year 5703 has been marked by cataclysmic changes in the political and military world. Governments have changed hands, and military successes have been registered on all fronts . . . yet the position of the Jew, particularly in Nazi occupied territories throughout Europe, remains the same, hopeless and beyond redemption.

German atrocities and mass murders continue unabated. Here and there, isolated expressions of compassion and sympathy for the plight of the Jew are raised, but the inexorable crescendo of Hitler's firing squads grows louder day by day. With the Jewish population in parts of Europe already decimated and in other sectors facing complete annihilation, it is high time that American Jewry in particular come to grips with the stark reality and grimness of the Jewish tragedy.

So far, everyone without exception has recognized that we Jews here in America are the only ones left to bring relief to our dying coreligionists in Europe's Black Hole of Calcutta: but still Jewish groups and organizations are torn apart by internal strife. Petty jealousies, misunderstandings and wranglings are continually plaguing our major Jewish organizations. Even those who profess to be supporters of Zionism are at odds with one another. Philanthropists are at swords' points with synagogue leaders, and educators are at loggerheads with one another. Diverse Jewish postwar representative groups are emerging, and so the bedlam in Jewish life continues.

It is an elementary fact that when wartime emergencies arise, when a nation's whole existence is imperiled, even governments of a democratic bent suspend many of their peacetime laws and endow the executive and military branches of the government with extraordinary powers.

In times of war, freedom of speech can no longer be used to cover up seditious and treasonable utterances. In military life court-martials supplant regular peacetime procedure. The exigencies of conflict call for a complete reorientation of the country's economic and political life. In short, the Pearl Harbor attack marked the beginning of a united America, determined to free itself from the menace and aggression of Nazism, Fascism and Shin-tism.

Yet, in strange contrast, the Jews of America have failed to come to the realization that the same destructive forces arrayed against the United Nations, have been responsible for the gravest crisis in Jewish history, inasmuch as our enemies are bent on the utter extermination of the entire Jewish people, no matter where they might be. The Jews of America have thus far failed to realize that the magnitude and scope of these modern anti-Semites will, to obliterate the Jews from the face of the earth, is unprecedented in Jewish history. Instead of channeling every energy and exerting

every effort on behalf of our distressed people in Europe and realizing that this is total war on Jewry, Jews in America have persisted in their own petty internecine strife, and have maintained the same peacetime efforts as far as our people in Axis-dominated Europe are concerned. How long will our people be blind to the perils which have beset them?

The year 5703, with its cruelties and barbarities, has passed, but the year 5704 presents an even greater challenge to American Jewry. With a more cheerful outlook ahead on the far-flung battle fronts . . . many of us Jews may begin to relax our efforts on behalf of our oppressed people of Europe . . . many of us again may take the course of least resistance and rely on the victorious powers to solve another vexing problem—Palestine's future. It is therefore incumbent on us Jews here in America in the coming year to pull together more doggedly and persistently, than at any previous period in Jewish history. The time is short and the work ahead is great. No matter what our particular Jewish group affiliation may be, whether it be a Zionist organization, a synagogue group, a philanthropic or welfare society, or any other phase of Jewish life, no matter where any group ideologies or loyalties may clash with one another, it's up to our Jewish organizations in America to make the following irrevocable promise for the next year and coming years, namely, to subordinate group differences in this hour of crisis and peril to our people's existence. Let us agree on the broad objective of showing a united front so that we can demand to be heard and have a voice at United Nations parleys over our future as a people, and especially at the eventual peace conferences. We can effect greater pressure on America and our allies, who in turn might be stirred to appeal to the Nazis to stop this mass slaughtering of Jews in Europe. Pressure should also bring Great Britain to her senses and insist she open Palestine's doors to our Jews.

I am not asking Jews everywhere to transform themselves suddenly into perfect tranquil beings without any differences so as to carve themselves a place in the moral conscience of the world. I am merely hoping that in the coming year, Jews will make every effort to combat the divisive forces in their midst.

I am only calling on Jews to marshal their group power with a semblance of unity, even if this unity must of necessity be accompanied by a lack of conformity. If we in America hold our peace at this time, and refrain from coming to the assistance of our dying people, then I repeat, there is no hope for relief from any other source. Arouse yourselves, you slumbering Jews of America, lest you bear the approbrium of posterity for having forsaken your own people in their hour of deepest sorrow and need.

THE AMERICAN JEW AS FARMER

(Continued from Page 37)

Society naturally favors ownership, but is not opposed to tenancy where financial stringency makes it imperative. There are more than a few cases where farm tenants have evolved into successful farm owners.

Like the general Jewish population, the Jewish farm population is unevenly distributed. The states of New York, New Jersey and Connecticut contain an overwhelming majority. But these states have over two and a half million of the country's almost five million Jews, almost three million if Boston and Philadelphia are included. These regions contain the largest concentrated consuming public and therefore the best markets in the land. And there the Jewish farmer has ready access to services, principally those rendered by the Society, which, because of monetary limitations, have to be confined to eastern territory.

Connecticut contains some of the oldest Jewish farm settlements in the United States. Those in Chesterfield and Colchester both had their beginning in 1891. The former have declined but the latter still constitute an active agricultural community. Besides Colchester, the chief Jewish farm centers are those around Hartford,

New Haven, Bridgeport, New London, Norwich and Middletown. In addition, Jewish farm families are scattered throughout the entire state. There are probably more diverse forms of farming practiced by Jews in Connecticut than in any other state. The Connecticut River Valley contains fertile fields especially adapted to tobacco raising. Large tobacco plantations were developed by Jews where both broad leaf and shade grown tobaccos are produced. During the World War period and for several years thereafter, the tobacco planters enjoyed great prosperity. Tobacco acreage was expanded. Dwellings which would grace the suburbs of a metropolitan city were constructed. Communal life was at its height. Then came the slump in the tobacco market. A hard period for the tobacco farmers ensued. Many farmers turned from tobacco to potatoes, and Jewish potato growers are now among the foremost in the state. Probably the largest individual producer of this crop is a Jew who raises close to 80,000 bushels. With the advent of the Agricultural Adjustment Administration, an upswing has set in and these farmers' prospects have shown marked improvement. Dairying, poultry raising, vegetable and fruit growing, constitute the other chief lines of farming in the state. The Jewish farm unit is large in size, an eighty or hundred acre farm being not uncommon. Except for pasture and woodland, farms are fairly well cultivated and well stocked. Connecticut Jewish farmers make their living almost wholly from the soil. While summer boarding forms part of the farm economy on farms in scenically favored sections, it is carried on largely as a subsidiary rather than a major source of income.

New Jersey has been properly termed the cradle of the Jewish farm movement in the United States. The Jewish settlements in South Jersey are the sole survivors of all the early attempts at Jewish colonization in this country. The so-called South Jersey Colonies—Alliance, Rosenhayn, Carmel, Norma, Brotmanville, Garten Road—have provided historical themes for many writers, among them Charles S. Bernheimer, Jacob G. Lipman, Leonard G. Robinson, Philip R. Goldstein, Katherine Sabsovich, Samuel Joseph, Boris D. Bogen, Gustav Pollak, and lately "Yovel" published on the occasion of the fiftieth anniversary of the founding of the Alliance Colony. Although still popularly referred to as colonies, these settlements were never colonies in the accepted sense of that term. From the beginning to the present time, farm ownership has been vested in individuals. The farms were originally developed as truck farms, with strawberries, beans, sweet potatoes, and peppers as the principal crops. Later, poultry was introduced and is now the primary source of income. Although the high hopes entertained by their founders were not fully realized, the colonies have been able to maintain their continuity as farm centers, and today, though most of the

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THE Shofar's sounds this year sound like the victorious notes of an army bugler announcing in a brilliant staccato the advance toward final defeat of the enemy. We Jews in the United States may well feel that in a deep religious sense the clarion call of God's command to ferret out the evil and do righteousness has been hearkened to, and the hosts of the Allies do represent a new chance to bring the Kingdom of God upon earth.

There is in the Shofar's notes a sound of defiance. The enemy has been hurt, mortally hurt, and the Allies are definitely on the march. There is a defiance of the so-called "superior race," and an unafraid declaration that only an unconditional surrender will satisfy the clamoring victims. Not revenge is the motivation behind the determination to wipe out the enemy, but a realization that only utter defeat will clear the stage for the next action of a positive, humane and constructive nature. The death of our enemies will mean life for the next generation of men who believe that the Law of God is above the law of men.

Jewish religion reinforces us in this determination. Our observance of Rosh Hashonah, with its emphasis upon God as King, should strengthen us in the fight of the present. We defy, even unto the death, all the forces of evil. If it means our death, we are ready to die. If it means the slaughter of two to three million of our brethren as the first victims of fascist brutality, let it be so. God helping us, we can do no other. We must pay the price of our defiance, but we dare not give up.

There is also in the Shofar's notes a stern reminder to our mortal enemy that we still live. Yes, Am Yisroel Chai. The people of Israel lives. And we shall live. Wherever the Shofar's stirring call sounds out strongly and bravely, there is a bitter and strong announcement: we told you so! You, our enemy, cannot exterminate us. We

still live, and we shall live, and you shall some day be no more. The cost of the struggle has been too awful for us to gloat or arrogantly pound our chests. No, there is humility in the very statement, for we are alive while millions of our brothers are dead. Which means: ours is the responsibility to carry on their struggle. But it is more than mere struggle. We are not carrying on in order to live. We are carrying on in order to create and recreate. The Jewry of the United States is the only one in the world which can salvage quintessential Judaism from the ruins of Europe. Only here can Jewish scholarship continue; only here can Jewish communal life experiment with itself to find a life-giving form; only here, in short, can the spirit of Judaism survive. And so, while we say, "We told you so!" and "we are yet alive," we are also cognizant of the finger of destiny pointing at us and declaring: it's up to you to carry on.

Finally, the Shofar's notes are a call to action. If ours is the responsibility, ours must also be the task to do and to succeed. From synagogue to social club, from fraternal order to family circle, action should be the keynote of the Shofar's significance. Jews are patriotically in the forefront of Red Cross, Bundles for America, and the various war relief activities. It is right that they be there. But let it not be a lopsided patriotism that spurns the duties at home and within its own religious and fraternal milieu.

To defy the enemy, the declare that we are still alive and will always live, and to act as truly responsible leaders of tomorrow,—this is Rosh Hashonah's cry of victory. But let this be clear: of all men, the Jew's is a global goal. We are our brother's keeper, though our brothers live at the ends of the earth. For their sakes, let us act: let us solidify the foundations of our own institutions, so that we may have a rendezvous with tomorrow's world.

I CAN'T FORGET THESE MEN

(Continued from Page 34)

army made us all pause and wonder. We continued to talk. And suddenly, Scruggs' voice rose amidst the blabber of mouthings, and he said: "Talking about the Jews, I'm for them. Too many people don't know them. Now look at me. I'm doing a job where I find men kind of scared because they are in the army a couple of days. But I try to be especially kind and thoughtful when a Jewish boy comes up. He wants like hell to be a good soldier, but he is scared, like the others.

More than that he gets the idea that he doesn't stand for himself alone; to the others he is a Jew, a guy who has to prove that Jews are good soldiers like all others. I know they are because I have seen them."

He waited for a moment. His words were scoring because he held the respect of every one of us. I knew that he was groping for the proper words to fit his emotions. I knew too that what his opinions were had been

(Please Turn to Page 55)

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THE CREDO OF AN AMERICAN ZIONIST

(Continued from Page 45)

have implanted in their inmost beings. It cannot be done, and all their efforts to convince themselves that we do not exist as a people prove but vain delusions.

We need not spend too much time in concern about the magicians who hope by incantation and publicized statement to wipe Zionism out of existence. We have real work to do. We dare not minimize the magnitude of the challenging task that confronts us American Zionists.

In June, 1901, Theodor Herzl issued a manifesto from London to American Jewry. In that scarcely remembered document the immortal founder of Political Zionism used words which startlingly apply to the situation now facing us:

"A crucial moment has arrived in the history of Jews. Shall they miss this unprecedented opportunity of laying the ghost of the Jewish question, of ending the tragedy of the wandering Jew? Will the Jews of America, in particular, forget in their own happiness in the glorious land of freedom, how heavy is the bondage of their brethren? Now or never is the moment for the oppressed Jews of the world to settle themselves in their old historic home."

How significant is Herzl's contrast of the happiness of the Jews in this "glorious land of freedom" with the tragedy of "the oppressed Jews of the world"!

Because of our happier fate, because of our brother's unparalleled wretchedness, we dare not be timid and weak in dealing with the problems that confront us. Our sacred movement has been built on bold vision and intelligent planning. There must also be hard work. Zionism is a pioneering movement as well as an idealistic cause. Its strength lies not only in the yearnings and the prayers of millions of Jewish souls, but also in the transformation of hopeful dreamers into self-sacrificing doers. In this hour of war and of terrible suffering, ours is the responsibility to keep the fires of hope burning in the hearts of our fellow-Jews. Ours too is the duty to emulate in our Zionist work here in America the spirit of the *shalutzim* in *Eretz Yisrael*—the spirit of *Evodah*, of service and sacrifice.

We must not only continue land purchases through the Keren Kayemeth, and colonization through the Keren Hayesod, to meet our current needs during the war period, but we must also greatly increase our acquisition of land and quicken the tempo of our colonization in order to prepare for the immediate post-war era. We Zionists must lay the foundations today for Palestine's enlarged capacity to absorb the hundreds of thousands of Jewish victims of war and persecution, the millions, if need be. We must make the world recognize the elementary fact that Palestine has long ago passed out of the experimental stage. Our best argument is the creation in Palestine of tangible, concrete realities. Thus we shall demonstrate *Eretz Yisrael's*

ability to welcome and provide for a steady stream of Jews returning home. We are standing on the threshold of a new era in the *Yishuv's* development.

There is none so blind as to fail to recognize that all our Jewish aspirations, all our Zionist dreams and hopes are inextricably tied up with the destiny of the United States and of our allies in this world war. Unless there is a complete victory it is possible that a Jewish people may no longer exist at all, anywhere. Any alternative to a complete victory is unthinkable for us. We fight for civilization, and at the same time, unashamedly we say, we are fighting for ourselves too. We are fighting with our backs to the wall. There is no retreating. There is no losing this war and winning the next—for us there will be no next. We throw into this struggle all that we possess, all our love of life, all the desperation of those who are conscious that the sole alternative to victory and survival are extinction and oblivion. With God's help, and with courage and faith, we will shatter the foe and win this war. And God willing, and with the same courage and the same faith, we will help establish a peace which shall be just—and lasting!

A Painter of Heroes

(Continued from Page 28)

tinger, Felix Adler, Lord Marley, Joseph Penell, Morris D. Cohen, Jo Davidson, Fannie Hurst, James Howel Post, Paul Muni, Miss Ethel Bratton, Robert Nathan, George H. Kirby, Felix Frankfurter, Dr. Paul Klapper, Judge Edward Lazansky and Wendell Willkie.

Margulies' art hangs in the Metropolitan Museum, Brooklyn Museum, New York Public Library, Yale Library, Smithsonian Institute, Baltimore Museum, San Francisco Museum, Iowa State College, Library of Congress, and Philadelphia Museum and Theological Seminary, among other places of distinction. He is a member of the Society of American Etchers, the Chicago Society of Etchers, Southern Printmakers, Art Students League, American Water Color Society and the Louis C. Tiffany Guild.

"I could have shown Meyer Levin in action," he said before turning back to work on the portrait of a famous national leader on his easel. "bombing a Jap ship, perhaps, or above a bursting gray flower of destruction hurled by his hand. But Meyer Levin became for me more than the troubled, confused and complicated world. He is hope in the future too. In the storm clouds above his head is the turmoil of today—but as he turns his face toward heaven, symbolic to me of a brighter future, rays of light come through, just as I hope they will shine through again upon a free world. It is in this face, uplifted toward his beloved plane, uplifted to Hope. For me it was a true labor of love. And when his courageous American mother stood before the canvas and said from a full heart, 'This is our boy'—I felt that I had done my job."

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WITH MALICE TOWARD NONE

(Continued from Page 38)

and the reviewers were not easy and unexacting is attested by the questionable faults which they found with many of the unsanctioned passages. The judgment of some of the readers appeared at times extreme on the side of self-criticism. One example will suffice. One member objected to a narrative of Judah Halevi's death because it specified the racial origin of his murderer. (The pilgrim poet of the 11th century, when he set foot in Palestine—the land he loved so tenderly, prostrated himself in order to kiss its holy soil—was killed by the spear of an Arab rider.) The readers were, in my opinion, over-scrupulous in other similar passages which would have gone unchallenged if not unnoticed, had the readers been non-Jews.

A closer study of the findings disclose other interesting information. The sixty-eight passages, it is to be noted, were contained in but 25 of the 500 items. In other words, about nineteen out of twenty books were entirely free of any remarks or characterization that could in the least be construed as unfair to other faiths or peoples.

A study of the unsanctioned passages does not reveal any serious misrepresentations or vilification tending to foment hostility or hate. The most recurrent sin is the tendency to refer to a Gentile as a *shegetz* or *arcl*. The latter designation may be unaesthetic and scientifically incorrect. It cannot however be considered as malevolent. As to the former term it is unquestionably derogatory, if etymology alone is to be used as a criterion. But it must be remembered that terms acquire meanings and usage without regard to and often directly contrary to their original, or literal connotation. The mother often applies the appellation *monkey* to her beautiful and favorite youngster. The term *mamzer* (bastard) in colloquial Yiddish is often used to designate mental adroitness and cleverness. *Bandit* is also so used in such a manner. Similarly, *shegetz*, despite its original meaning (abomination), has become a term designating mischievousness. Against the proscription of this term the *melamed* (Hebrew School tutor) could well protest. For he would be deprived of a designation which he was wont to use to describe those pupils who are disposed to pranks—and who resorted to all schemes to get out of doing their lessons. In brief, a distinction must be made between statements and passages which explicitly or implicitly denounce and distort beliefs and which tend to fo-

ment prejudice and hate, and expressions which folk usage has developed without the slightest tinge of malice against another group, but merely tend to overexalt their kith and kin and their cherished ideals.

Those Jews who have sensed this distinction have been inclined to decry the activities and belittle the findings of the Jewish Textbook Commission. One would suppose from the existence of such a Commission, runs their protests, that it was Jews who were in the habit of making pogroms and devising and spreading libels, (such as that Jews needed Christian blood for ritual purposes, or that they are wont to desecrate the Host and other traditional charges that were used against them during the middleages and even in modern times).

These opponents forget the fact that the written and spoken word play a most potent role in moulding the opinions and attitudes of adults. Newspaper and radio advertisements attest to the universal realization of this fact. Now if the written and spoken word can allure mature people to specific beliefs and behavior, what may they not be able to do to youngsters whose minds are plastic and are prone to magnify and embellish the impressions which are imparted to them? What a child reads in a textbook, the views he hears expounded by his teachers, aye, even a casual remark or a mere innuendo of an elder, may give form to the thoughts and direction to the emotions of a youngster which may prove later beneficial or baneful to himself and the community in which he will move.

There is no justification for berating or minimizing the effort of any denunciation to cleanse its educational material or prejudicial contents. He who sneers at or belittles such ventures, with all their falterings and gropings, displays a woeful sense of irresponsibility. If, as is charged, the planting of good will in the hearts of all is a utopian aspiration, the diminution and even extirpation of ill will between persons of diverse races and religions are not unattainable goals.

While it is true that Jews were for the last two thousand years in the status of a minority group, and were the victims of defamations and malefactions on the part of the dominant Christian majority, they nevertheless dare not consider themselves impeccable and frown at fellow Jews who, prompted by a spirit of chivalry or fair play or by their reading of the ethical im-

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THE AMERICAN JEW AS FARMER

(Continued from Page 47)

original settlers have died, the children of some are still there, and a third generation of Jewish farmers is beginning to grow up. Within the last two or three years, there has been an infiltration of refugees.

The Jewish farming communities of New Jersey are well integrated, facilitating social activity and cooperative endeavor. Local Jewish organization is stronger here than among Jewish farm groups elsewhere. Practically every settlement has its own community center for religious, educational and social purposes.

New York Farmers

Not until the turn of the century was there any marked farm activity in New York. Now, Jewish farmers may be found in various parts of the state. The densest Jewish rural population in the entire United States is centered in Sullivan and Ulster counties. Since Jews began to go there (about 1900), there has been a steady stream of migration, attracted, no doubt, by the scenic beauty of these picturesque regions, their invigorating climate and their accessibility to metropolitan New York. These counties had been favorite summering places for people from the city even before the advent of Jewish farmers, and following the economic pattern of the older stock, the newcomers combined summer boarding with farming. Side by side with the humble rooming house farm, there sprang up pretentious boarding houses and luxurious hotels. These summer enterprises have screened the agricultural activity of the mountain regions. There is a tendency to frown upon the so-called "boarding house" farmer. Yet a volume of farming, by no means inconsiderable, is carried on in this vacation center, not a little by the very people who conduct the boarding and rooming places. There is probably more farming done in these two counties than at any time in their entire history. The virtue of the combination of farming with boarding or rooming lies in providing an additional income and in bringing a ready market to the farmer's door.

Between about 1910 and 1920, Jews located on farms in the Mohawk Valley sections, principally around Utica, Syracuse and Rochester. They grew mainly grain and hay. During 1917 and 1918, they expanded their acreages to meet the crying demands of war. And they prospered. But with the cessation of hostilities, grain and hay markets slumped. As in other parts of the country, surpluses began to go up and prices to go down. The wider use of farm machinery which began with the war, the displacement of the horse by the tractor and of the buggy by the automobile, still further reduced the need for forage and hay crops. Some Jewish grain growers, like many others, found the going too hard and dropped out. Latterly, however, these sections received new accessions and the newcomers, profiting by the experience of their prede-

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A CREDO FOR JEWISH LIBERALISM

(Continued from Page 36)

In this way we Jews have championed many causes in our time, good causes, but causes that it took courage to support. Some of them proved to be lost causes, but what, after all, is a lost cause? It is only a cause that hasn't won yet. In that sense Judaism itself is still a lost cause.

It is one of the things for which we Jews can be proud that our people have always been found in the forefront and in the ranks of every movement to improve the lot of the masses of mankind. We have tried to be on the side of the angels, but sometimes this very effort, admirable as it is, has thrown us among strange bedfellows. In the last century, for example, many Jews espoused the cause of "Liberty, Equality, Fraternity," only to see it bog down in the reaction of Thermidor and then run wild in a flame of Napoleonic aggression. As lovers of freedom and devotees of progress, we have often found ourselves politically homeless. With whom, for instance, could a Jew, or any other anti-Fascist, join forces to fight the emerging menace of Hitlerism back in 1933? With the Republican Party, which today, a decade later, still harbors many Fascist and potentially Fascist elements among its top leadership? With the Democratic Party, which, despite its New Deal leadership, was asking us to be "neutral in word and deed"? At that time it was only among the Socialists and the Communists that a militant anti-Fascist could find himself politically at home. Is it any wonder, then, that many Jews of the middle and lower classes were "communist sympathizers"? What they sympathized with, of course, was communism's anti-Fascism. That this is so is evidenced by the fact that it was the "fringe" organizations that chiefly attracted Jews, organizations like the Committee to Save the Victims of German Fascism, rather than the party itself. Politically it was a case of any port in a storm. That it was the anti-Hitlerism of the communist line that drew many Jews to its side and not necessarily its political and economic doctrines was made plain when the Nazi-Soviet pact was signed.

This is not to say that Jewish sympathies tend, politically, toward the Right. On the contrary, they tend, on the whole, toward the Left. For all our experience, in the past as well as in the present, has taught us that our true friends are to be found more often on the Left than on the Right. But "history," as a modern poet has said, "has many contrived corridors, secret passages." You open one door to the Left only to find yourself coming out by another door to the Right.

Today the moving finger of history points unmistakably to men like Henry Wallace and George W. Norris as the types of leadership that we may fol-

low with confidence to the making of a better world. If there is one thing we Jews should have learned throughout our many centuries of persecution, it is patience. Patience and persistence. Now we are learning, from men like Wallace and other leaders of militant democracy, a new lesson: Planning. Plan it, persist in it, and have the patience to keep on persisting, in spite of Man's moral lethargy and the tyranny of habit. If the world is ever to be made a decent place to live in, for Jew or Gentile, it will be through the progressive leadership of such men as Norris and the movement that is now taking shape. Other leftward movements may offer us more fire-breathing oratory and more attractively pat schemes of social and economic salvation, but history has a way of by-passing such neatly blue-printed utopias and reaching its goals by other roads. It may well be that it is through the practical application of the spirit of democratic fellowship in such projects as "world TVAs" and international highways, and airways, and by the implementing of the Four Freedoms and the Five Democracies through a world order based on economic and political justice that we shall yet build the better world we are now fighting for.

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WITH MALICE TOWARD NONE

(Continued from Page 50)

plication of Judaism, feel that they too ought to scrutinize the textbooks which their children use and ferret out those passages which representatives of all schools of Jewish thought agree should be eliminated or modified. In fact, being victims of malicious acts and appraisals makes them more susceptible to the fostering of compensatory arrogation of their virtues and the derogation of the abilities and attainments of those who malign and oppress them.

Significant and important as are the findings of the Textbook Commission, the conclusions to which they gave rise, however, are not undebatable. The Commission's recent report suffers not because of fallacies but because of deficiencies. Its suggestions and recommendations are not clear and definitive. For example, it deems it inadvisable to impart to children certain historic data. "... for the purposes of teaching the positive aspects of Jewish history rather than the glorious and heart-rending account of its millennial martyrdom. We have favored for the textbooks of our school children the elimination, substitution, annotation or modification of such texts."

This procedure of deliberately omitting to recount lamentable Jewish experiences at the hands of Christians is as unsatisfactory as is the silence of the Catholics about the Crucifixion. A condition is rectified not by shunning facts but by explaining them fully and

honestly. The Commission's counsel sheds no light upon the path which one who has a strong sense of loyalty to historic truth, may follow.

The Commission is in need of a supplemental study which would disclose to parent and teacher what and how much regard is to be paid to certain historic facts . . . and the concrete precautions which should be taken to mitigate the harmful emotional consequence of the narration.

A well thought out answer must also be given to the question whether it is a realistic type of education to withhold from the child an acquaintance with the price which the Jew is or may be called upon to pay for the privilege of being a Jew. To do this, gruesome details of persecution may be unavoidable. *This of course does not mean that the teacher may throw to the winds all good judgment and common sense.*

The question may also be answered whether the attitude to Christianity, which the Committee seems to espouse, is not a type of fatal gallantry. Should we refrain from proclaiming our conviction of the superiority of Jewish tenets and imperturbably witness the churchman's persistence in labeling human and universal virtues as specifically Christian (Christian charity, Christian gentleman) or in his disposition to stigmatize Judaism as belonging to a defunct dispensation and its tenets as inferior in ethical and spiritual implication to those which are found in the New Testament?

If a spirit of fairness and understanding is to mark the relationship of Jews and Christians, each must learn to adjudge the other not by comparing the best or better elements of his tradition with the worse or mediocre in the other systems, but by using the same criteria and manifesting the same attitude in assaying each culture. This principle needs to be heeded by the exponents of both traditions.

In conclusion, the following observation is relevant. Respect for a Faith and goodwill to its followers are evoked not so much by the clear and cogent expositions of that faith's formal doctrines as by the exemplifications in the personal live of its devotees of the spiritual and ethical ideals which are associated with it. One's integrity in business, one's consideration for others, —whether they be members of one's household or casual by-passers of the street, will do more to raise the esteem of fellowmen for what you are and stand—than the most learned and most appealing treatises. Impeccable textbooks without noble demeanor is an effort which may not result in total failure but surely will not be crowned with the fullest measure of success. When Rabbi Simeon ben Shattach returned the precious stone which he found on the saddle of the donkey he purchased from an Arab, the former owner burst forth in praise. And his words are most significant. "Blessed be," cried he, "the God of Simeon b. Shattach." It was a fervent avowal of esteem for the Talmudic sage, his people and the God they worshipped.

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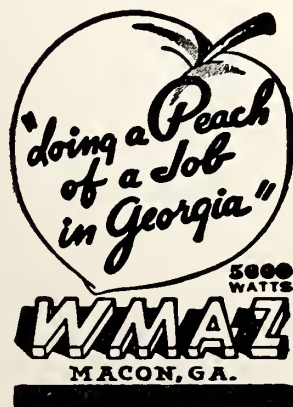
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A Page From Sicilian History

(Continued from Page 40)

Expulsion of 1492 was also meant for them. It affected Jews in all parts of the far-flung Spanish Empire. The Jews of Sicily, however, formed such an important part of the island's life that to dislodge them would seriously jeopardize its development. Accordingly, important Christians beseeched Ferdinand and Isabella to extend the date of expulsion for the Jews. Among them were irreplaceable physicians, artificers, merchants and manufacturers of dyes, silks and fine cloths. "Nearly all the artisans of the realm are Jews," the Christian petition to the king read. "In case all of them are expelled at once, we will lack craftsmen capable of supplying the mechanical utensils, especially made of iron, such as horse-shoes, agricultural implements and equipment for ships, galleys and other conveyances." The last argument for keeping the Jews is enlightening, in view of the charges made by anti-Semites: "If all Jews go . . . Christian artificers will unduly raise their prices."

On the strength of this petition, the Jews were permitted to stay until the last day of the year 1492. Then came the grand exodus. Most of them went to the cities of the Italian mainland—Rome, Leghorn, Genoa, Pisa, Venice. Others shook the dust of Europe from their tired feet and set their courses for Constantinople, Cairo, Damascus and cities of the Holy Land. After 1492, to be a Jew in Sicily and to declare adherence to Judaism was considered a crime. And the Inquisition was prepared to see that the law was carried out. Its task was executed with such thoroughness that the Sicilian Jewish community never regained its place on the island. The Holy Office of the Inquisition broke it forever. So that in 1911 the official census revealed only somewhat more than 1,000 Jewish souls on the island.

Jewish memories, however, still linger in Sicily. American and other United Nations' troops will see these memories as they march farther and farther into the heart of the island. They abide in streets, buildings and palaces, as well as in faces that bear unmistakably an affinity to the Jewish face. As our soldiers move into the mainland on their march of liberation, the many Jews who are among them may well remember that they are restoring Italy to its former high estate as the "Land of the dew of the Lord."

He that has compassion for his fellowman will receive compassion from God.

The American Jew as Farmer

(Continued from Page 51)

cessors, follow a diversified farm economy.

Talmud Torahs, synagogues and Jewish community center buildings are found in every sizable farm community throughout the state. Some villages have more than one. In Sullivan and Ulster counties, farm and village are close enough together to fuse activities. There are local Jewish organizations of all kinds, branches of the large national Jewish organizations. Monticello and Liberty have hospitals built under Jewish auspices and maintained largely by Jewish contributions. Jews are members of school and village boards and hold civic office. Jewish farm girls teach in neighboring grade and high schools. Jewish young men raised on local farms have returned to these sections to practice professions.

Coffee tablets that can be dissolved in hot water and served are promised by a new development in Brazil by which the oil and salts are removed from the bean, the remainder being compressed into tablets.—*Science News Letter*.

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I CAN'T FORGET THESE MEN

(Continued from Page 48)

formed comparatively recently. I knew that his thoughts were not formed through the reading of books and pamphlets on the "Jewish Problem." He had found out for himself, not through soul-searching, but through observation, that Jews were good men. He continued to speak:

"So I say to myself that I have to be especially thoughtful when a Jewish boy comes up. We have to show him that the rest of us Americans are with him, even though half the world isn't, and that we are fighting not only against people who attacked the U. S. A., but against people who attacked his own people because they believe as he believes."

It was curious, listening to a man like Scruggs, devoting an evening toward an explanation of his feeling for Jews. It was my first contact with an army man who expressed himself, without particular prompting, about Jews. That he thought well of them, kindly, and without belittling, was a good and healthy feeling.

I have not seen Scruggs since the day I left the Flanders Hotel, back last September. His final words to me had been, "Brother, you are going to the wide open spaces." And I did. I went to South Dakota. But the two days I knew him gave me more impetus to be a good soldier than all the morale gabfests in the world. Carington Scruggs was my first glimpse into the soul of a real soldier. I won't forget him.

Loud-Mouthed Beaudry

Then there is Norman Beaudry, five foot three, loud-mouthed, hawk-nosed, squirrel-faced, vulgar and pathetic. The product of a poverty-stricken home, a whole mess of complexes commingled in Beaudry to make him a personality for whom psychiatrists would fight. Beaudry is uneducated, boorish, the possessor of a lying imagination, a lewd tongue and a gift for projecting himself into the middle of each and every situation.

There had been a murder in the town; Beaudry had been in the vicinity. Indeed, he convinced the military authorities of it, and so he was held as a witness. He was irresistible; so Beaudry said. He had three mistresses; so he said. And his detailed descriptions of his love life led harsh men to shudder. It is impossible to tell, in dialogue, just how he spoke, for I am writing for a family paper from an army post. He strutted. He played pool and boasted loudly that he could beat anyone. "Wanna get licked?" he'd call out in the dayroom. He played with the smoothness and cheap finesse of the poolroom shark. When he was red-lined one month (not paid) because he had made an error in signing the payroll, he sneered at the officer, "I don't need your money, see? I can drown you in the stuff," and he produced a roll of tens and fives and singles and swaggered away, satisfied that he had convinced the officer that the Government could not compete with N. Beaudry.

In radio school his defensive aggressiveness was more pronounced. He

asked questions all the time; silly questions, good questions, irrelevant questions. He had to prove that he was on the ball; he had to show that he was around. He talked about his civilian life. According to him, he had run "a hell of a big restaurant out at LaGuardia Airport." He talked about President Roosevelt, Wendell Wilkie and Henry Ford, all of whom had tipped him profusely, he said. He loved Al Smith because the great Al had once tossed him a \$1.00 tip. A quiet Irish boy named Doyle, who knew Beaudry's restaurant, confided that it was a harsh joint and Beaudry had worked there as a busboy. In some curious manner, none of the soldiers ever threw up at Beaudry his great lies. They sensed that he was of the stuff of Sammy Glick, of "What Makes Sammy Run?" Only Sammy ran because he had stopped once and had been stepped on and he was afraid to stop running for fear that he would once more be trampled by the feet of onrushing Sammy Glicks of the next generation. Beaudry was the Sammy Glick who had been stepped on and had never gotten up. He had a tough, vulgar exterior but, stripped of his callous armor, he stood revealed as a lost little man in an army which had a big man's job to do. Thus he had the quiet sympathy of most of the men.

But one day he turned anti-Semitic. And that single action destroyed all the sympathy ever gathered up for him in a large ball.

During a fracas in the barracks he turned on one of the popular men who had gotten impatient with Beaudry's vulgarity, and Beaudry called him a "damn kike." He used the phrase without real venom. He said it much in the same manner that an Italian boy can be called a "wop" without engendering bad feeling, but somehow, this once, the phrase caught fire. Jim McCrystal, an Irish boy from New York, said: "Shut up, you cheap snipe, Mike's a better man than you can ever be, and next time you say anything like 'kike,' I'll bat your brains in."

Angelo Verianini, a swarthy Italian boy from Providence, R. I., called out to Beaudry, "Shut your trap and apologize, damn you, you know you are full of it." And other such comments rolled across the room.

The very fact that Beaudry, the most pathetic man in the barracks, had tried to bring any sort racial prejudice into any of his diatribes, ruined him for all the men. He was beaten, and army or no army, he is one of the battalion who will never rise again, regardless of situation, place and time.

There they are: Scruggs and Beaudry. Both to be remembered. Both a part of life. One admirable, the other miserable. I can't forget these men.

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If Not Peace From Without, Why Not Peace From Within?

(Continued from Page 34)

lulled ourselves in the thought that all this was a mere passing phase born and carried out in Teutonic countries and limited only to those sections of this world. But now, at the end of this year, we witness an invigoration rather than a weakening of that open battle cry against our existence which is being heard all over the world wherever Israel dwells.

More than three million of our brethren had to die "*E'kidush Ha-Shem*." Millions became homeless and penniless, driven from their houses, herded like cattle to the slaughter houses, driven headlong into doom. Unopposed even in this our century, which is noted for its progress and achievement, its culture, civilization and spiritual grandeur, Israel's tormentors could turn its dwellings into a cemetery.

"Israel has been brought to an extraordinary stage in its history." This slogan, unfortunately, has lately been so often repeated that it fails in its object, and is regarded as one of the platitudes employed by platform speakers. In that itself, we trace our tragedy. It is usual to refer to the crisis which Jewry passes and to point, as a matter of course, to its cause in the phenomenon of that world-wide movement led now by Hitler and his spiritual satellites which give to the world the Jew as a scapegoat for its ills.

This is only one aspect of the crisis. There is yet another factor which aggravates the situation. It is the lack of strategy in meeting the enemy, which itself, is a result of the lack of concentrated effort, a weakness that has accompanied us from time immemorial. The allegation of our enemies, that we are internationally united, is a tragic farce. Not only are we divided into so many affirmations, but every Jewry in every country is divided in itself. Consequently, there is no mouthpiece through which the Jewish people might speak authoritatively at this, the darkest and most trying time in its history.

Many attempts have been made to bring about this unity, but none has succeeded yet. Secular Judaism and spiritual Judaism seem not to find a common ground and inner political thinking that so often relies on shameful action, spoils the hope for unity and mutual understanding.

Another notorious feature which constitutes the greatest problem is the lack of that rocky faith in the truth of our ideals, in its teachings of justice and righteousness, in our glorious heritage, in our God-bestowed mission for all times, in our readiness to make our contribution as Jews to the better world to come; spiritual forces which have always shielded us. As a result, we are subjected to an undisciplined and disorderly aspect. Admittedly, the only bright spot in the darkness which springs from the horizon, is Eretz Israel. But this also is dimmed by clouds which gather at frequent intervals. And the policy of the mandatory power is not to be given as the only cause. We, ourselves, introduced politics into this holy work of reconstruction and saw without protest the Yishuv divided

more than ever. The parties' strife and quarrels in Palestine have gone so far as to undermine the foundations laid with the sweat and blood of our pioneers of the Aliyoth in their varied categories.

This tragic disintegration in Israel's ranks in the Galuth as well as in Palestine, these internal conflicts and party clashes which are the order of the day, encourage our enemies in their deadly onslaught. The first and foremost message which we must therefore issue through the blast of the Shofar throughout the camp of Israel is for a consolidation of the forces for our defense. Every single Jew is co-owner of the things he holds in common with the millions of his coreligionists all over the world. To each individual Jew belongs the glory of his people; upon him depends the future of Israel. In

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his choice lies his people's honor or shame.

Secondly, we must arouse the dormant spiritual forces of our youth through proper example, and afford them the opportunity to comprehend their fellow Jews and Judaism. Judaism, which at present is to them an unpalatable affair and an object of indifference, must become their source of national and spiritual self-respect. We fight this war, among other ideals, for the reestablishment of the freedom of worship. We Jews were the first ones to feel and to suffer the limitations and abolition of our worship. In this land of ours we have all the freedom to worship our God, and still we must bemoan that only the smallest part of our people here identify themselves with Jewish institutions. We know, for instance, that of all the denominations, the smallest percentage taking advantage of devotional gatherings in the Armed Forces are among those of the Jewish faith.

Each and every one of us should have the inner urge to contribute more than just his share to make this world one in which prayers of thanksgiving and praise could be uttered, in which the moral principles of Judaism will have their place and will help to reconstruct a world to come in which we should like our children to live.

"Mayom Haras Olom." Today is the birthday of the world! This is the prayer that we say after the Shofar is sounded. Its sound should bring these problems to mind, should make us conscious of our obligations.

If Rosh Hashonah can arouse Jewish conscience to such effort as to cause regeneration of our souls within and the reunification of forces without, it will have conveyed its message, so that we might smile with contempt on our enemies and say:

"Our soul is invincible, no tyranny can crush us!" and then, we truly help bring about a Shono Chadosho.

The Army is said to be successfully putting to use special tires built to run minus tubes. Besides having an extra thick inner coating of rubber which prevents air from escaping through the sidewalls, these tires have an additional important wartime feature. Their extra stiff, thick sidewalls make them bullet-sealing and strong enough to run flat if damaged by shell fragments.—Witcombings.

New York Governor Names Board on Discrimination

Albany, N. Y.—A new State War Council Committee on Discrimination, headed by Dr. Alvin Johnson, director of the New School for Social Research, New York City, has been appointed by Governor Thomas E. Dewey. The new 25-member body replaces the 24-member committee whose term of appointment had expired.

Among the members of the old committee who were reappointed by Governor Dewey was Dr. Sidney E. Goldstein, of the Free Synagogue, New York. Newly appointed members included Joseph C. Hyman, of the Joint Distribution Committee, New York; Mrs. Sam Lewisohn, director of the Public Education Association, New York City; Mrs. Leopold Simon, director of the Jewish Board of Guardians, and Louis Weiss, New York attorney.

Governor Dewey, discussing the problem of discrimination against minorities in employment, said: "Much has been accomplished and today discrimination in employment by reason of color, creed or national origin is at an all-time low in our state.

"The broad problems of lack of economic opportunity and social discrimination remain," he added, "and must be dealt with vigorously and continuously."

We Reject Zionism

(Continued from Page 42)

fullest development of their religious, economic and cultural aspirations. After the war we hope that as many Jews who so desire may go to Palestine and there become free Palestinians whose religion is Judaism, even as we here are, and shall continue to be, free Americans whose religion is Judaism. But what we want for Jews after this war is what we want for all people. We want a world in which Jews, wherever they live, are free citizens, entitled to the same privileges and subject to the same responsibilities of all other free citizens.

It is because the majority of American Jews believe in this that they reject Political Zionism. No amount of paid advertisements in the press, with their long list of endorsements by well-meaning, yet misled Christians, will change our mind. Nor will the Zionist spokesmen, who claim to speak for all Jewry, persuade us.

The political Zionists have looked backwards too long. Let them turn around and see the future; let them open their hearts to confidence and faith that this war of the United Nations will end in the triumph of the principles of the Atlantic Charter, and in the reassertion everywhere of the dignity of all human beings.

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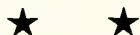
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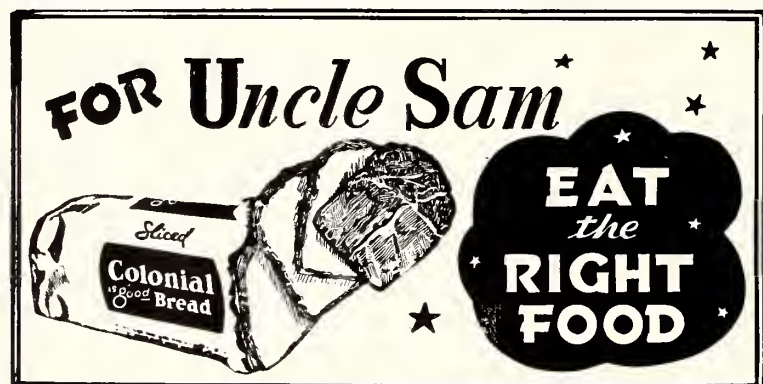
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The AMERICAN JEWISH TIMES

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October 1943

Yom Kippur
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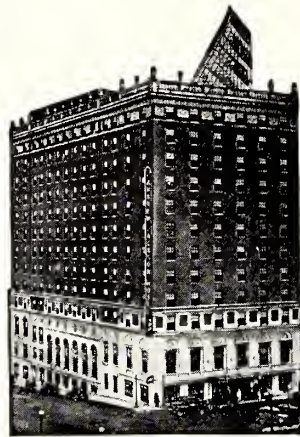
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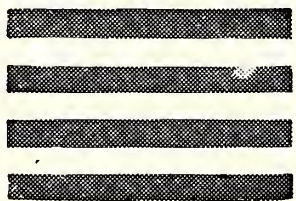
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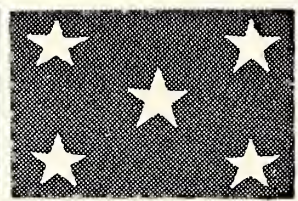
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The American Jewish Times

VOLUME 9

OCTOBER, 1943

NUMBER 2

EDITORIALS

Yom Kippur 5704

Without question the one Holy Day in the Jewish Calendar that sees most universal observance is Yom Kippur—the Day of Atonement. No matter how far a Jew may have strayed from his religious environment—no matter how Reform he may have become in his ritualistic thinking—no matter how far from home his footsteps may have taken him—Yom Kippur rekindles his spark of Jewishness.

Yom Kippur 5704 sees the world of Jews still immersed in bitterness and sorrow. But a ray of hope, not visible these many years, now bathes the picture. It is not yet a floodlight, but faint as it is, it is still light and not shadow. It has not yet penetrated into all of the corners where Jews reside, but the fervent and universal desire for better things now permeates the entire atmosphere, and confidence is being renewed.

It is fitting and proper that on the Day of Atonement we should all revert to elementaries. The Synagogue Council of America, in its annual Yom Kippur message, helps us to do this when it says:

“Yom Kippur (Day of Atonement) is also designated in Jewish tradition as Yom Ha-Din (Day of Atonement), the day on which the actions of all men are weighed in the balance and the fate of individuals as well as nations is determined according to their deeds and misdeeds. This theme of the Solemn Season reaffirms our faith in the ultimate triumph of justice and the defeat of evil in the world. It is a message of vital significance to a world engaged in a life-and-death struggle against the forces of tyranny and aggression. It holds out the hope of final vindication for the cause of truth and righteousness and the promise of the establishment of liberty and equality for all.

“The sages of the Talmud maintain that the Day of Atonement has no atoning virtue unless one has first made amend for wrong done to his fellowmen; that before one may expect forgiveness from on High in answer to fasting and prayer, he must first attain forgiveness from those whom he has wronged. Our Rabbis hold that religious doctrine has value only when translated in terms of human relations.

“There is an urgent need of this precept in these days of high-sounding slogans that are challenged by the exigencies and expedencies of war. How much atoning must be done for cruel injustices perpetrated against inoffensive nations, groups and individuals before man and God can be reconciled and mankind can achieve an honorable and durable peace! The blood of the millions of innocent victims and the anguish of the enslaved, starved and tortured multitudes cry out for rescue and succor. Their voice must be heeded before God will heed our prayer. When humanity will achieve atonement of all nations, races and creeds, then will man find atonement before God.

“Our prayers on this sacred day are offered for struggling humanity and for stricken Israel who has borne the brunt of the world's ills, failures and hate. May the nations emerge out of this cataclysm purged of hate and greed and cured of the cruelties and injustices responsible for this holocaust.

“We pray for the early victory of the United Nations in the words of the liturgy of the Holy Day: ‘May wickedness be wholly consumed like smoke, the dominion of arrogance pass away, and righteousness prevail on the face of the earth. May all created in God's image recognize that they are brethren, so that one in spirit, and one in fellowship, they may be forever united before God and His Kingdom on earth.’”

American Jewry Speaks

The eyes of the world, Jew and Gentile alike, were intently focused on the American Jewish Conference which completed its deliberations in New York the early part of last month. The interest was not all identical. The Jews abroad awaited the conclusions of the Conference with hope, their leading emotion. Jews in America were motivated by a concern lest the traditional Jewish characteristic of “inability to get together” would mar an epochal opportunity. Gentile interest was of two kinds. Perhaps the majority were just interested in what the consensus of Jewish thought might be on world problems. Some, however, were probably waiting for evidence of disunity that would enable them to say, “How can we help you to achieve your purposes when you can't agree among yourselves?”

Let it be said to the everlasting credit of the leaders who guided the Conference that it acquitted itself with glory. It gave the Jews abroad the hope for which they were so anxiously looking. It answered the concern of fellow-Jews in this country who feared dissension. It made the Gentiles aware without any possibility of misconception, of what American Jewry desired in the solution of their problems, with a nearness to unanimity that was nothing short of remarkable.

The principal pronouncement of the Conference was its Palestine Resolution, printed in full elsewhere in this issue. While it was of course known in advance that a working majority of Zionists among the delegates assured action favorable to their viewpoint, it was also a fact that there were an appreciable number of the delegates who, if not anti-Zionist, were at least un-Zionist—a sufficient number to make both possible and plausible a division that might hamper the smoothness of operation that was so much to be desired. When it is recorded as a part of Conference history that of the 502 delegates assembled, only four voted against the Palestine Resolution, it can be said that a unity was evidenced that gave high hopes for future deliberations on Jewish post-war problems.

The Zionist Organization of America, in its Convention held in Columbus, Ohio, in September, repeated practically verbatim the sentiments expressed in the Conference Resolution on Palestine, adding the weight of its body in setting forth American Jewish aspirations.

It will be a tremendous advantage in future developments in post-war planning, for us to be able to say, “This is the viewpoint of American Jewry.” In itself, this will be a force that will disarm opposition and render ineffective any contention that there is any divergence of opinion among Jews as to what they believe they have a right to expect.

While too much cannot be said for the masterly manner in which the mechanics of the Conference were handled, recognition must also be given to the spirit of fair play that was evidenced by the dissenting group. It is expecting too much of a Jewish assembly, numbering more than 500, that they should all speak with one voice. And it is not unhealthy that there should be an honest difference of opinion. The factor that merits approbation, however, is that the minority group presented its statement of honest disagreement and then was satisfied to let the overwhelming majority record its vote.

The Conference will go down in history as a milestone marking the rebirth of hope for millions of a sorely-tried people. However, even though the meeting is over, the actual work has just started. There can be no let-down. The goal has been set but is yet to be reached. The most significant and heartening fact is that Jews have shown a unanimity of purpose which needs only to be maintained to accomplish its ultimate realization of aims.

100 Years of B'nai B'rith

A Century of Service

By BERNARD POSTAL

WHEN B'nai B'rith was founded a century ago, the American Jewish community consisted of some 25,000 persons, large numbers of whom were recent immigrants. What there was of organized community life centered around the thirty-four synagogues scattered throughout the country. Except for a few burial societies, there were no philanthropic or educational agencies detached from the synagogue. Neither was there any provision to aid immigrants to adjust themselves to the American scene, nor to care for their social and welfare needs.

The Jewish immigrants of the 1830's found a community rent by bickering



ISAAC DITTENHOEFER
One of the 12 founding fathers of B'nai B'rith and its first president.

and jealousies that impaired its potential ability to provide the newcomers with material assistance or cultural stimulation in any effective measure. Jews of varying origins had little or no contact with each other, while synagogues increased in number more out of the spirit of competition and lack of unity than out of any real need.

Some of the younger and better educated among the German newcomers recognized that the times called for a new type of community organization. Chief among these was Henry Jones, a machinist by trade, who was born in Hamburg, December 22, 1811, and emigrated to America in 1830. A man of considerable education, Jones was prominent in Congregation Anshe Chesed, New York City's third oldest synagogue, of which he was secretary during the late 1830's and early 1840's.

The rivalries between the congregations of the Portuguese, Dutch, English, Polish, Bohemian and German Jews, each with its own ritual and separate tightly knit community, dismayed Jones and his friends, who gathered nightly at Sinsheimer's coffee shop on Essex Street, to discuss questions

of the day. Recognizing the difficulty of composing the differences between the congregations and their leaders, Jones proposed to found a society which, while based on the teachings of Judaism, would be free in its deliberations from everything dogmatic and doctrinal and would be able to unite all Jews in a common cause.

Sensing that there was need for an agency that would further mutual understanding and respect among the various groups in American Jewry, and that would contribute materially to the intellectual advancement of the Jewish community, Jones ignored suggestions that he would achieve what he had in mind either through a Jewish lodge of the Free Masons or Odd Fellows, or by a cultural club. Instead, he embarked on the creation of something entirely new to Jewry—a Jewish fraternal and service organization with a program sufficiently broad and flexible to embrace all aspects of Jewish life and to win the adhesion of all elements in the Jewish community. At the same time, Jones was apparently shrewd enough to realize that the regalia and secrecy, the benefits and fellowship of the friendly societies of the day were also effective in inducing men to belong. Accordingly, his new society embodied these features of fraternal organizations.

To implement his ideal, Jones gathered around him eleven like-minded men, and, on October 13, 1843, established the B'nai B'rith. Standing by Jones at the cradle of B'nai B'rith were Isaac Rosenbourg, William Renau, Reuben Rodacher, Jonas Hecht, Michael Schwab, Hirsch Heineman, Valentine Koon, Samuel Schafer and Isaac Dittenhoefer. Dittenhoefer was chosen the first president and Jones served as the first secretary.

Successor to Dittenhoefer as president of B'nai B'rith were the following, in chronological order: Dr. James Mitchel, Henry Jones, Mosley Ezekiel, Joseph Ochs, Henry Marcus, Dr. Sigmund Waterman, Benjamin F. Peixotto, P. W. Frank, Julius Bien, Leo N. Levi, Simon Wolf, Adolf Kraus, Alfred M. Cohen and Henry Monsky. Jones' successors as national secretaries were Moritz Mayer, Moritz Ellinger, Mayer Thalmsinger, Solomon Sulzberger, A. B. Seelenfreund, Leon Lewis, Boris D. Bogen, Isaac M. Rubinow and Maurice Bisgyer.

The founders of B'nai B'rith not only imbued it with noble ideals but clothed it with the broadest of altruistic objectives, which were stated in the preamble to the first constitution as follows:

"B'nai B'rith has taken upon itself the mission of uniting Israelites in the work of promoting their highest interests and those of humanity: of developing and elevating the mental and moral character of the people of our faith; of inculcating the purest principles of philanthropy, honor and patriotism; of supporting science and art; alleviating the wants of the poor and needy; visiting and attending the sick; coming to the rescue of victims of persecution; providing for, protecting, and assisting the widow and orphan on the broadest principles of humanity."

Dedicated to this pattern of service, B'nai B'rith has followed it faithfully for a century. The original aims were never changed, but by adapting them to the necessities of the time B'nai B'rith has kept pace with the changing needs and problems of the Jewish people to whose welfare it has been consecrated since 1843.

From the very outset B'nai B'rith drew into its fold men of diverse views, education and standing in the community. German Jews were predominant in the early days of B'nai B'rith because its beginnings coincided with the German immigration of the late 1840's. For this reason, the earliest proceedings were in German and continued until the first English-speaking lodge was founded in Cincinnati in 1850. But German Jews continued to dominate the organization until the later tides of immigration steadily broadened the complexion of the membership.

Today B'nai B'rith is a family of 150,000 men, women and young people, organized in more than 1,300 lodges, auxiliaries and AZA chapters in over 600 communities.

Because of its planned neutrality on the theological issues that divided the leaders of all shades of Jewish religious thought, B'nai B'rith was able to enlist the support of conservative and liberal rabbis alike. Isaac Mayer Wise, Isaac Leeser, David Lilienthal, Morris J. Raphall and Leo Merzbacher each had his own interpretation of Judaism, but in the spiritual orientation of B'nai B'rith they saw a hopeful bulwark against the growing secularism in Jewish life, which was their common concern. David Einhorn was very close to the Order and devised a new ritual in 1857.

Intellectuals like Isidor Bush, Sigmund Waterman, Moritz Mayer and Emanuel Friedlein, who were dismayed by the low educational level of many of the Jewish immigrants, were delighted by B'nai B'rith's intention of "developing and elevating the mental

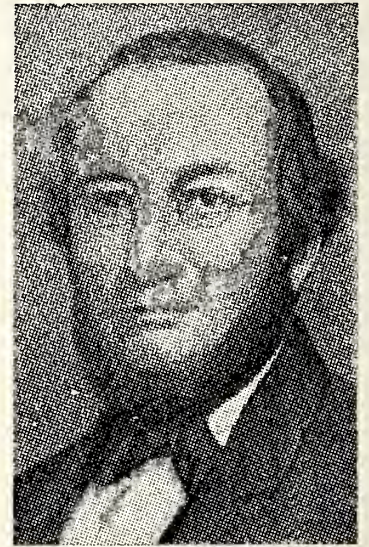
and moral character of the people of our faith." B'nai B'rith's goal of "supporting science and art" evoked an enthusiastic response among those who were pressing for cultural activities.

The newer immigrants themselves were attracted to B'nai B'rith by the fraternal hand it held out to them and by the mutual aid benefits which it offered when they were needed most. In B'nai B'rith the newcomers first found social moorings, a welcome source of help and guidance and their earliest insight into American ideals and customs. The switch to the English language for lodge work in 1850 was an important aid to adjustment.

II

Whatever may have been their motives, those who joined B'nai B'rith in its formative period were as one in recognizing the opportunities for good implicit in the organization's objectives. Appearing on the scene when planned philanthropic effort in the American Jewish community was non-existent, B'nai B'rith's earliest organized efforts were directed into communal and philanthropic paths which a century of experience has broadened into great highways of humanitarian and educational service in this country and abroad.

Philanthropy, as interpreted by the founders of B'nai B'rith, was not con-



HENRY JONES
Founder of B'nai B'rith and its first secretary.

finned to providing for the welfare of their own members but embraced the entire community in its scope. At the beginning a portion of all revenues was earmarked to assist members and their families in time of need, but the bulk of the funds was set aside for the broader purpose of establishing what were to become some of the earliest and best known among American Jewry's philanthropic institutions.

This community-mindedness was re-
(Please Turn to Page 21)

What Makes Johnny Bull Run

Some Speculations Regarding British Palestine Policy

By DR. SIDNEY MARKS

Member of the New York Bar

I. Introductory

IT is axiomatic that a lawyer best serves his client's cause if he thoroughly understands the case of his adversary. The seeming failure of the average Jew to understand the political power stresses which impel British governments and their colonial administrations to continually vacillate in their policies regarding the Palestine Mandate prompted the writing of this article. The Jewish public shows an unawareness of these political science aspects and it is the conviction of the author that a well-informed rank and file best serves any cause. No justification of British conduct nor solution of the present political crisis is intended. The article is merely exploratory and offers no conclusions. It is fragmentized for better understanding.

II. British Political Genius

In its international relations, the British government has generally displayed political ability and intelligence of the highest order. Politically minded, it refuses to commit itself to any elaborate and rationally defined objective or to a permanent and irrevocable pledge. Artfully compliant, it did not mind yielding when the Axis powers applied pressure at Munich; it was not a matter of principle for it to maintain a solid front. England has always been realistic in its internal and external political policies. Realizing that

The opinions, statements and speculations expressed in this article are those of the Author and are not intended to reflect the views of any organization, or the American Jewish Times.—The Editor.

states are people, Great Britain places a great deal of reliance upon the judgment of people and the uncanny ability of most politicians to reconcile their differences. At home, the Englishman exhibits this same confidence that the turmoil and conflict of local political interests and the maneuvers of politics will bring him safely to the proper objective. So long as the English preserve their basic democracy it does not concern them greatly that foreigners accuse them of having departed from the democratic course. The essential realism of the English view of international affairs is a confirmation of these signs of political genius: what they want is results. From that point of view, formulae of action and tactical inconsistencies have no meaning whatever. What usually passes for British "muddling" policy is merely a canny method of dealing with problems as they arise. The larger objectives of British policy, both short and long range, are sometimes obscured by present realistic concessions of a practical nature that this muddling involves. There is nothing machiavellian about this muddling since basic British policy is not obscure. England intends:

(1) To retain economic, cultural, and social supremacy within the British Empire.

(2) To ensure British Naval supremacy in order to maintain the "Life-line" in time of war.

(3) To defend the British Commonwealth of Nations and its subject possessions from attack.

(4) To curb any imperialistic tendency of a Continental Nation in Europe that may jeopardize British territorial security.

(5) To make it profitable to be friendly with the British.

If Great Britain makes concessions that seem to destroy a chance of achieving these objectives, we remember that the long history of the British Empire is indicative of the fact that it manages to attain them.

It becomes apparent that the English have some justification that small concessions or minor tactical defeats of the moment cannot harm those ponderous but permanent institutions that comprise the British government. This is the basis of their "muddling" policy: the confidence that the British Empire can absorb any of the shocks of extreme political turmoil without

a loss of character or quality. The British are merely annoyed at foreign difficulties—a view that is hardly flattering to the pride of those peoples who try to oppose them.

III. The British Colonial Office

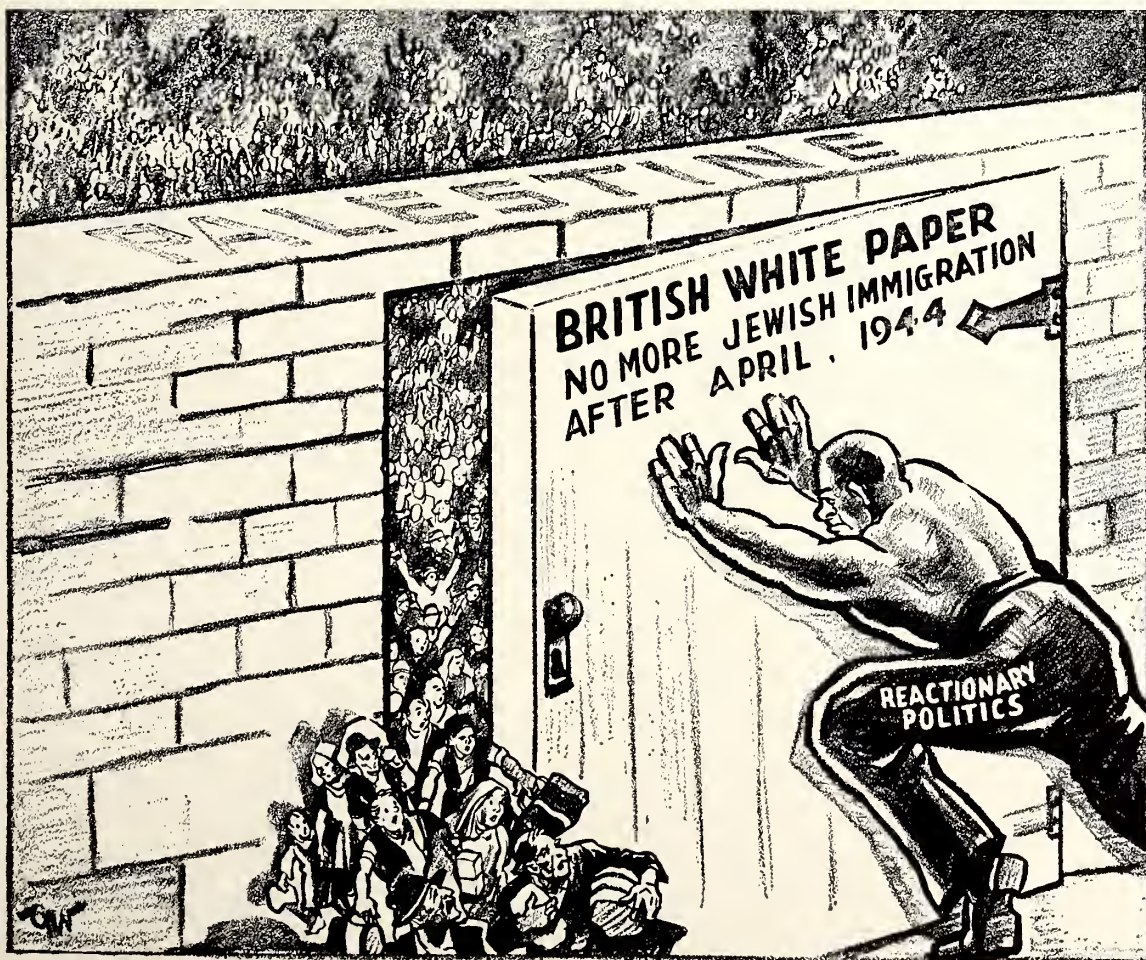
In principle the British parliament has supreme and unfettered power over all British territories, no matter what their status. The London government deals with overseas British territories through three ministerial offices. The Secretary of State for the Colonies takes care, among others, of the mandated territories including Palestine. The Secretary of State for the Colonies is a member of the British cabinet and is a layman.

An understanding of British Palestine policy must be based on one fact: laymen in British government have all the leadership while experts—the permanent Civil Service—have most of the power. So long as the Government of Great Britain is conducted by men and not by supermen this will inevitably be the case. The work of such departments as the Colonial Office involves an enormous amount of detail. These details must be turned over to subordinates, and reliance must be placed upon them. But details lead to precedents, and precedents crystallize into a general policy. It is in this sense that the permanent officials, although not supposed to have any share in directing the affairs of state, do in fact have a very important share. The one dominant fact in British Palestine Policy remains that the influence of the permanent civil service in the government of Britain is continuous, effective and one of its most significant features. It follows that an unsympathetic Colonial Office policy towards aspirations in Palestine for a Jewish Commonwealth will act as a major deterrent to its realization irrespective of a sympathetic government.

IV. The Nature of the Mandate

The close of World War I created the problem of disposing of the former Germany colonies and certain territories had generally been divided among the victors. In 1919, however, it was felt desirable to try some new plan which would be more in keeping with the high principles of altruism which the victorious Allies professed. They were unable to partition the empires of the vanquished as frankly as Africa had been partitioned; they had been careless in reiterating the Wilsonian principle of self-determination and in taking renunciatory pledges. Moreover, the victors were squabbling among themselves and there was a serious conflict in their own interests. By way of compromise, Article 22 of the League Covenant created the Mandate System. It was agreed in the Treaty of Versailles that the territories wrested from Germany and Turkey should be vested in the League of Nations on the understanding that each

(Please Turn to Page 28)



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MEMO TO THE UNITED NATIONS

The Zionist Convention

DR. ISRAEL GOLDSTEIN THE NEW PRESIDENT

HIGH LIGHTS of the Columbus, Ohio, Meeting

THESE are troublous days in Israel and inevitably so for the Zionists, for the Zionists, strictly speaking, are those Jews who specialize in the troubles of Israel. They are the doctors seeking to restore the Jewish economy by the restoration to the people of those vitamins of social existence which they have been deprived of by their dispersal.

With the mounting problems before them, there was yet much foreboding that the Zionist convention which was held at Columbus on September 12 would be turned into a sharp and bitter brawl over the choice of the next president of the Zionist Organization. The announcement therefore by Dr. Stephen S. Wise that after a conference with the leaders of the various Zionist groups, Dr. Israel Goldstein would be the sole nominee for the presidency tended to allay much anxiety.

The choice of Dr. Goldstein for the Presidency of the Zionist Organization is a natural one. Dr. Goldstein will assume it after having held the post of President of the Jewish National Fund for a decade. No organization is so comprehensively Zionist as the Jewish National Fund. It is the one wing of the Zionist movement in which general Zionism, Labor Zionism, Miz-rachi, Hadassah, all brands and groups, agree to honor and support.

Dr. Goldstein's incumbency of the post of J.N.F. chieftain has been outstanding. Dr. Goldstein chucklingly remarks that he came to the J.N.F. post "at the same time as Roosevelt and Hitler." These were critical days which tested a man and Dr. Goldstein has stood the test very well. The success of the J.N.F. has become almost a proverb. When Dr. Goldstein took office, the income of the J.N.F. for that period was \$140,000 a year. Last year, it was two million dollars. The annual income has increased over twenty fold since he took the helm.

The best test of the success of an organization is probably not so much the financial receipts as the degree of responsiveness on the part of the public. Dr. Goldstein's record stands this test too very well. The Jewish National Fund counts more individual contributors than any American organization with the exception of the Red Cross. It is estimated that some half million people in the United States annually make some contribution to the J.N.F.

Schechter's Praise

Dr. Goldstein may experience some satisfaction at being accorded the honor of heading the ZOA, but it is probable that this satisfaction will not be so great as that which came to him many years ago, while Israel Goldstein



ISRAEL GOLDSTEIN

was yet a rabbinical student. Few know of this incident—only a small number were in the full know at the time it happened.

Israel Goldstein, at the time, was a sophomore student at the Jewish Theological Seminary, over which the distinguished Jewish scholar, Professor Solomon Schechter, cast luster as he presided over it.

Young Goldstein had chosen as the theme of his sermon "Gamaliel of Jabneh." It was the practice at the time for the young Seminary students, after preparing their sermons, to have them first read before the class and the faculty, where they were criticized, and, following this, the students were required to revise the sermons, taking the suggestions of the critics in mind, when making the revision.

It may be imagined he was duly nervous as he thus prepared his "maiden sermon" as a youth of 19. The students, the faculty and Professor Schechter himself would turn their critical minds on it—and young Goldstein expected to go through the laceration of soul that every beginner encounters.

What was his surprise, when at the conclusion of the delivery of his sermon, Professor Schechter rose and declared it was the best sermon he had ever heard delivered by a rabbinical student. Professor Schechter went on at great length to dilate on the merits of the homiletical piece.

The incident had a strange denouement. Two days after, Professor Solomon Schechter suddenly died, and Israel Goldstein was approached by colleagues on the faculty of Professor

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IN a mood of stimulation arising out of the almost unanimous passage by the American Jewish Conference two weeks previously of a resolution demanding a Jewish Commonwealth in Palestine, one thousand Zionists gathered in Columbus, Ohio, at the 46th annual convention of the Zionist Organization of America and elected Dr. Israel Goldstein President as successor to Judge Louis E. Levinthal after adopting a series of resolutions demanding the speedy implementation of the promises made to the Jewish people by world statesmen that the Jewish National Home would be created.

The tone of the Convention was set by Judge Levinthal when in his farewell message as president he warned "of the sinister influences at work in some high places, in Jerusalem, in London and in Washington. We must be on guard against those who would like to undo the pledges of the Balfour Declaration and the obligations of the Mandate; who would, if they could, liquidate the Jewish Homeland and frustrate our determination to rebuild the Jewish Commonwealth."

Much significance was attached to a message from President Roosevelt who, last spring, had noticeably omitted reference to Palestine in a message which he issued. In a message to Judge Levinthal, the President referred to the effort of "American citizens toward the establishment of a National Home for the Jewish people in Palestine."

His message read, in part, as follows:

"As the delegates to this conference assemble to consider means of alleviating the sufferings of the Jewish populations of Europe, I cannot but express my horror at the cruelties visited upon innocent peoples by the Axis authorities in the territories they occupy. The attitude of this government in regard to these atrocities was ably expressed by the Secretary of State in the statement he issued on October 30, 1942, and I wish to emphasize that all feasible measures are being adopted to lessen the sufferings of the persecuted Jews of Europe. I am confident that the helpful contributions made by American citizens toward the establishment of a National Home for the Jewish people in Palestine will be continued."

Because of the criticism recently directed at the State Department in connection with the Palestine problem, the message from Secretary Hull was eagerly listened to to catch overtones of policy. The use of the phrase "national home" in connection with Palestine was stressed by those who saw in his message and that of the President a reaffirmation of the Administration's support of the Zionist

program.

Mr. Hull said in his message: "At this time of trial I am sure that no gathering of persons of the Jewish faith can or will fail to express their reaction to the stupendous crime which the Axis powers have perpetrated against the Jewish people. My own views in this regard have in no way altered since the issuance of my statement of October 30th, 1942; and I can assure the delegates that this Government will take every feasible step to ameliorate the wretched plight of the Jews in Europe."

"The interest which American citizens continue to manifest in the work of establishing a National Home for the Jewish people in Palestine affords assurance that as in the past, they will continue to contribute valuable assistance to the project."

But the message which evoked the most cordial response because of the warmth in which it was couched was that of Secretary of the Treasury Henry Morgenthau, Jr., who once again identified himself with the Palestine cause. "The fine work of reconstruction and rehabilitation that has been accomplished by the Jews of Palestine has aroused my sympathetic interest and admiration, and I have been particularly struck by reports of the contributions Palestine has been able to make to the war to strike down the oppressors," said the Cabinet member entrusted with raising the fiscal means to conduct the war.

"The great work already done in Palestine has, I am sure, provided experience which will make possible and will hasten a sound solution of the tremendous problem of finding homes for the homeless and dispossessed of Europe, a task which must engage the attention and the efforts of all men of good will, citizens and statesmen alike, until it is well accomplished. Permit me to send greetings to those who will attend the conference, with my hope that your meeting will substantially advance this great cause."

Reports Zionist Progress

The Presidential message of Judge Levinthal took note of the fact that "for the first time in a quarter of a century" the Zionist Organization "is now no longer weighed down by a financial deficit." He also reported a membership of some 67,000 members. Referring to the recent American Jewish Conference, Judge Levinthal said:

"The Resolution on Palestine, adopted almost unanimously by the Conference, was an impressive demonstration that our claim that American Jewry stands solidly behind our cause was not exaggerated. Actually, we have

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Greetings for the Year 5704



HENRY A. WALLACE
Vice-President of the United States

I am sure that in spite of the terrible ordeals suffered by the Jews in Germany and in all of the occupied countries, they are more hopeful as this Rosh Hashonah approaches than they have been in many years. All of us must fight and pray until people everywhere can again live in a free world.



FRANKLIN D. ROOSEVELT
President of the United States

To those of the Jewish faith upon this anniversary of their New Year, I send greetings. At the same time I welcome the opportunity it affords me to express again my admiration of the contribution which this loyal group of our fellow citizens has made to the nation's achievements during the past year on the inexorable march toward victory.

These times summon all Americans, Jew, Protestant and Catholic, to a rededication to the religious values and high moral standards of the Judeo-Christian tradition, the basis of our civilization. At a time of war fever when there lurks the danger of accepting an unrestrained nationalism in substitution for religion, the Jewish High Holy Days are a reminder not to become ensnared by the Fascist-Nazi philosophy that we are opposing. The greatest contribution to the civilizing force of Judaism that American Jews can make in the coming twelve months is to strengthen their synagogue life.

On this Rosh Hashonah, American Jews will reaffirm their devout interest in the human and social relations of the American people. Grave as are the problems of the enslaved peoples abroad, concerned as we must be with the stricken men of all faiths, of Europe and elsewhere, we are ever conscious of the primacy of unsolved problems in this, our beloved country. Above all, we are conscious of the vast human challenge to peaceful and harmonious living among all segments of the American people, Protestant, Catholic and Jew, white and Negro, those

of the North American tradition and those of Latin-American origin. America's Jews will know how to give emphasis to working on ways of living together with Americans of other faiths while they are helping Europe's Jews work out ways of living together with Europeans of other faiths; and helping Palestine develop into a wholesome, peaceful community where justice and harmony will prevail for all of its inhabitants.

Believing as we do in a moral universe in which the oppressors, tyrants, and flouters of justice and compassion will know the consequences of their evil behavior, we also pray that for the common people of all countries, even our enemy countries, there will speedily be made possible those dignities and human rights which all of us want for ourselves.

Our individual prayers for such wisdom and magnanimity, the common efforts of American Catholics, Jews and Protestants working in concert for world-wide brotherhood, will help heal the spiritually and physically wounded, and reconstitute a life of peace and harmony towards which we must strive with the war's end.



CORDELL HULL
Secretary of State

Secretary of State Cordell Hull is one of the physical marvels of our time. At the age of 72 he has performed yeoman service, and is expected to play an important part in the projected United Nations parley in Moscow.

On the occasion of the celebration of the Jewish New Year I desire to extend my greetings to all Americans of the Jewish faith. It seems appropriate at this season to express again my constant sympathy with them in their sorrow over those of their religion who still live and die in the deep shadow of persecution. It is also appropriate at this time for us to rejoice together over the world's quickening hope for the dawn of a new year in which we may realize peace at last for all the great brotherhood of mankind.



DR. EVERETT R. CLINCHY
President, National Conference of Christians and Jews

On the occasion of the Jewish New Year, American Christians extend to their Jewish fellow-Americans and to Jews of all lands this primary wish: that the tragedy visited on them by the Nazi-Fascist oppression will come to an early end. Christians hope that in the year ahead the victims will have a restoration of body and spirit, be enabled peacefully to mend the broken threads of their lives, and take up once again in harmony with their neighbors the great task facing all mankind.

We pray for a prosperity of the spirit for the peoples of all faiths.



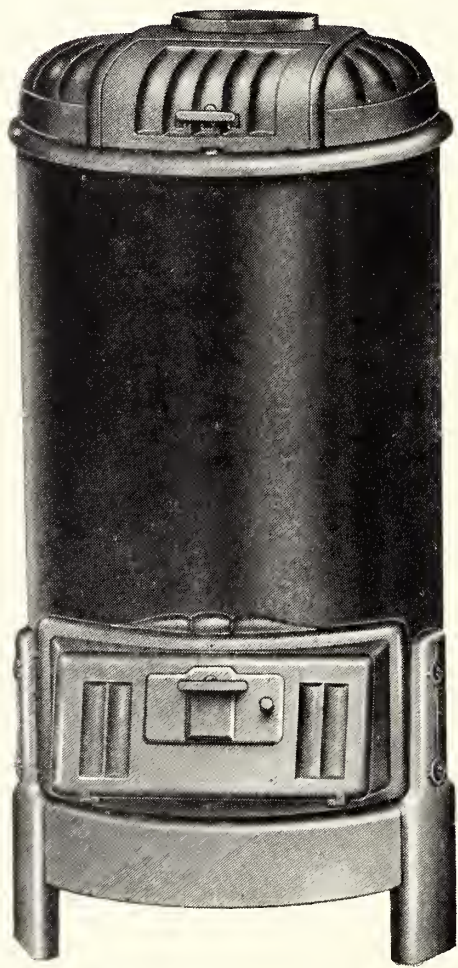
HAROLD L. ICKES
Secretary of the Interior

The Jewish New Year dawns with the light of hope for Jews and other oppressed peoples in Europe. One of the criminals, a persecutor of helpless Jews and an enemy of civilization, has already fallen and is in craven hiding. The other criminals, particularly those in Berlin and Tokyo, already see the handwriting on the wall. The day of liberation for Jews and other tortured and oppressed peoples is inevitably approaching.

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The Program of Liberal Judaism

By MAURICE N. EISENDRATH

Director, Union of American Hebrew Congregations

The recent election of Rabbi Maurice N. Eisendrath, of Toronto, as Director of the Union of American Hebrew Congregations brought to the fore one of the younger men in the Reform Jewish ministry. Known for his civic and Jewish liberalism in Canada, Rabbi Eisendrath brings to his tasks a determination to interpret Reform Judaism to America in a way compatible with its traditions and its aspirations. In this article, Rabbi Eisendrath interprets both.—THE EDITOR.

THE American Jewish Conference brought together many strange bedfellows. It provided an excellent opportunity for various segments of Jewish life to rub shoulders with Jewish personalities and organizations that have heretofore been virtually unknown one to the other. Among those little known to a larger section of American Jewry was the Union of American Hebrew Congregations.

The Union was one of the oldest of the national organizations represented in the Conference. Beside it, many of the numerically stronger groups seem but youngsters barely out of their swaddling clothes. Founded in the year 1873, it has already reached the ripe old age of three score years and ten. But it has far from completed its allotted span of life. On the contrary, it is in the midst of a renaissance of mind and spirit, not the least significant sign of which can be seen in the active role which it played in the organization of, and participation in, the American Jewish Conference. It responded spontaneously to the first call for unity by its presence at Pittsburgh and, ever since, its leaders have been recognized as a constructive factor in the pursuit of American Jewish unity. Nor is such a task something new under the sun insofar as the Union is concerned.

It is a caricature of Reform Judaism to regard it as separatistic and schismatic, as drawing in the hem of its garments from its brother Jews. That may have been true of some of the earliest lay-founders of Reform in Germany, although even they were restrained by the rabbinic reformers from such radical departures as might conspire to convert Reform Judaism into a separate sect cut off from the main body of Israel. As far as Reform in America is concerned, the founder of the U.A.H.C., Isaac Mayer Wise, continuously sought to bring a larger measure of unity into American Jewish life. It is significant that the first clarion call to unity to be heard on the soil of this new land was issued by Dr. Wise and was directed not merely to his fellow "reformers," nor even to his "co-religionists" alone; but rather to "ALL Israelites," be they religious or secular. That was almost one hundred years ago. And it is interesting to point out that in the Report of the Committee on Preliminary Studies for the American Jewish Conference it is stated that "the first call for an American Jewish Congress was promulgated by the Union of American Hebrew Congregations in 1903 and was again suggested after the Kisheneff pogrom in 1907." Far from being a divisive force

in Jewish life, as some of its detractors insist, Reform Judaism, as represented by the Union, has ever sought and is seeking most vigorously and hopefully today the most inclusive unity with the whole body of Israel that can be attained.

It is seeking such a unity, likewise, by taking the initiative in approaching



MAURICE N. EISENDRATH

the large Yiddish-speaking masses in America. For years, for decades there has been an unnatural and illogical hiatus between Reform and those to whom "mamaloshon" is virtually a sacred tongue. There is blame on both sides and this is not the place to appraise the precise proportion of which each may be guilty. But while skeptics may continue to scoff and cynics will impute ulterior motives, the fact remains that there is a determined and genuine attempt being made on both sides to find some common ground between a liberal re-interpretation of our faith and of our role as Jews in the modern scene and the masses of Jewry who have never known anything about Reform except its negative and least attractive phases, but who are already beginning to recognize the exceptional role it is playing in enriching the educational and cultural life of American Jewry.

To effect such a rapprochement, there must be changes of attitude on both sides. Insofar as Reform is concerned these changes are marked. They are changes, however, which are quite in harmony with its essential purpose. Take, for example, the present program of the Union with regard to the re-introduction of ceremony and form into the practice of synagogue and home.

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This Is the Enemy Within

*Will the Anti-Semites Forgive Us Our Virtues
If We Imitate Their Faults?*

By LAWRENCE LIPTON

Lawrence Lipton stirred a national furore when he wrote his novel, "Brother, The Laugh Is Bitter." Since then, in a series of articles in which he has probed the sore spots of American Jewish life, he has been hailed as one of the foremost diagnosticians of the Jewish scene. He has abandoned the traditional "bedside" manner for the frank speaking of the surgeon who knows that the patient must know the truth. With immigration in the postwar era one of the touchiest topics in American discussion, with most Jews steering wide of it, Mr. Lipton again goes directly to the heart of the problem.—THE EDITOR.

WITH Europe's two million murdered Jews staring us in the face, and with millions more, doomed to die, staring through their barbed wire prisons at our barred gates, the reactionary elements in America have chosen this moment to launch a campaign designed to head off in advance

tion of urban centers, and have "an intolerable effect on our language, on the schools, on housing, on crime, disease and dependency."

"It might be desirable," he suggests, "to transfer the immigration service to the Department of State, whose diplomatic and consular agents abroad are best equipped to decide initially who shall come over," and even then, he would limit immigration in the future to only 50,000 "representing cases of extraordinary hardship or exceptional qualification."

The spectacle of a Jew, and a descendant of Jewish immigrants, mouthing the holier-than-thou snobbery-ism of jingoes and bigots, is as fine an example as one could find of assimilation by imitation. No one would deny that there is plenty in the character of the American Gentile that is worth imitating. There is the tradition of democracy, for example. But the Jew who is hell-bent for assimilation at any price finds it easier, and more profitable perhaps, to flatter the Gentile by imitating not his virtues but his faults. And the faults in this case are not so much the faults of the American masses as they are the faults of the Tories and Bourbons of the upper classes. That's the kind of imitation that pays.

Toward the immigrant the American upper class Tory has always had the colonial attitude. To him the immigrants are just so many "hands" imported to work his mines, his factories and his railroads. When he needs more "hands" he opens the gates, when he doesn't need them he closes the gates. He thinks of them not as equals, as citizens, but as colonial subjects, with himself as a sort of combination Governor and overseer. American birth doesn't mean a thing to him. Neither does naturalization. Once a "furriner" always a "furriner." And the Jew is, to him, the most foreign of all "furriners."

The Tory Attitude

The Tory attitude toward the immigrant, in short, is the attitude of the employer toward his help. The United States is his own private enterprise, and it is his sacred right to hire and fire. He was here first; he has squatter's rights. Read his letters to his Congressman whenever immigration legislation is up for debate in Congress and you will find that they read just like those of an irate landlord demanding police protection against trespassers on his private property. He is simply incapable of

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LAWRENCE LIPTON

any move to liberalize our immigration laws, either now or after the war. They have begun by laying down a barrage of jingoistic, alien-baiting propaganda in the press. One salvo, the Big Bertha of the attack to date, was popped off in *The Reader's Digest* recently, and the patriot who passed the ammunition for this shot heard round the world was a Jew who might himself have been among Hitler's victims if the Golden Gate had not been wide open to his ancestors only a couple of generations ago.

The article, "What To Do About Postwar Immigration," is a handy compendium of every spurious argument that has been hatched in the minds of narrow-minded bigots for the last fifty years. Beginning with the assumption that "severe dislocations and unemployment" will follow the war, "with perhaps 15,000,000 men and women looking for postwar jobs," and dismissing the "global planners" who seek to profit by past mistakes as "cosmic idealists" who would make "wild promises" and "raise false hopes," the writer, Robert Moses, proceeds to drag out the old argument that immigrants "compete" with domestic labor, that they cause conges-



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HOME OFFICE

MACON, GEORGIA

Some Women of the Year

By MARTHA NEUMARK

MANY Jewish women have made the news during the past year. Extremely few have made history. As one scans the dispatches one is forced to the conclusion that this is still pre-eminently a male world, even where the Jewish community is concerned. Whatever consolation women may have should attach to the recognition that the year 5703 witnessed the emergence into international leadership of few Jewish males.

What is especially striking is that new names, new personalities among Jewish women have been extremely rare. The old, the wellknown names have been recurrent. In the arts, in literature, in Jewish social work, in government service, in communal organization, the year 5703 has been but a narrow milestone, hardly visible in the roadway of Jewish women's emergence into permanent fame and achievement.

The fact that her name is entwined with decades of Jewish history does not reduce the distinction of Henrietta Szold. She is approaching her 83rd birthday and carries on with a fervor and skill that would mark a woman thirty to forty years her junior. The news projected her name into the limelight again when some 700 children arrived in Palestine by way of Teheran, after a journey that took them years from Poland. The "Teheran" children became famous. Controversies not yet stilled sprang out of their existence. In the middle of that controversy was Miss Szold, head of Youth Aliyah, mother of some nine thousand children who have come to Palestine since 1935. People forget that Miss Szold is the daughter of a great rabbi and one who spent years acquiring the technique of Jewish pedagogy. Political rather than genuinely religious factors created a situation which was not only unsound but cast a shadow over the long and brilliant record of Henrietta Szold. The love she has won among Jews everywhere is her shield. When she says that she has been vigilant in protecting the religious interests of the children, the Jews not concerned with axes or biases will have faith in her word. It is hardly a contest to nominate her as, once again, the foremost Jewish woman of the year. It was natural that when Wendell Willkie visited Palestine he should pay his respects to her in the longest talk of his stay.

Henrietta Szold left her own America to build a new life for herself and her people in Palestine. Anna Seghers made the trip in the opposite direction. Mrs. Seghers made the news twice — first when "The Seventh Cross" was chosen by the Book-of-the-Month Club, and again, when some unidentified hoodlums, believed to have been Nazis, recently attacked her in Mexico City. Her life was despaired of for a while but there is now every expectation that she will be around to hear the praise to be heaped on her new, forthcoming anti-Nazi novel. "The Seventh Cross," a story of a group of refugees fleeing from Hitler, was probably the outstanding novel to have emerged from

the great number of Jewish women refugees who fled from Germany.

Dorothy Sarnoff is among the discoveries of the year. She needs no explanation, however, to call attention to her achievements. She is the 25-year-old soprano who made musical history and also helped refurbish Max Reinhardt's glory. Dorothy Sarnoff is the girl who took the starring role in "Rosalinda" and made it so gay and exciting that of latest accounts the piece was still running in New York. The New York Opera Company, a society experiment, became a vital theatrical venture.

Anna M. Rosenberg is, by this time, a thrice-told tale. Aside from Mrs. Roosevelt herself, the news dispatches give the impression that Mrs. Rosenberg sees the President oftener than any other woman. A born conciliator,



HENRIETTA SZOLD

she has a talent for assaying public opinion. It is this quality in her, perhaps more than any other, that makes her a great asset in government circles. By her work, first in the Social Security Administration, then in the War Manpower Commission, she has also demonstrated her capacity for sound social practices and her gift for managing an administrative enterprise. She may not be a new figure but she becomes perpetually more powerful. But her power is exerted in the public good, not restricted to her person.

To speak of Mrs. Archibald Silverman is also to mention an oft-repeated name. A log of a round-the-world cruiser could not have more entries than her diary. South America, Central America, Canada, England — these are but way-stations in the pilgrimage of a woman of great energy and unquenchable Jewish devotion. There is something ironic, however, about Mrs. Silverman's achievements. England, for example, demanded her two years in succession in order to arouse the island's Jews to a new sense of responsibility for Palestine. She speaks with equal vehemence and conviction in the United States, but men would seem chary of her gifts. Perhaps her truly unrestrained militancy is embar-

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Mr. Tcholenteppel Sees It Through

A Summer Vacation Piece

By SOL KAUFMAN

In the midst of a national heat wave, Mr. Kaufman wipes his brow—and who can tell but that the water in this summer vacation piece is distilled from the heat? At any rate, Mr. Kaufman restores to us that mild, portly gentleman, Mr. Tcholenteppel, who manages to think straight even at 99 in the shade.—THE EDITOR.

EVERY year about this time Mr. Tcholenteppel faces a problem and solves it. The war has added a few thorns and made it more difficult to keep a rebellious conscience within bounds. In fact, Mr. Tcholenteppel yearns for the return of those halcyon days of peace when anti-Semitism would nudge him into Jewish consciousness only through the vacation and travel ads of his favorite morning paper.

War or no war, the weather is hot and steaming. For America to be the arsenal of democracy is okay with him, but why should Mr. Tcholenteppel have the bed right next to the blast furnace. Besides there is that word, morale, and it seems everybody has it. And everybody has to keep it high. If the humidity makes it droop that's bad. Between dabs at his wide forehead with a damp handkerchief and puffs at his good five-cent cigar which is now three for a quarter, Mr. Tcholenteppel sees the light of logic in planning his vacation in the Catskills.

This Sunday morning he dives at his paper with great expectation. Fortunately for him, the Daily Blurb has published a special supplement devoted entirely to the pleasures of wartime vacationing in Vermont, New Hamp-

shire, Maine, and New York State—ah, New York State—that's a nice niche for the sour-cream colony in the Catskills. As he leafs through the pages that scream the word paradise wrapped around the lithe figure of the ubiquitous bathing beauty with the golden tresses flying in the breeze, he makes a startling discovery.

Mr. Tcholenteppel, though a man of medium height, medium intelligence and medium pot-belly, is not altogether in the dark about matters that may reflect on his Jewishness. He winces when he sees girls in the street supporting the weight of huge rosaries on their chests. But he swells with pride when the Jewish girls with their facsimiles of the tablets or the Mogen David march haughtily by. Yes, Mr. Tcholenteppel notices such things and he did not fail to notice something new in the advertisements of the pleasure palaces in the country.

It all came back to him through the mist created by his own perspiration. Out of the past with its tangle of faded memories came the clear recollection, breaking through the Sunday morning stupor. There it was in huge headline type. Mr. Tcholenteppel recalled that something definite and final

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THE NAZIS' LAST HOPE



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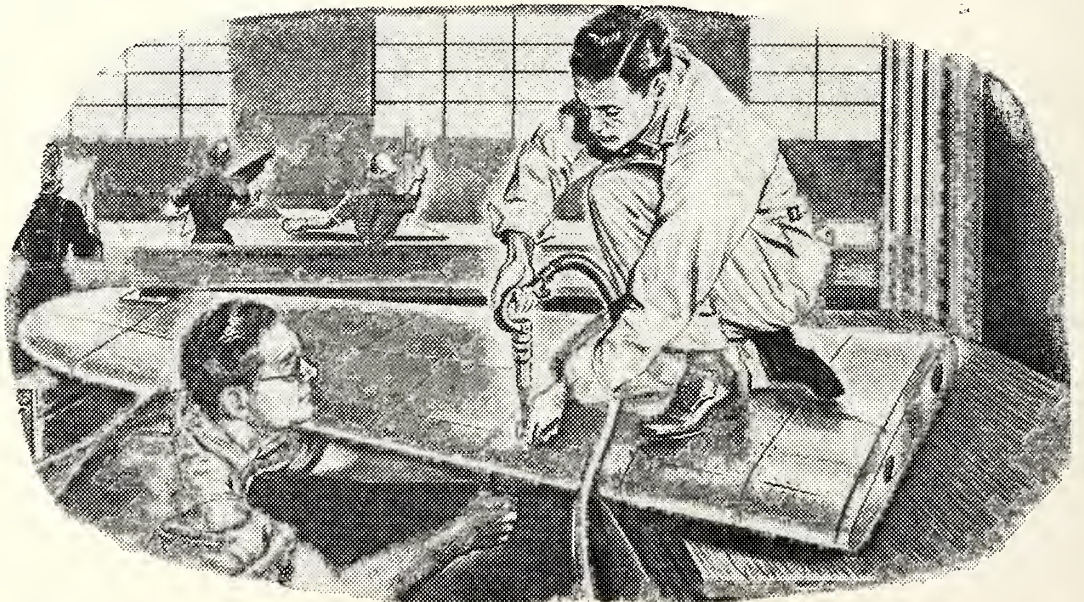
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This space is contributed to America's All-Out War Effort by a Southern Manufacturer who prefers to remain anonymous

Highlights of the Year 5703

By DR. BARUCH BRAUNSTEIN

TWO events make 5703 a climactic year in Jewish history. The cleverly planned extermination program for Jews in occupied Europe became generally known only last December, after the Nazis had successfully carried out one-third of their task by killing off 2,000,000 Jews. This tragedy aroused the American Jewish community, and the major activities of the American Jewish scene are directly traceable to it.

The second dominating event of the Jewish year is the change in the war in favor of the United Nations who assumed the offensive last October. The corner has been turned. The "end of the beginning" means that the beginning of the end of the Axis is clearly in sight. The United Nations victories naturally affected Jews in the liberated areas. However, many are beginning to be apprehensive about liberation for Jews following the liberating armies. The failure to grant *status quo ante bellum* to the Jews of Algeria with the abrogation of the Cremieux Decree has aroused sardonic comment on the expressed ideals of the United Nations. There is no isolation any longer—not even for events. The apparent approval of the United States Government in having "truck with Fascists" or near-Fascists

The Jewish year 5703 now closing was a year of unparalleled pain for a people to whom martyrdom is an historic role. But as the story of that year is written the Jewish people, with all mankind, stand on the threshold of a great promise of peace and freedom yet to be. In this spirit, Dr. Baruch Braunstein, author and historian, reviews the most important events of 5703. Dr. Braunstein is an historian and an authoritative interpreter of world events. His researches in Jewish history have earned him a high place in that field. His wide travels have taken him to most of the places and men making the news. He knows at first hand the countries of Europe, North Africa and the near East and is acquainted personally with many of their political and social leaders, whom he has interviewed for publications in this country and abroad. One of our more popular lecturers, he is known from coast to coast, having been heard in almost every hamlet and town in America.—THE EDITOR.

has made bolder the same brood in this country, where anti-Semitism is far from dead, as evidenced in its resurgence in many quarters.

The Nazis Win the War—Against the Jews

There were many intimations from underground sources at the beginning of the year that the Jews were being killed off to meet Hitler's timetable for their complete extermination by the end of the calendar year 1942. Last September the Independent Jewish Press Service carried a revealing article from its Genoa correspondent who wrote that Hitler's program of extermination was in full swing and that the fate of European Jewry was being rapidly sealed. Last November in this country the head of the Poale Zion of Belgium estimated that the

Jewish dead in Europe numbered between 1,400,000 and 2,000,000. At the same time definite reports reached Jerusalem that the Nazis had created a special department, the Vernichtungs Kommission, for the extermination program. Extermination columns were going systematically from one ghetto to the other leaving dead Jews in their wake. The Jews were machine-gunned, poisoned, inoculated with pneumonia and cholera bacilli, gassed, shoved by the thousands into extermination centers all over Poland. Thereupon the Polish Government-in-Exile authenticated these reports; and its President, the late lamented General Sikorski, forced the entire bitter truth on the incredulous governments of the United Nations. The Polish Government reported that Gestapo Chief Himmler

(the newly appointed Minister of Interior for Germany) ordered that 50 per cent of the Jews remaining in Poland be killed by the end of 1942, and that his orders were well on the way toward realization.

Warsaw was pictured by the OWI as an "escalator of death." As soon as the Jews who lived there were killed off, trainloads from Holland, Belgium, France and Norway (and, alas, now also from Denmark)—which were made Judenrein in the course of the year—took their places. Mounds marking the common grave of 5,000 were not uncommon. Reports persisted that their bodies were being transformed into soap and fertilizer.

Reactions to the Extermination Program

The full impact of this horrible news fell on this country when last December Dr. Stephen S. Wise authenticated all the above from Official State Department records. He was told unofficially that the worst he had thought was true. The Nazis were losing Russia, Rommel was being pushed back across the top of North Africa, but the Nazis were still winning their war against the Jews.

The world, already numbed by Nazi atrocities, reacted with shock and horror. This was more true in England than in this country. In England the newspapers, churchmen and Parliamentary leaders responded uniformly with the demand that the United Nations act to stop the outrages, and act quickly. In this country there were lingering doubts as to the truth of the reports. Americans refused to believe that even Nazis could do what they had been charged with doing. The Polish Government-in-Exile, through President Sikorski's insistence, brought incontrovertible proof before the United Nations, and finally, after days of heartbreaking indecision, on December 17th, eleven of the United Nations including the United States, Great Britain and Russia, issued their declaration condemning Nazi bestialities and promising retribution for the crimes of the guilty. It gave the Jews in occupied Europe sympathy and the promise that the murderers would be punished.

But the Massacres Continue

In the British House of Commons Foreign Secretary Anthony Eden declared: "We fear that what we can do might inevitably be slight." He was proved to be right. From December 17th to the time this is being written, the declaration of the United Nations remains without implementation. Nazi extermination plans continue on schedule. If anything, due to increasingly hard setbacks on the military fronts, the schedule has been accelerated. The latest figure for Jewish dead is 4,000,000. Hitler's job is now two-thirds done. About 2,000,000 Jews remain, most of them in Nazi satellite countries.

Pictorial Record of J.D.C. Aid to Polish Jews



This is the first picture to arrive from Palestine in the United States of the food and clothing packages with which the Joint Distribution Committee is helping to relieve the distress of Polish Jewish refugees in Asiatic Russia. Shipped via Iran, some of the smaller packages, shown in the center, were designated to individual beneficiaries. J.D.C. rep-

resentatives are presently seeking additional supplies throughout the Middle East.

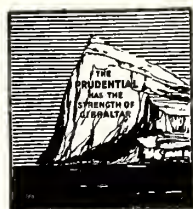
This is one phase of the J.D.C.'s efforts on behalf of the Polish refugees. For more than a year they have also been using J.D.C.-sent drugs, medicines, hospital equipment, blankets, and even diapers, which were dispatched from the United States on Russian freighters.

An Era of Self-denial

Millions of men and women on the fighting fronts or in the training camps and many millions doing their part in the home areas are forgetting self and giving their best for the future of the nation and the world.

Life insurance rests on this same principle of sacrificing something today so that loved ones may be secure tomorrow.

The start of another year marks a good time to make sure your family circle is adequately protected.



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Unremitting pressure has been brought to bear on both the governments of the United States and Great Britain to act quickly. The Archbishop of Canterbury, speaking in the House of Lords for the spiritual forces of England, in branding the unparalleled atrocities of the Nazis, demanded action to save those who remain alive. Lord Wedgwood, always friendly, seconded his words; but Wedgwood's lips have since been sealed by death in August. The Manchester Guardian, the gadfly of the government, requested a translation of the horror into action. If the people being killed out were not Jews, the newspaper insisted, but British, Americans or Russians, the United Nations would find a way. The reply has been uniformly the same: only Allied victory can save the Jews. Urgings that the United Nations open their own doors to those who might escape, and encourage the neutral countries to harbor refugees by promising food, financial assistance and speedy readjustment after the war—all have fallen on deaf ears. Home Secretary Morrison of England rejected the request for changing the immigration policy to admit refugees. In this country it has been pointed out—and so far no denial has come from the State Department—that within the framework of the existing immigration laws about a half million people could be admitted here. Yet both Houses of Congress passed resolutions condemning the mass murders of the Jews.

American Jews Unite

For the task of informing and arousing mass opinion to save the Jews of Europe and to speak for the American Jewish community, the Joint Emergency Committee on European Jewish Affairs was organized, with representatives of all organizations concerned with overseas problems, under the co-chairmanship of Dr. Wise and Judge Preskauer of the American Jewish Committee. Washington was frequently visited and contacted. Anthony Eden was approached when here last March. A carefully devised plan for saving the Jews was presented to the State Department and to the President. It proposed that the United Nations request Hitler, through neutral channels and directly over the air, to "let the Jews go." To this suggestion it has been unofficially reported that a high-placed British official responded: "Fantastically impossible." Guarantees ought to be made to the neutrals that any refugees entering their borders will be no hardship upon them either during or after the war. Neutral ships like those used to feed the Greeks ought to be dispatched to ports in occupied Europe. Axis satellites should be asked to let their Jews go, and asylum be provided in the United Nations and Palestine, where Britain was asked to lift the restriction immigration imposed by the White Paper of 1939. Large public mass meetings were held under the auspices of the Joint Committee in many cities in America. The Federal Council of Churches of Christ in America set aside May 2nd in all its affiliated churches as a "Day of Compassion" and of prayer for the Jews of

Europe, to express their solidarity with the Jews of America in their demands on the United Nations.

The Bermuda Conference

The impact of the events on public opinion resulted in representatives of the United States and Britain meeting at Bermuda in another ill-fated "Refugee Conference." That nothing constructive would come from the conference (all the decisions up to this date are a closely guarded secret) seemed to be a foregone conclusion. It was not only to be a "Refugee Conference," but an "exploratory" one at that. Then, to make the mockery complete, Churchill and Hull, speaking for their respective governments, made it clear that all the refugees they could accommodate had already been admitted. "The resources of the British Empire were strained to the utmost," Churchill was reported to have said. The conference was closed to the public, and newspapermen assigned to cover it spent their time sunning themselves on the beaches in Bermuda.

Our delegation, headed by President Dodd of Princeton University (who, significantly enough, had never been affiliated with any committee working on or studying the refugee problem, nor had he ever publicly expressed his sympathy) consisted also of Illinois' Senator Lucas, and New York's Congressman Bloom. Bloom expressed his satisfaction with Bermuda, and asked the public to withhold judgment.

Many months have passed since Bermuda, and nothing has been done—at least publicly known—except the appointment of Patrick Murphy Malin, formerly of the Friends' Service Committee and more recently of Governor Lehman's OFRRO, as the American representative and vice-director of the Intergovernmental Refugee Committee. Little wonder the Bermuda conference was branded bitterly, another Evian and a second Munich. All that emanated from Bermuda was the repeated line—the refugee problem will be solved with the winning of the war.

The Emergency Conference to Save the Jews of Europe

Dissatisfied with the methods and achievements of the old-line organizations, that same Committee for a Jewish Army which had been using full-page newspaper "ads" for its messages, convoked an Emergency Conference to Save the Jewish People of Europe under the chairmanship of PM's editor and political writer, Professor Max Lerner. In greeting the conference, President Roosevelt inferentially expressed the conclusion that the Jews of Europe cannot now be saved. Only the final defeat of Hitler will offer the complete answer to the problem, he said. The experts held another opinion. After weighing the chances for saving the Jews, they laid their findings, again through advertising and also through an excellent press, before the American people. They held that if the United Nations really wished to take steps, 50,000 Jews per month could be saved without jeopardizing the war effort. The conference created a permanent Committee to Save the Jews of Europe, which demanded the cre-

(Please Turn to Page 40)

EDISON OF THE URALS

The Story of One Russian Jew

By ABRAHAM ZOLIN

The Russian press makes much of the contribution of Russian Jewry to the winning of the war. Jewish exploits in the Red Army, mobilization in speeding production on every front are part of the saga of heroism which Soviet writers describe daily. In this vignette, a Soviet Jewish writer sketches the story of Samuel Getlikherman, an ordinary Russian salesman who became one of the heroes of Russian industry.—THE EDITOR.

THE name of Samuel Getlikherman has become widely known in the Udmurt autonomous republic in the Urals. He formerly lived in a small Polish town and worked as a traveling salesman for a button factory. He earned little and his family was always in dire straits. When Poland was invaded by the Hitlerites, he fled to the Soviet Union and came to the distant Urals, to the Udmurt Republic, a place heretofore unknown to him. He found work in the system of local industry.

When the Soviet-German war broke out, he was appointed manager of all the enterprises in the Karakulin district of the Udmurt Republic. These consisted of a shoe factory, two sewing factories, a plant producing beds, and a number of other small enterprises manufacturing goods for local consumption.

Before the war, local industry could not meet the demands of the local population. The Karakulin department stores and warehouses received most of their goods from Moscow, Leningrad, and other centers of the Soviet Union. But when war came, the railroads, now geared to the needs of the front, had to cut non-military freight. Besides, a number of enterprises which had produced for the civilian population were switched over to war production. Local industries were, therefore, confronted with the problem of increasing the assortment of goods they manufactured and of improving the quality of the output. But that was easier said than done. First of all, factory space had to be increased, and, secondly, more workers had to be engaged. All this was further complicated by the fact that most of the workers in district enterprises had been called up to service.

This did not deter Samuel Getlikherman. He drew a number of women and young people into the enterprises, where he created good working conditions. All the factories working under Getlikherman began to fill their former quotas. But that wasn't enough. Additional shops and new enterprises had to be built. Here difficulties cropped up. The people's Commissariat of local industry issued a decree which precluded civil construction work. This didn't disconcert Getlikherman. All he knew was that more shoes had to be manufactured to make up for those that they stopped receiving from other centers. He made the rounds of all the villages of his district. There, at joint meetings of the members of the village soviets and the chairmen of the collective farms, he succeeded in getting the villages to open shoe work shops which would be affiliated with

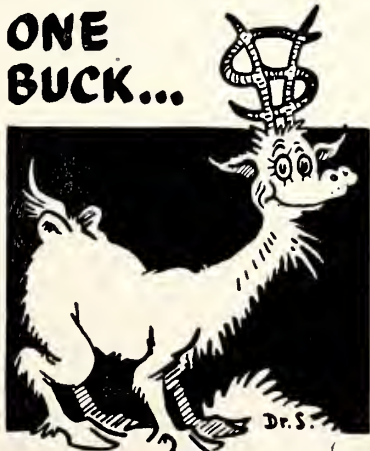
the factory.

Both space and people were found. Soon the enterprising Getlikherman had the satisfaction of reporting to his People's Commissariat of local industry that all the shoe plans were being exceeded five-fold. It was now up to the People's Commissariat to supply the factory and its collective farm branches with leather. Here again Getlikherman met with a rebuff. All the stocks of leather were reserved for the Red Army. Getlikherman went back to his villages. Among the old-timers he found men familiar with leather production. He got very good wages for these men. After the first year of war, Karakulin's local industry had its own leather tannery and the plan for the output of shoes began to be more than fulfilled.

Thanks to Getlikherman's tireless energy and ingenuity, the Karakulin district local industry was able not only to supply the needs of the local population, but also to fill rush orders for the front. When the driving belts of one of the shoe shops stopped once because something went wrong with the motor and this threatened to interrupt the filling of war orders on hand, Getlikherman saw a powerful ventilator worked by a motor in one of the shops. He suggested that this motor be attached to the driving belts until the regular motor was repaired. It was done and work was resumed.

Getlikherman's resourcefulness won him the humorous nickname, "Edison of the Urals." Samuel Getlikherman is one of the leaders of Soviet industry whose names will be remembered among the men and women of the home front who helped much in the annihilation of the German Fascist Army.

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U. S. Treasury Department

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New Year
1943-5704



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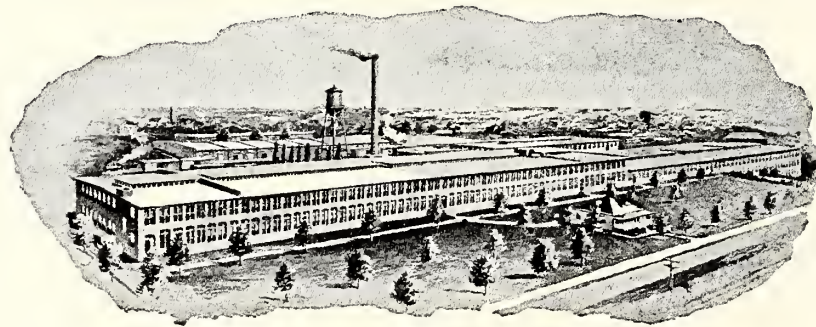
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GOOD WILL IN ACTION

IT HAPPENED IN AMERICA

By BERNARD POSTAL

WHAT America was able to withstand the locust swarm of hate and bigotry that helped destroy so many countries in the last decade is due in no small way to the steady growth of inter-faith good will and understanding. Of the many varieties of good will, the best and most useful is the species, which for lack of a better name, may be called good will in action, or the kind which converts inter-faith speeches, resolutions and mass meetings into what President Roosevelt has aptly termed "the practice of brotherhood," which, he said "in this critical hour in our own and the world's history, we, as Americans, need more than armaments and armies to make safe our democracy."

Although periods of national emergency often exacerbate existing prejudices, the mobilization of the nation for all-out war has contributed substantially to the growth of good will in action. Nowhere has this development been more marked than among the armed forces who know that one of the things they are fighting for is "the practice of brotherhood."

Last Christmas thousands of non-Jewish soldiers and sailors slated for routine duties, including K.P., during the holiday, were given an unexpected respite when Jewish enlisted men volunteered for duty so that those of Christian faith could get time off. During Passover the non-Jewish men returned the favor, thus symbolizing the complete understanding that exists between religious groups in the armed forces.

Practical operation of real democracy was also evident in the frequent examples of Christian chaplains and churches helping to organize Jewish religious services for Jews in the armed forces. Reports to the Jewish Welfare Board from its field men and chaplains are rich in dramatic stories of this kind of good will in action. One of the most striking of these incidents happened last Passover at Lawton, Oklahoma. The Seder was held in the First Methodist Church. The tables were provided by the Catholic Church. The candelabra came from the Masonic Lodge. Y. W. C. A. ladies joined with the Jewish women of Lawton to do the cooking and serving. The Jewish Welfare Board furnished the matzoth, haggadahs and necessary funds. In Pendleton, Oregon, the ladies auxiliary of the Methodist Church also catered a Seder for Jewish men at the Air Base there.

In scores of towns near Army and Navy installations where there are few or no Jewish families and hence no Synagogues, Churches of all denominations have made their facilities available to Jewish chaplains and J.W.B. field workers for Jewish religious services and holiday programs. Church auditoriums, classrooms, vestry halls and

similar places where Jews had never before been were thrown open by Christians to their Jewish fellow-Americans in the armed forces. At a Yom Kippur eve service held at a Christian chapel at Mineral Wells, Tex., members of the Christian choir joined with Jewish boys in uniform in chanting Kol Nidre.

Paralleling these incidents is the story of the young Jewish corporal who volunteered to sing at regular Sunday morning services held by the Protestant chaplain at Fort Adams, R. I. There is also the case of a young Protestant private at Camp Croft, S. C., who came to a J.W.B. worker to ask permission to observe Yahrzeit for his closest friend, a Jewish lad. These are developments which chaplains have hailed as being "far better than all the books and lectures written on religious tolerance" in the results they obtain.

One of the most impressive manifestations of good will in action is the strong feeling of brotherhood exhibited by Christian chaplains in camps and posts without Jewish chaplains. With the aid of material furnished by the Jewish Welfare Board, these Christian chaplains have done an amazing job. At one post two Jewish soldiers read the Friday evening service, the Catholic chaplain plays the organ and the Protestant chaplain gives the sermon. On board an Army transport, a Christian chaplain pinch hits as "rabbi" for the Jewish men, using Jewish prayer books. In many camps Jewish soldiers report that it is the Christian chaplain who reminds them of the Jewish holidays and helps arrange for services, in the absence of a Jewish chaplain. Only recently, Corp. Norman Bergman, of Cleveland, stationed somewhere in the Southwest Pacific, wrote home to tell how the men of his company, Catholic,

Protestant and Jew alike venerate Father Hallinan, the Catholic chaplain. Men of all three faiths built him a chapel and men of all faiths go to that chapel for prayer daily. It was Chaplain Hallinan who organized Passover services for the Jewish boys in the Southwest Pacific post. In the same spirit, the Holy Name Society reported that in camps where no Catholic chaplain has been assigned, Protestant ministers and rabbis have helped organize Holy Name units among Catholic Servicemen.

This kind of good will in action is not confined to the men in uniform. It is being practiced by Americans on the home front, too. When civilian defense chiefs began worrying about manning air raid precaution centers Christmas eve and Christmas day, B'nai B'rith lodges in dozens of communities solved the problem. Thanks to B'nai B'rith's good will in action, hundreds of Christian civilian defense workers spent Christmas at home while B'nai B'rith members did double duty at air raid centers. Mrs. Yetta Klotz, of the Bronx, is one of the hundreds of Jews and Protestants who are grateful to the Catholic Church because the Apostolic Delegation to the Holy See in Washington has handled over 80,000 messages to and from all parts of the world between war prisoners and their families, from servicemen and from war internees. Messages to and from Jews and Protestants exceed those to and from Catholics. In the case of Mrs. Klotz, it was this Catholic agency that advised her that her son was an Italian prisoner of war two months before the War Department informed her he was missing in action.

During a luncheon meeting of chaplains in New York, Lt. Comdr. Robert Kelly, of "They Were Expendable" fame, inquired if the chaplains could provide 200 Christmas gifts in twenty-four hours. He wanted them to take to sea as a surprise for the men on his mosquito-boat squadron. When Kelly put to sea he had his gifts, provided by the Jewish Welfare Board. The B'nai B'rith women in New York came through in similar style when Father Hubbard, the glacier priest, wanted to fly Christmas gifts to men in Alaska. In Atlantic City, the Jewish community is now using the facilities of the Y.M.C.A., which made its building available to the Jewish Community Center when that agency turned its building over to the Coast Guard. W.O.G., which stands for Women of Good Will, is the name of an organization formed by the Chicago Round Table of the National Conference of Christians and Jews to mobilize for war work Catholic, Protestant and Jewish women who are unable to join other war groups for reasons of age,

(Please Turn to Page 47)



Upper—Comfort kits and Christmas gift packs for troops in Alaska are turned over by B'nai B'rith Women to Father Hubbard, Glacier Priest, who flew them to the Far North in time for holiday distribution.

Lower—All creeds make possible Seder for Jewish servicemen. This Passover observance at Lawton, Okla., was held in a Methodist Church with the help of Catholics, Masons, American Legion, Y. W. C. A. and Jewish townspeople, with the JWB providing the funds and matzoth.

*Season's Greetings and Best Wishes
To Our Many Jewish Patrons
and Friends for a Happy
and Prosperous
New Year*



The R & R Manufacturing Company

Manufacturers of

**Men's and Boys'
SPORTSWEAR**



AUBURN, GEORGIA

Introduction to the American Way of Life



Eighteen young refugees who arrived here in June on the Serpa Pinto are learning about America under the care of the European-Jewish Children's Aid, an affiliate of the National Refugee Service—and they like it. Since they first set foot on American soil, life has been a strange and wonderful adventure to them. Clean, comfortable beds, baths with hot water and soap, and new clothes are only part of life's wonders. Ice cream sodas, chewing gum, and the view of the New York skyline from a Staten Island ferry boat are also things worth cheering about!

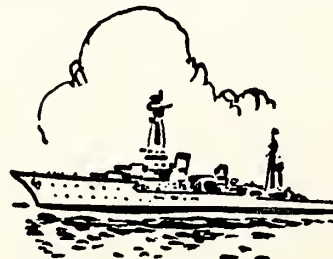
These children are among approximately 100 who have come to this

country since the first of the year on affidavits of the U. S. Committee for the Care of European Children and the Joint Distribution Committee, and have been taken under the wings of the NRS. Like the other Jewish children brought here, they will be placed temporarily in approved foster homes, until it may be possible to reunite them with their families.

The care of refugee children arriving in this country is a major project of the National Refugee Service, which receives its support, together with the Joint Distribution Committee and the United Palestine Appeal, from the United Jewish Appeal.

★ *What You Buy With* **WAR BONDS** ★

Navy Cruisers are built in two classes, light and heavy, the latter displacing about 10,000 tons. Our navy has about an equal number of light and heavy Cruisers, the 10,000 ton Cruiser costing approximately \$20,000,000. Many Cruisers are under construction and many more are needed.



To pay for these speedy and powerful ships with their heavy guns and armament we must buy War Bonds. Citizens of a large town or a given community, working in unity, could buy one of these ships for the Navy if they put at least ten percent of their income in War Bonds every pay day.

U. S. Treasury Department



Long active in organized efforts toward racial good-will, Joseph C. Hyman, Executive Vice-Chairman of the Joint Distribution Committee, has been appointed by Governor Dewey to the New York State War Council Committee on Discrimination. The group, composed of twenty-five civic, religious and community leaders, will study the problem of discrimination in employment because of creed, color or national origin.

100 YEARS OF B'NAI B'RITH

(Continued from Page 6)

sponsible for the foundation of such institutions as the Cleveland Jewish Orphan Home (1868), Jewish Children's Home in New Orleans (1875), Home for the Aged at Yonkers (1880), Hebrew Orphans Home at Atlanta (1889), National Jewish Hospital at Denver (1895), Erie Home for Children (1912), and the Leo N. Levi Memorial Hospital at Hot Springs (1914).

Support of these institutions, as well as the community social service agencies which B'nai B'rith created because it was usually the first organized Jewish group in countless cities, represented more than just an expenditure of funds. It involved community planning and leadership until such time as the Jewish communal structure had reached maturity and stability, and B'nai B'rith could relinquish control of the insti-



BENJAMIN F. PIEXOTTO
President of B'nai B'rith during the Civil War, diplomat, editor and civic leader.

tutions it founded. Although the emphasis in B'nai B'rith has steadily shifted away from a motivation that had been largely philanthropic, the Order never entirely withdrew from this sphere nor did it discontinue its support of the institutions it had created. In fact in the last decade these institutions received nearly \$1,000,000 from B'nai B'rith sources.

Notwithstanding the trend of B'nai B'rith away from a program of institutional philanthropy, new calls for service in this direction have not gone unheeded. In 1927, for example, B'nai B'rith opened the Home for the Aged in Memphis. It also established a special social service bureau to aid the thousands of non-English-speaking patients who sought treatment at the Mayo Clinic, Rochester, Minn. Only recently a Jewish chaplaincy was created at the Mayo Clinic. And in 1942, B'nai B'rith made a substantial grant to supplement a Federal appropriation for a new ward in the Leo N. Levi Hospital to care for war casualties.

III

B'nai B'rith also played its part in shaping two of the traditions of American Jewry: overseas relief and diplomatic activities on behalf of oppressed and stricken Jewries abroad. In 1851,

B'nai B'rith joined with other American Jews in making representations to the United States government against a new commercial treaty with Switzerland which contained a clause imposing limitations on the rights of Jews in certain Swiss cantons. It was not until 1857, however, that satisfactory modification of the treaty was secured. And when a plague struck the Jews of Palestine, Sir Moses Montefiore sent a call for aid to B'nai B'rith in 1865. This was followed in 1868 by the establishment of close relations with the Alliance Israelite Universelle as a result of which B'nai B'rith made annual contributions for a quarter of a century to the Alliance's educational and philanthropic institutions in the Near East.

When pogroms broke out in Rumania in the late 1860's, B'nai B'rith prevailed upon President Grant to appoint its former president, Benjamin F. Piexotto, distinguished editor and lawyer, as American consul to Rumania. Piexotto's mission helped end the massacres and succeeded in interesting the United States in the fate of Rumanian Jewry to the point where the State Department addressed notes to the European powers inviting their co-operation in measures to halt the persecutions.

Following the Kishinev pogrom of 1903, B'nai B'rith in accordance with plan conceived by its president, Leo N. Levi, organized the forces responsible for the Kishinev Petition of the American people. President Theodore Roosevelt accepted the petition from a B'nai B'rith delegation and Secretary of State John Hay arranged to have a bound copy deposited in the archives of his Department. Mr. Hay, however, sought without success to submit the petition to the Czar's government. B'nai B'rith contributed \$50,000 to the fund for the relief of the victims of the pogroms and co-operated with Oscar Straus, Cyrus L. Sulzberger and others in raising additional funds.

Levi's successor, Adolf Kraus, took the initiative in 1905 in bringing about a conference between the Russian statesman, Count Witte, and American Jewish leaders, including Louis Marshall, Oscar Straus and Jacob H. Schiff, in an effort to mitigate Jewish sufferings in Russia. During the administration of President Taft, B'nai B'rith joined with the American Jewish Committee and other Jewish organizations in successfully urging the American Congress to abrogate the commercial treaty of 1832 with Russia, as a protest against the country's refusal to recognize the passports of American Jews and other classes of American citizens.

Between 1900 and 1914 many instances of the Order's constant role in aiding Jews abroad, through contributions or intercession with the authorities, appear in the record. The ideals embodied in the first constitution were never forgotten and were constantly implemented by action.

During World War I B'nai B'rith rendered effective aid to Jews in the war zone. Hundreds of thousands of dollars were cabled to Austria, Poland,

(Please Turn to Page 32)

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The Task Before American Jewry

By HENRY MONSKY

"**H**INEH mah tor umah na'im
sheret ahim gam yahad"—
"How good and how pleasant it is for
brethren to dwell in unity." Nathan
Straus, of sainted memory, opened his
address before the American Jewish
Congress, held in Philadelphia in De-
cember, 1918, with this quotation. It
was appropriate on that occasion, as
it is most appropriate now.

This conference was made possible
by the profound and earnest realiza-
tion, on the part of the American Jew-
ish community, of its sacred respon-
sibility for the salvation and future
fate of the people of Israel, in this,
the most tragic period in our history;
it is the outgrowth of a desire to dis-
charge that responsibility.

We are too prone to be content with
eloquent phrase and rhetorical flour-
ish as an outlet for our pent-up emo-
tions. This conference, may I predict,
will be more interested in practical
measures than in speeches, more zeal-
ous about a program and the means
for its accomplishment, than in dis-
cussions of unimportant differences.
Having regard for this attitude, your
Chairman will endeavor to submit only
such material as may be useful in
your deliberations.

On this day, we may look back with
gratification upon that fateful meet-
ing held in Pittsburgh in January of
1943, attended by representatives of
32 national Jewish membership orga-
nizations with an approximate aggre-
gate membership of 1,000,000 of our
fellow Jews. The Pittsburgh meeting
was a preliminary conference to con-
sider the possibility of a common pro-
gram of action in respect to the post-
war status of the Jews and the up-
building of a Jewish Palestine. Be-
cause it affords a perspective as to
the difference in function between the
Pittsburgh conference and this con-
ference, I repeat the following brief
quotation from the opening address at
Pittsburgh:

"We have come together not to adopt
or propagandize for one or another
post-war plan; not to issue or publish
manifestos or proclamations in refer-
ence to the important role of Pales-
tine in any such plan; but rather to
take such preliminary steps as will
result in a course of action and pro-
cedure calculated to accomplish the
single objective, devoutly to be desired,
of some basis of agreement between
the diverse and conflicting groups that
constitute the American Jewish com-
munity. American Jews, in collabora-
tion with other Jewish communities of
the free countries, will be required
to assume a greater measure of re-
sponsibility than at any previous time
in the long, dark history of the Jew-
ish people, for the preservation of the
remnant of Israel in the war-devas-
tated lands and for the establishment
of an acceptable post-war status of
Jews, after the United Nations shall
have purged the world of the evil
forces that have so sorely threatened
the values—yes, the very existence—
of our whole civilization."

Mr. Monsky, who is President of B'nai B'rith, served as chairman of the
Executive Committee of the American Jewish Conference held in New
York from August 29 to September 3. This is Mr. Monsky's opening
address at the conference.—THE EDITOR.

Even though the Pittsburgh confer-
ence was primarily to establish a plan
of procedure, there were at the outset
important differences. These differ-
ences were resolved, however, because
of the consciousness on the part of
the representatives, that the fate of
our people, if not their whole exist-
ence, is dependent upon the united
action of the American Jewish com-
munity.

Pursuant to the resolve of the Pitts-
burgh meeting, on May 22, 1943, the
Executive Committee issued the call
for this American Jewish Conference,
from which I quote:

"These crucial days may determine
the position Jews are to occupy in or-
ganized society for generations to come.
The relentless war that has been
waged against us by Nazi Germany
and its allies has not only brought
ruin and death to countless Jews, but
it has wrecked the whole structure of
rights in which Jews lived since the
beginning of the period of emancipa-
tion.

"The hopes of the whole democratic
world are turned to the United Nations
in their effort to destroy the Com-
mon Enemy and to win Victory for
the freedom of the individual man,
equality for all peoples and faiths,
and for international justice.

"In common with all men, we Jews
have a vital stake in the general peace
that is to come after Victory. The
right of Jews to freedom, equality and
justice should find place in the new
world that will emerge when peace
comes. The economic rehabilitation
of Jewish life should be integrated in
the plans for world reconstruction.
And the rights of the Jewish people
with respect to Palestine should be
fully implemented.

"This situation makes imperative a
reaffirmation on the part of the Jews
of America of their duty to themselves
and their fellow-Jews under oppres-
sion. The desirability of establishing
a program of common action to deal
with post-war Jewish problems has
been recognized by all American Jew-



HENRY MONSKY

ish groups."

The agenda of this conference as
adopted at the Pittsburgh conference
and as set forth in the call is:

(a) To consider and recommend ac-
tion on problems relating to the rights
and status of Jews in the post-war
world.

(b) To consider and recommend ac-
tion upon all matters looking to the
implementation of the rights of the
Jewish people with respect to Pales-
tine.

(c) To elect a delegation to carry
out the program of the American Jew-
ish Conference in cooperation with
the duly accredited representatives of
Jews throughout the world.

There are now represented in the
conference 65 national Jewish member-
ship organizations, by their selected
delegates in the number of 125, and
communities throughout the land, by
their duly elected delegates in the
number of 375. The delegates here
assembled are vested with a serious
and important responsibility. They
hold a mandate from the Jews of
America—they represent the conscience
and are charged with the duty of
expressing the views and the will of
the largest and perhaps most vital
Jewish community now remaining in
this tragic and war-shattered world.

One of the essential virtues of this
conference is that it comprises leader-
ship democratically chosen from the
ranks of American Israel. It is the
antithesis of the once prevalent prac-
tice of representation by "Stadlonim."
The spirit of democracy and the de-
velopment and appreciation of demo-
cratic processes, have changed the
whole concept of Jewish leadership.
Leadership must be responsive to the
yearnings, the aspirations and the
hopes of those for whom they pre-
sume to speak. We must begin with
the assumption that the American Jew-
ish Community possesses the vitality,
the resources, material and spiritual,
essential for any effective effort to save
our people and to restore in part their
deteriorated status.

(Please Turn to Page 50)



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THE YEAR IN MUSIC

Jewish Artists Who Enriched America's Culture

By DAVID EWEN

The Jewish year 5703, now coming to a close, was richly eventful in the field of American music. New composers like William Schuman, new Metropolitan singers like George Szell, new conductors like Erich Leinsdorf added to the long roster of Jewish names who have added to the wealth of America's culture. David Ewen, the author of this review, is the best-known chronicler of contemporary American music, whose dozen books on artists and their art are already classics in the field.—**THE EDITOR.**

THE year in music coincides with the Jewish year, beginning as it does in mid-September. Thus any review of the proceeding music season is at one and the same time a review of the music activity during the Jewish year.

It has been a year rich in musical events. We need not concern ourselves with the usual recitals and orchestral concerts (magnificent though they frequently are) which always constitute the bulk of any season. Year in, year out, great Jewish musicians like Heifetz, Menuhin, Szigeti, Milstein, Artur Rubinstein, Schnabel, Vladimir Horowitz, Serkin, Bruno Walter, Monteux, Schorr, Kipnis, Jan Pearce, etc., enrich the year's activity. That has become an old and twice-told tale. One word, however, should be spoken for a few of these concerts which attracted particular attention. Once again (for the third time in a half dozen years) Alexander Brailowsky gave a cycle of recitals devoted to all the piano music which—combined with an enviable opportunity to hear everything Chopin composed—made this one of the major music events of the year. Equally significant as an artistic event was the cycle of Mozart violin and piano sonatas performed by that pre-eminent interpreter of Mozart's violin music, Joseph Szigeti.

A year, however, is usually as important as the new music it produces. In new music the year was particularly

fertile. Much of it was the work of Jewish-born composers.

At the University of California, in Los Angeles, there took place the annual International Festival of Contemporary Music which in preceding (and happier) years used to be conducted in leading European capitals. Among the most important works were several by Jewish composers: Alexander Tansman's Quartet No. 5, Jacobo Ficher's (Please Turn to Page 46)



DAVID EWEN

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"Win the War"

Stephen S. Wise

"This is an American Conference. We are Americans, first, last, and all the time. Nothing else that we are, whether by faith or race or fate, qualifies our Americanism. Everything else we are and have deepens, enriches and strengthens, if that can be, our Americanism. We and our fathers chose to be, and now choose to abide as Americans. One hundred generations have chosen that we be Jews, and for another hundred and more generations our children and children's children will choose to be heirs of the Jewish past, builders of the Jewish future. Our first and sternest task, in common with all other citizens of our beloved country and with the citizens of the United Nations, is to win the anti-Fascist war. Unless that war be won, all else is lost."

"World's Barometer"

Dr. Israel Goldstein

"The moral tragedy of our time is this, that whereas the Nazi murderers have perpetrated upon the Jewish people the worst bloodbath in all history for the reason openly stated that Jews are congenital, incorrigible enemies of the Nazi way of life, the Christian nations battling against the Nazi hosts, proclaiming as their principal war aim the annihilation of the Nazi way of life, seem to lack the forthrightness and the moral courage to meet the issue as their adversary has defined it, to embrace the Jewish people as their ally in the same measure as Hitler hounds the Jewish people as his foe. Because of this lack of moral consistency, the United Nations, more specifically Great Britain and the United States, on the eve of their military victory, are threatened with a moral defeat. Once again the treatment of the Jew today may prove to be the barometer of the world's moral climate tomorrow."

"No Sacrifice of Principle"

Joseph M. Proskauer

"We are not legislating; we are not decreeing for all the future; we are trying to create a program to submit to those who shall frame the terms of peace, and surely they will heed us more readily if we speak and act together. We must ask no man to sacrifice a principle. We must ask no one to be false to an ultimate belief, but I suggest to you that the great effective compromises of history have been compromises on immediate conduct and not on ultimate ideologies. And I am sure that all of us will cooperate in a spirit of brotherhood, of friendliness, and I hope of statesmanship, to work out such a course of conduct as will enable us to close this Conference a band of brothers working for a common objective to submit to those who will make the terms of peace."



DR. STEPHEN WISE

"Nazism vs. Judaism"

Henry Monsky

"The barbarians of Nazi Germany have written the blackest record of all time. Homes have been destroyed, sacred altars have been profaned, complete loss of life and liberty has been the fate of millions of Jews and non-Jews alike—all because of a lust for power and conquest, bolstered by a ruthless campaign of hate and persecution unloosed upon the world by the would-be destroyers of our civilization. Enslavement, starvation, mass murder, confiscation of property, and unbelievably inhuman cruelty have been the lot of millions of Jews, Czechs, Poles, Greeks and of many other nationalities. It is significant, however, that it was against the Jewish people that Hitler's war of extermination was first declared. I say it is significant and yet not at all strange, for the Jew is and always has been the symbol of those moral, ethical and spiritual forces that are wholly incompatible with the Nazi philosophy of hatred, conquest and power politics. That symbol had

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A Prayer and A Pledge



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Love Takes No Holiday

A Short Story For Our Time

By MARTIN PANZER

IT was a good American meal. Except for a few accustomed dishes that were missing from the table, you'd hardly know there was a war on. Instead of a thick, juicy steak, Mrs. Bromberg offered a steaming platter of stuffed veal. Instead of the usual five green vegetables there were only three. Otherwise, things were the same.

Sol Bromberg, her husband, swept the table with his eyes, pausing for a tiny fraction of a second to meet the glance of each diner. There were Uncle Moe, who was Sol's brother, Sammy, who was Sol's younger son; Ruthie, who was Sol's nineteen-year-old daughter, and Mama Bromberg herself.

"It's a wonderful country," said Sol. "We help everybody wherever help is needed and yet we have so much left for ourselves."

"You're talking sense," Uncle Moe chimed in. "When I hear some of my friends complaining, I feel like there is one thing our people should learn from the Irish."

"And that is?" said Sol.

"That is the value of a fist in the face. Sometimes I think that's a talent that has been too much neglected by the Jewish people. Education and toleration and all the 'ations are O.K. in their places, but there comes a time when a left hook to the jaw is the best teacher."

"Uncle Moe!" protested Ruthie.

"I wish Willie was here," said Mama Bromberg irrelevantly.

The others sobered. Sol sighed deeply. "Mama," said Sol, "it's war. We ain't the only ones. We got to take it like men. And that goes for the women, too. I got a feeling everything will come out all right in the end. When the war is over our Willie will come home to us and things will be again like they were." He forced a smile to his lips and turned to his daughter. "Nu, Ruthie," he bantered, "soon you will have not only a brother in the service but also a sweetheart. No?"

Ruthie blushed and Mama Bromberg's face brightened at the sight. Then the girl set her spoon down. "Maybe not a sweetheart," she said.

Sammy ate on furiously, oblivious. But the others gaped their confusion.

"What does that mean?" asked Sol, when finally he found his voice. "Is this a time for crossword puzzles?"

But it was to Mama Bromberg's searching glance that Ruthie made her reply. "I mean that—that Dave and I are thinking of marrying before he—before he leaves." When the words were out there was a definite look of relief on the girl's face.

Sol gave his lips a last swipe with his napkin, then got to his feet. "You're—thinking—of—WHAT—" he demanded.

"Ruthie!" exclaimed Mama Bromberg weakly.

"Ridiculous!" chimed in Uncle Moe. Even Sammy chewed more slowly.

Ruthie set her chin as though she had expected something like this. "I

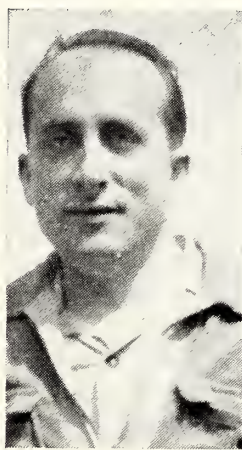
don't see the harm," she said. "We love each other and we have so little time before—before—"

"Love!" snarled her father. "This is wartime, not love time. This is a time when men must fight and when kisses must wait."

"But men fight better when they have something to fight for."

"Ruthie, darling," said her mother, "wouldn't he have you to fight for even if you aren't married to him?"

"It's not the same thing, Ma. Suppose it was our Willie. Suppose he



MARTIN PANZER

loved a girl and wanted to marry her before he had left. What would you say if she refused?"

Mrs. Bromberg nodded rather dazedly. "I suppose I would feel rotten," she admitted.

Ruthie brightened with her first score. There were now only Uncle Moe and her father to overcome.

"And you, Uncle Moe," went on Ruthie. "You call it ridiculous. When did you marry Tante Frieda, may she rest in peace?"

Uncle Moe cleared his throat. "With me and — and Friedela" — his voice broke slightly — "with me and Friedela it was a little different . . ." But he spoke without conviction.

"It wasn't different at all, except that it was a different war. You're a fine one to talk, Uncle Moe."

"Ruthie," protested Mama Bromberg, "is that a way to talk to an uncle?"

Sol had taken his seat again and was pecking viciously at the veal. He paused and raised his head. "You're all finished talking?" he asked softly, but ominously. "If you are, maybe I got something to say and what I got to say is simply that I absolutely and positively forbid anything of the sort. I will not have my daughter tying herself to a man who is going into battle no matter how fine a man he may be. How do we know what will happen to him? We got to face facts, however much we don't like it. After all, Ruthie, you are very young. You don't realize . . ."

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WHAT MAKES JOHNNY BULL RUN

(Continued from Page 7)

should be administered, on behalf of the League, by one of its member-countries. Germany and Turkey renounced their sovereignty and Mandates for the government of the various territories were thus awarded to the victorious countries, to Great Britain and France particularly. The mandatory, or country holding the mandate, was in the position of a trustee for the League of Nations, to which it was to report periodically. The future of these mandated territories was obviously bound up, therefore, with the continuance of the League of Nations.

Different types of mandates were created: they were based on geographical location, the stage of cultural development of the native populations and their general economic situation. Palestine was given a Class A mandate because it was a former Turkish territory acknowledged to have "reached a stage of development where their existence as independent nations can be provisionally recognized subject to the rendering of administrative advice and assistance by the Mandatory until such time as they are able to stand alone." The League Council drafted and approved for each of the territories a governing charter called the "Mandate." This instrument determined the form and type of government, defined the responsibilities of the Mandatory state, and enumerated the guaranties of native and third party rights. While these mandates differed from each other, they conformed to Article 22 of the Covenant: the differences were merely in implementation. Any proposal alteration in the terms of the mandate had to meet with the approval of the League Council.

The League Council and the Permanent Mandates Commission, an administrative and supervisory body created by the League to assist the Council in controlling the Mandates, exercised a jurisdiction which prevented the mandatory power from acting as though it were sovereign, but the precise location of sovereignty in the Mandated areas was never determined by the mandatory scheme. If there is any sovereignty tendency discernible, it is that the mandates system, together with the League of Nations, has undergone a process of liquidation. While the mandated territories of Iraq, Syria, Lebanon and Trans-Jordania have received their independence, the treatment of Palestine has not been salutary.

V. The Palestine Mandate: Background, Contemporary History and British Policy

In the prosecution of World War I, the British made three commitments regarding Palestine. (1) By the Sykes-Picot Agreement of 1916, Great Britain and France agreed to divide the eastern territories of the Turkish Empire so that France received Syria, while Great Britain received Mesopotamia and an interest in the ports of Haifa and Acre in Palestine. Between these countries, this commitment was discharged when the Mandates system was instituted in 1920. (2) Toward the Jews in England and throughout the world, the British government fundamentally committed itself through the

Balfour Declaration to "the establishment in Palestine of a National Home for the Jewish people." (3) A Commitment was made to the Arabs in 1915, when Great Britain was soliciting the support of the Sherif Hussein of the Hedjaz to a joint military operation against Turkey. The Sherif demanded British pledges for the recognition of an enlarged Arab state as the price of his support, and to this end an extensive correspondence was conducted with him through Sir Henry McMahon, the High Commissioner in Egypt. On behalf of the British government, Sir Henry expressed approval of the plan for an independent Arab state. A misunderstanding arose between Sir Henry and the Sherif concerning the inclusion of Palestine in the proposed Arab state. This grew out of the reservation to France of the Vilayet of Beirut, which then extended southward to Haifa and included most of present Palestine. Furthermore, Palestine actually lies west of the line drawn in the McMahon note of October 24, 1915. Winston Churchill in his memorandum of June 3, 1922, and the British government in subsequent statements, have enunciated the fact that the British government has consistently assumed that "the whole of Palestine west of the Jordan was thus excluded from Sir H. McMahon's pledge." This contention has not appeased the demands of the Arabs for a state that would include Palestine.

After the creation of the British Palestine mandate, Arab protests against the exclusion of Palestine from their state led to recurrent political uprisings and demonstrations—the most notable being in 1921, 1929 and 1936-39. Each of these events brought with it an example of British "muddling" policy—a realistic concession of a practical nature—the White Papers of 1922, 1930 and 1939. The striking observation must be made that none of these concessions have abated the manifestations of Arab Nationalism. They have become increasingly serious.

After the riots of 1936, the Pell Commission was sent by the British government to study the possibilities of a final settlement of the Palestine question. Its findings were immediately adopted by Mr. Chamberlain's government. The report proposed a partition of Palestine into (1) a Jewish state, (2) An Arab state, and (3) a residual area remaining under British Mandate. Britain was also to retain strategic privileges in the coastal towns. After preliminary League approval of the partition the British government sent a second Commission—the Woodhead Commission—to work out the details of the New Organization. This commission was forced to recognize that partition was unsatisfactory for the Jews, whose new state would be too small to maintain itself, and for the Arabs, who were opposed to any scheme that did not Arabize the entire area. The commission confessed its inability to devise a plan and the partition principle was abandoned.

The Arab Congress, meeting at Cairo on October 11, 1938, adopted a resolution (Please Turn to Page 87)

Hebrew In War-Time England

By LEON SIMON, C.B.

MANY profound changes have taken place in Jewish life during the last half-century, and not the least significant among them is the re-emergence of Hebrew as a language of everyday life, after many centuries during which it had been used almost exclusively for religious purposes. It is, of course, in Palestine that this revival has come to full fruition; but it is by no means confined to Palestine. Before the war there was not a Jewish community of importance anywhere in the world which had not its groups of Hebrew readers and speakers. The countries of Eastern Europe, in particular, were the home of a flourishing Hebrew movement, with a great deal of literary activity and an extensive network of elementary and secondary schools in which Hebrew was the language of instruction. For the time being all this has been crushed out of existence, along with so much else in Jewish life, by Nazi brutality. It is only in the countries fighting on the side of freedom or remaining neutral that the Jew is still able to cultivate his ancient language, almost miraculously reborn in our day as a result of his striving for renewed cultural and spiritual self-expression.

Great Britain, with a small Jewish community rather remote from the main currents of Jewish life, has never offered a very favourable field for the Hebrew revival. None the less, Anglo-Jewry has not remained untouched by the new spirit to which that revival is due. Since the beginning of the present century the conception of Hebrew as a living language has been steadily if slowly making headway in the Anglo-Jewish educational system; and in recent years especially there has been

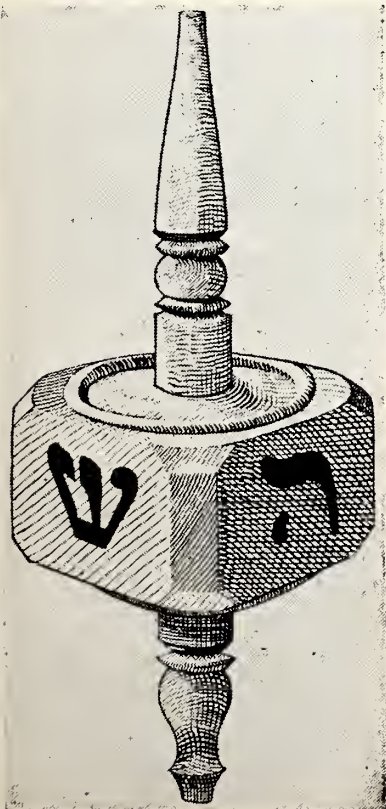
a marked growth of interest in Hebrew on the part of the younger generation. Paradoxical though it may seem, this tendency has been accentuated during the war, and the number of young people of both sexes who are learning Hebrew, or are anxious to learn it, is probably greater than ever before. In the numerous groups of young Jewish men and women working on the land up and down the country, Hebrew is studied as a matter of course, and many of these halutzim ("pioneers") attain a high degree of proficiency in reading, writing and speaking the language. Men in the Forces learn Hebrew by correspondence. The Habonim Youth movement makes the spoken Hebrew word familiar to its thousands of boy and girl members in London and other centers, as well as to the young men and women who direct the groups. These various activities affect a growing proportion, though not as yet a very large proportion, of the younger element in the Jewish population of Great Britain.

So far as London is concerned—and London contains well over a third of the Jews in Great Britain—the growth of the Hebrew movement owes much to the liberal policy of the London County Council. For many years past the Council has accepted living Hebrew as a subject of study at its evening classes and institutions. Wherever there is a certain minimum number of students for Hebrew, the Council will provide the necessary accommodation for a class and will pay the teacher's salary, the students being required to pay only a nominal fee. Many hundreds of young Jews and Jewesses have learned Hebrew in these classes. The war has by no means put a stop to this activity, though naturally the demands of war service have reduced the number of potential students and of available teachers for the time being; and several new classes have been opened quite recently. Modern Hebrew is also a subject of study at the School of Oriental and African Studies, which is a branch of the University of London, and at the Universities of Manchester and Leeds. The lecturers at these Universities have non-Jews as well as Jews among their students.

In the disturbed conditions which attended the outbreak of war there was an interruption of the activities of the various Hebrew societies and Hebrew-speaking circles in London and elsewhere; but more recently these activities have been revived. Under the auspices of the "Tarbut" Association in London a Hebrew "living newspaper" is conducted at regular intervals, always before large audiences. At the Anglo-Palestinian Club there is a vigorous Hebrew circle, which is attracting a growing number of the members.

A noteworthy feature of the Hebrew revival is the development of the *neshef*. This word, which means simply "evening," is used in the technical

(Please Turn to Page 120)



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BRISTOL, VIRGINIA

ZIONIST MEETING

(Continued from Page 8)

had the sympathy of the overwhelming majority of American Jews for many years. The Conference merely confirmed that fact.

"Yet the definite evidence indicating the opinion of American Jews with respect to our program constitutes an event which may well prove revolutionary in our attitudes and acts as Zionists. The Resolution demanding the re-establishment of the Jewish Commonwealth, which now becomes part of the credo of the American Jews, and not only of the American Zionist, must inevitably have far-reaching effects on the nature and functioning of our organization."

Discussing the Zionist political situation, Judge Levinthal continued:

"The White Paper of 1939, I am convinced, will ultimately be abrogated.

calls for Zionist vigilance, not defeatism, for Zionist courage, not despair."

Harmony Prevails

As a result of an agreement made between the several groups within the Zionist Organization, the convention was harmonious in its deliberations. The election of Dr. Israel Goldstein as President as the unanimous choice of the convention followed by several weeks the election of Dr. Abba Hillel Silver to the Chairmanship of the Executive Committee of the American Emergency Committee for Zionist Affairs, the central political body of American Zionists. All officers, together with Dr. Goldstein, were submitted by unanimous vote of the Nominations Committee. An Executive Committee of twenty-five was elected, together with eight vice presidents.

Dr. James G. Heller of Cincinnati was re-elected chairman of the National Administrative Council. The vice presidents are Judge Louis E. Levinthal, Philadelphia; Dr. Solomon Goldman, Chicago; Edmund I. Kaufmann, Washington; Louis Lipsky, New York; Judge Morris Rothenberg, New York; Dr. Abba Hillel Silver, Cleveland; Robert Szold, New York; Judge Bernard A. Rosenblatt, New York, and Dr. Stephen S. Wise, New York. Dr. Harry Friedewald of Baltimore was re-elected honorary vice president. Abraham Goodman of New York was chosen National Treasurer.

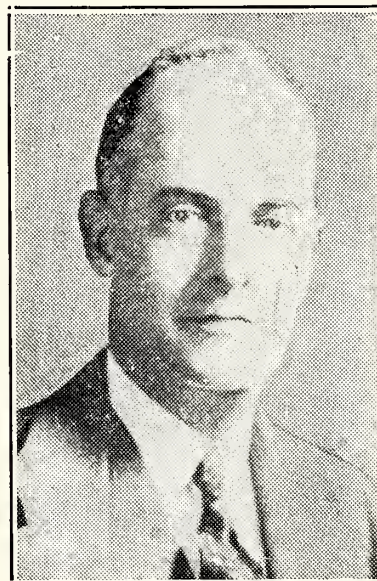
The National Executive Committee consists of Robert M. Bernstein, Philadelphia; Maurice M. Boukstein, New York; Rabbi Barnett R. Brickner, Cleveland; Sol Cohen, Long Island; A. K. Epstein, Chicago; Jacob Fishman, New York; Daniel Frisch, Indianapolis; Abraham Goldstein, Hartford; Rabbi Simon Greenberg, Philadelphia; Joel Gross, Newark; Rabbi I. H. Levinthal, Brooklyn; Irving D. Lipkowitz, New York; Rabbi Irving Miller, New York; Emanuel Neumann, New York; Harry A. Pine, Newark; Louis P. Rucker, New York; Charles J. Rosenbloom, Pittsburgh; Ezra Shapiro, Cleveland; Bernard Shulman, Chicago; Herman Shulman, New York; Louis E. Spiegler, Washington; Rabbi Milton Steinberg, New York; Dewey Stone, Brockton, Mass.; Elihu D. Stone, Boston, and Herman L. Wiseman, New York.

Benjamin Kaufman, National Commander of the Jewish War Veterans of the United States, pledged the cooperation of his organization with the Zionist program. He was one of the speakers at the opening session which also heard Maurice Boukstein, New York, as chairman, Mayor Green of Columbus and Albert Schiff, Columbus and a memorial address delivered by Rabbi Morris Adler, Detroit.

Promising action at the Annual Encampment of the Veterans, Mr. Kaufman declared:

"When our body takes action on the endorsement and accepts the tenets of Zionism as part of our program, you may expect the addition to your support not only of thousands of individuals, of Jewish War Veterans who are

(Please Turn to Page 34)



JAMES HELLER

Decency and morality will not permit it to abide. But it must be nullified or withdrawn before the Spring of 1944 or we shall be confronted with a *fait accompli*. Because that deadline is so imminently close, we dare not be unmindful of the sinister influences at work in some high places, in Jerusalem, in London, and in Washington. We must be on guard against those who would like to undo the pledges of the Balfour Declaration and the obligations of the Mandate; who would, if they could, liquidate the Jewish Homeland and frustrate our determination to rebuild the Jewish Commonwealth.

"We must be realists. We dare not ignore the fact that a new creed seems to have been developed among some of the so-called statesmen of Great Britain and, to our shame, yes, of the United States, too—a creed in which mention of the Jewish tragedy, of Jewish persecution, of Jewish homelessness, seem to have become taboo, and taboo also are the Yishuv's valiant contribution to the war effort. What, apparently, is not taboo among this gentry is the libelous propaganda, the scandalous smear-campaign levelled at the Jewish Agency and Jewish Palestine. But this deplorable situation

Vanguard of the Liberators

Envoys of Reconstruction Dispatched by American Jewry

By JAY D. SEAMAN

With the circle of United Nations victories growing wider, hope for the liberation and rehabilitation of European Jewry mounts higher. The Joint Distribution Committee is already engaged in the experimental blue-printing of that day when the process of destruction will end and the program of reconstruction begin. Already the J. D. C. has sent four envoys overseas as a token of the aid that European Jewry may expect when the opportunity is available. This is the background of the four men given assignments of danger and responsibility.—THE EDITOR.

GETTING into Europe these days is almost as difficult as getting out of that harassed continent, as the new overseas relief aides of the Joint Distribution Committee will attest on the basis of their recent experience. Selected to supervise the J.D.C. programs of assistance in Europe and North Africa, they spent many weeks playing the wartime game known as "waiting for your visa." Eventually, however, Kurt Peiser of Philadelphia, Donald B. Hurwitz of New Haven and Mordecai Kessler of New York, won out in their game of patience and sailed for their respective posts in Lisbon and North Africa. A fourth staff member, Max S. Perlman of New York, is still in this country and will remain until transportation and visa arrangements can be completed.

These additions to the J.D.C. overseas staff, all of whom will work under the supervision of Dr. Joseph J. Schwartz, the J.D.C.'s European Chairman, are indicative of a resurgence in the flow of aid to needy Jews abroad. One by one, over the space of a rela-

tively short time, the J.D.C. had been forced to close its offices in Europe, with a corresponding contraction in its overseas personnel. The work of relief and emergency aid had to be left, under conditions of incredible hardship, to local committees which the J.D.C. had supported before the United States went to war. First to go were J.D.C.'s Central and Eastern European offices, then, with the French armistice of 1940, the Paris bureau, and finally the Marseille office when the unoccupied zone was swallowed in the maw of Nazism. This left Lisbon as the only center of J.D.C.'s operations in Europe.

But in February of this year Dr. Schwartz returned from a nineteen-month tour of duty and crystallized a feeling that had been gaining ground in the J.D.C. home office; namely, that the period of contraction was over and the time was at hand for the J.D.C. to broaden the scope of its operations and dispatch representatives to key posts in centers of need. Allied operations in North Africa would make

(Please Turn to Page 96)

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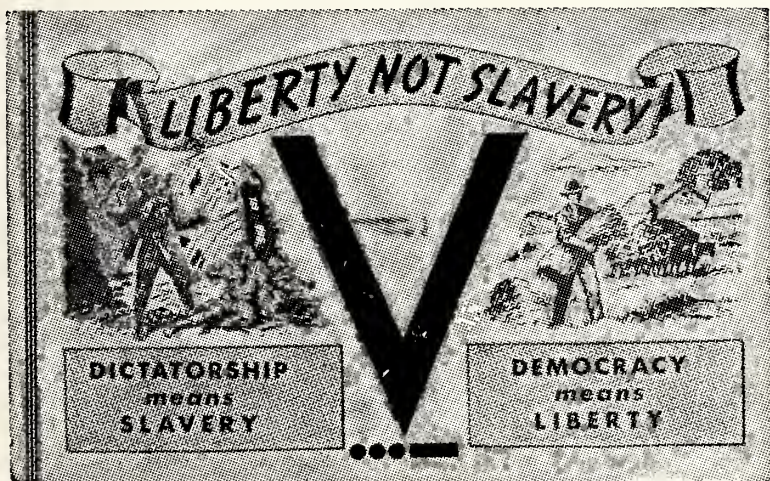


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100 YEARS OF B'NAI B'RITH

(Continued from Page 21)

Galicia and Bohemia in 1914, 1915 and 1916. The American food ship sent to aid the starving Jews of Palestine had B'nai B'rith support. B'nai B'rith also played a part in forming the American Jewish Congress of 1918 and was represented in the delegation that went to Versailles to press for minority rights for the Jews of Europe. Before President Wilson left for Versailles he conferred with B'nai B'rith leaders on the problems of European Jewry. During World War II, Henry Monsky, president of B'nai B'rith, took the initiative in uniting American Jewry for a united Jewish post-war program when he convened the Pittsburgh Conference of 1943, out of which grew the American Jewish Conference.

While World War I brought into being new national Jewish agencies primarily concerned with overseas relief, the post-war plight of European Jewry afforded B'nai B'rith continuing opportunities for extending its benevolent hand abroad. Shortly after the Armistice in 1918, B'nai B'rith created a war orphan program through which thousands of homeless Jewish waifs were adopted by B'nai B'rith in this country. A loan fund of \$125,000 was distributed abroad from 1919 to 1922, through B'nai B'rith lodges in Europe, to help rehabilitate B'nai B'rith families in war-torn areas. Again and again in the 1920's and early 1930's, B'nai B'rith joined other Jewish organizations to intercede with the American government in defense of the minority rights which European Jews had acquired after the war.

IV

In its work abroad, the American B'nai B'rith was guided by the advice it received regularly from B'nai B'rith lodges overseas. The first lodge was organized in Berlin in 1882, and in 1885 President Bien visited Germany to establish a grand lodge. By 1933 B'nai B'rith had lodges and grand lodges in more than 30 countries of Europe, Asia, Africa and South America, where they played important roles in community affairs and in furthering Jewish welfare and education.

Since 1937, however, Hitlerism and World War II have virtually destroyed B'nai B'rith abroad. First to be forcibly liquidated were the lodges in Germany, Austria and Czechoslovakia, which suffered the same fate as the Masons, Kiwanis and Rotary. Since 1939, the war has wiped out B'nai B'rith in Poland, Czechoslovakia, Rumania, Greece, Bulgaria, Yugoslavia, Holland, Denmark, France, China and Algeria and practically suspended its work in Turkey and Brazil. In 1943, there are functioning grand lodges in Great Britain, Palestine and Egypt and subordinate lodges in Syria, Hawaii, Argentina, South Africa, Mexico, Cuba, Chile, Uruguay. In Canada, where the lodges are administratively identified with those in the United States, B'nai B'rith has long been one of the vigorous forces in the Jewish community.

The spread of terror and devastation over a large part of the world since the advent of the Hitler regime and World War II, made efforts on behalf of victims of oppression abroad an

even more important phase of B'nai B'rith's program. Although it did not engage in any large scale activity on behalf of the refugees from the Nazi-dominated lands because of its policy of avoiding duplication of, and competition with services rendered by other agencies, B'nai B'rith was nonetheless intimately and consistently identified with the efforts to focus public attention on the Nazi persecutions, the problem of the refugees.

Thanks to affidavits obtained from friends and kin in this country of B'nai B'rith members abroad, thousands of Jews from Germany, Austria



JULIUS BIEN
President of B'nai B'rith from 1860 to 1900, who was a noted scientist and educator.

and Czechoslovakia were enabled to emigrate to America. This service, which aided many to find temporary haven in countries of transit while awaiting visas for North and South American countries, was financed by voluntary membership gifts of \$100,000.

B'nai B'rith also made substantial continuing grants for various relief purposes to B'nai B'rith refugee committees and other relief agencies in a dozen or more foreign lands. In the United States and Canada, B'nai B'rith lodges and auxiliaries aided the refugees by setting up classes in English and by making available funds and manpower to the National Refugee Service and the European Jewish Children's Aid in re-settlement work. More than 100 refugee students were enabled to continue their studies at American colleges through scholarships and loans provided by the B'nai B'rith Hillel Foundations.

In the past three years B'nai B'rith has participated actively in the joint Jewish measures on behalf of the Jews of Europe. It has been represented in all the important delegations which have gone to Washington to plead or protest in behalf of European Jewry. In the creation of the Joint Emergency Committee, which is pressing for action by the United Nations to implement their expressions of sympathy for the victims of the Nazi terror, and in the nationwide series of mass meetings to mobilize public opinion in support of action, B'nai B'rith played its part.

Intensification of its traditional interest in, and support of Palestine reconstruction was one of the most con-

structive avenues through which B'nai B'rith helped deal with the Jewish problems before and since the war. A supporter of educational and philanthropic institutions in Palestine since 1865, B'nai B'rith became even more closely identified with Palestine after 1883 when the first B'nai B'rith lodge was formed there.

In Palestine itself, B'nai B'rith founded the Hebrew National Library, which is now part of the Hebrew University Library; built a number of colonies and organized schools, loan funds, hotels and housing developments. Nahum Sokolow, Maier Dizengoff, Chaim Nachman Bailik, David Yellin, Meier Berlin, Chaim Weizmann and Gad Frumkin were all active in B'nai B'rith in Palestine.

B'nai B'rith in the United States furthered the cause of Palestine through monetary contributions for varied purposes. Housing, purchase of land, aid to emigration, various scholarships, research, social work—all these interests have been served by B'nai B'rith funds. The Alfred M. Cohen Colony in 1936 was followed by a second \$100,000 gift for the establishment of the B'nai B'rith-Henry Monsky Colony. During the recurring political crises affecting the fate of the Jewish community in Palestine B'nai B'rith cooperated fully with various Zionist and non-Zionist groups in mobilizing public interest and winning government support for the protection of the rights of Jews under the Mandate.

V

Since the beginning of World War II, B'nai B'rith has again been open-handed in helping war victims. Through direct allocations from national funds and local B'nai B'rith contributions over \$650,000 in cash and supplies was made available for war relief and refugee aid in sixteen countries between September 1, 1939, and September 1, 1943. About forty per cent of this sum went to Jewish agencies

as British War Relief, Queen Wilhelmina Fund, United China Relief, Finnish Relief Fund, Greek War Relief Society, Inter-Faith Committee for Aid to Democracies, Russian War Relief, United States Committee for Care of European Children and the American Red Cross.

In the case of the latter organization, B'nai B'rith—here and in Canada—



RABBI BENJAMIN FRANKEL
Founder of the first B'nai B'rith Hillel
Foundation at the University
of Illinois.

has played a particularly active role. By 1910, when B'nai B'rith's aid to the oppressed and needy had given it a reputation that spanned the globe, the Red Cross sought out the B'nai B'rith as a natural ally. The official relationship between the Red Cross and B'nai B'rith has grown into a permanent alliance for humanity, for since 1910 many of B'nai B'rith's contributions for the relief of human suffering have been made to or through Red Cross.

This creedless giving has always been characteristic of B'nai B'rith in its century-old role of servant of distressed and suffering humanity in peace as well as in war. Even before the American Red Cross was founded, B'nai B'rith was already pioneering in furnishing relief to victims of disasters, both at home and abroad. By 1915, more than \$2,000,000 was contributed for the relief of victims of natural and man-made catastrophes. Since 1915, when an emergency relief fund was established through the earmarking of fifty cents of every member's dues, an additional \$1,500,000 has been spent for such purposes.

VI

Closely related to its humanitarian activities is the broad social welfare program which has been part of B'nai B'rith's community service since the 1870's. Its lodges, auxiliaries and youth groups spend an estimated \$200,000 a year in sponsoring summer camps for underprivileged children; free milk and lunch stations; employment bureaus; big brother programs; welfare projects for hospital patients; establishment and support of welfare funds and community chests; contributions of equipment to community hospitals; scholarships to worthy students; establishment of libraries; distribution of food

(Please Turn to Page 58)



ADOLF KRAUS
President of B'nai B'rith from 1905 to
1925, who led the organization
during World War I.

operating in the overseas field and to B'nai B'rith committees abroad.

Where foreign lodges have survived, B'nai B'rith has cooperated with them in various kinds of civilian war service—homes for refugee children, hotels for working girls, aid to Polish and Lithuanian rabbis and yeshiva students. In Europe, Asia, and many lands around the globe the work goes on.

The other sixty per cent of the \$650,000 went to such non-sectarian agencies

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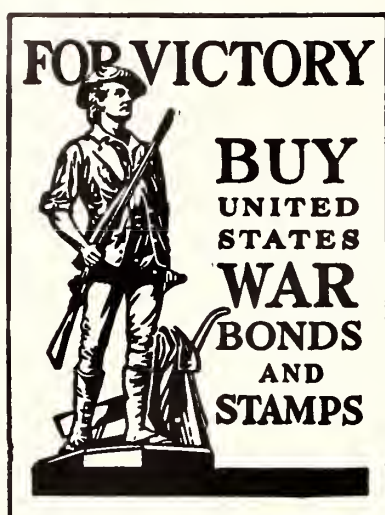
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ZIONIST MEETING

(Continued from Page 30)



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actively and ardently part of the Z. O. A., but that we as a body of veterans with all the power and prestige that we can command, will rally our resources to the end so that the centuries-old problem will once and for all times come to a triumphant and glorious close."

The sessions, beginning officially on Saturday night, September 11th and ending Monday night, September 13th heard a series of notable addresses by the leaders of the Zionist movement, including, in addition, Dr. Abba Hillel Silver, Dr. Nahum Goldman, Rabbi James G. Heller, Dr. Solomon Goldmann, Rabbi Joshua L. Liebman, Edmund I. Kaufmann, Louis Lipsky, Judge Morris Rothenberg and Judge Bernard A. Rosenblatt.

Judge Rothenberg sounded a note of warning that the jubilation arising from passage of the Palestine resolution at the American Jewish Conference should be tempered by a realistic interpretation of the political situation. He said, in part:

"Without minimizing by one iota the importance of the postwar demands of the American Jewish Conference with respect to general Jewish rights and equality of opportunity wherever Jews desire to dwell; a realistic view of the postwar world as revealed by slowly emerging facts and tendencies, is not one to give reassurance to the possibility of postwar economic readjustments of European Jewish populations. The entire scene points with increasing sharpness to Palestine as the major solution of Jewish homelessness.

"We must not be lulled into a sense of false accomplishment in the American Jewish Conference resolutions, important as their adoption was. They must first become the resolutions of the United Nations. Only then will they take on political reality. The Zionist movement as Trustee for and as the repository of the age-long hope of the Jewish people for a reconstituted national life, must press forward with renewed vigor the demands for the realization of its program for the establishment of the Jewish Commonwealth; with full opportunity for development of the Jewish National life in security and in dignity.

"That program as has now been amply demonstrated is not only the Zionist program. It is the program of the overwhelming majority of the Jewish people."

Dr. Nahum Goldmann, member of the World Zionist Executive, told the Convention at its Sunday night session, at which the other speakers included Judge Rothenberg, Rabbi Silver, Louis Lipsky and Judge Levinthal, who presided, that: "It is wishful thinking to dream that all the American and other countries will open their gates and invite Jews to come in and still less realistic is it to believe that all the other countries will be available for Jewish mass migration. The postwar world will be open to Jewish migration no more than the prewar world was. There is no fundamental solution to the problem today except Palestine."

Dr. Silver devoted his address to an expression of hope that when the peace

has come the nations of the world will realize that it is just as much to their interest as to the Jewish people's to have the Jewish problem solved. "They should remember," he said, "that it is also to their own interest as well as to the interest of mankind that the rights of all smaller peoples should be established and safeguarded. It is the exploitation of these smaller peoples and the disregard of their rights in the interest of the greater powers which has frequently in the past led to war engulfing both the lesser and the greater peoples."

Dr. Silver warned the leaders of the United Nations that "what the world will do concerning the Jewish people will be the true index to the nature of the entire reconstruction program to follow this war. If the world will approach the problem of the national rehabilitation of Israel, the people which has been the most ravaged and victimized in this war, which possesses no political power and no military force to enforce its righteous claims, in a spirit of justice, vision and statesmanship, then there is real hope that all other great national and international problems will be solved with fairness and justice by the statesmen of the world.

"Will the builders of tomorrow's world," Dr. Silver concluded, "grant Israel the same privilege which it is hoped will be granted to every people, to live a free and independent life in its own national home?"

Mr. Lipsky reviewed the deterioration of international relationships during the last twenty-five years, emphasizing that England yielded to expediency because it was unable to take a stand. This was climaxed in the adoption of the White Paper on Palestine in 1939, when, Mr. Lipsky said, "Britain traded a loyal friend for a potential enemy." Mr. Lipsky bitterly castigated British officials and the Palestine administration for their destruction of the promise contained in the Balfour Declaration and the Palestine Mandate. He concluded with the expression of the hope that the silence toward Jews which has characterized the attitude of the United Nations during the four years of war and the indifference or hostility toward fulfillment of the Palestine program may be replaced by the justice which Jews had been led to expect would be their portion in the world after the last war.

Rabbi Heller's address was a plea addressed to President Roosevelt and Winston Churchill to translate into reality the promise to and the hope of the Jews with respect to Palestine. "The purpose of this address," he said, "is to plead with you both to remember the words of sympathy and understanding both of you have spoken in the past, for the tragic plight of Israel, and for the grave record and hope written into the years of building up a homeland for the Jewish people in Palestine. Its purpose is to ask you to fit Palestine into the plan of a better world after this war, to insist that it shall be regarded in the light of international pledges and of international justice."

A large part of his address was devoted to an emphasis on the gains derived by Arabs from Jewish settlement in Palestine and the gains that could come to the whole Middle East as the result of Arab-Jewish co-operation, based on the recognition of the Jewish Commonwealth in Palestine.

Dr. Solomon Goldman, speaking at the Monday morning session, at which the speakers in addition to Rabbi Heller included Bernard Rosenblatt, who presided, and Mrs. Archibald Silverman, declared that "the Jewish question is not peripheral to the present crisis but at the heart of it. The future of Palestine is not marginal but a major issue in the conflict. The reconstruction of the Jewish homeland in Palestine is as momentous to the soul and quality of the world of tomorrow as is the liberation of Greece or the emancipation of France."

REMARKS BY DR. ISRAEL GOLDSTEIN

Presiding at the Political Session,
Monday Morning, September 13

As a result of the American Jewish Conference, the Zionist program on the American scene has been considerably helped. The fact that the Conference adopted with virtual unanimity the Zionist resolution on Palestine urging the cancellation of Great Britain's White Paper policy immediately, the opening of Palestine to unrestricted immigration under the supervision of the

Jewish Agency, and establishment of Palestine as a Jewish Commonwealth after the war, was a tribute both to the Zionists and to the non-Zionists. It was a tribute to the irresistible logic of the Zionist thesis at this juncture of world affairs. It was a tribute also to the openmindedness and integrity of the non-Zionists, many of whom abandoned an opposition of long years, when they finally consented to support the majority resolution. American Jewish unity was enhanced thereby because the issue of Zionism has been the chief cleavage in American Jewish life. The feeling of wholesome mutual respect and understanding with which the delegates left the American Jewish Conference should make itself felt in Jewish communities throughout the land.

Our task as Zionists will be easier to the extent that Christian America will know henceforth that American Jews are united on this vital issue. No longer will it be possible for men in government circles to say with any show of honesty that they cannot take a friendly position on Zionist aims for Palestine owing to a serious division of opinion among Jews themselves. As a result of the American Jewish Conference the Zionist movement has its long overdue credentials as the spokesman for the masses of the Jewish people.

With all its constructive benefits, however, the American Jewish Con-

ference has not supplanted the prerogatives and responsibilities of the Zionist Organization of America, any more than it has supplanted the prerogatives and responsibilities of any other of the existing Jewish organizations dealing with important phases of the Jewish problem. While the American Jewish Conference has formulated a common program for the alleviation and solution of the tragic plight of the Jewish people, the implementation of the program remains the responsibility of existing organizations. The Zionist Organization of America continues to be charged with the responsibility of looking after the interests of the Jewish people in relation to Palestine. Let no Zionist be lulled into any sense of complacency. Every available Zionist is needed to help persuade American public opinion that the Zionist thesis is both valid and necessary, and to help prepare during the war, land, colonization and industry in Palestine as the indispensable basis for large-scale Jewish immigration leading to the establishment of the Jewish Commonwealth.

The next year may be the year of decision. There is not a day to lose or a man to spare. Italy's surrender is the beginning of the end. Germany, buffeted by the irresistible Russian hosts on the east, and by the overpowering British and American forces on the south, and before long, it is hoped, on the north and west, is

doomed. Within a year the gangster-in-chief of the Axis may be laid low. Then the pattern of the postwar world will have to take on clear and definite form and decisions will be timely with respect to Palestine.

American Jews face the most epoch-making year in their history as American Jews. As the largest free Jewish community in the world, they are the hope of the Jewish world today and tomorrow. We look to the American government, under whose aegis this large Jewish community lives as loyal citizens dedicating their all to America's victory, we look to our government to play its due part in bringing about the major solution of the problem of European Jewry through the fulfillment of the international covenant with the Jewish people with respect to Palestine.

We know that our cause is just and that the American people with its innate sense of justice will uphold our cause. The Jewish people would not ask for anything which is less than justice.

Historic justice demands of the Christian conscience of the world that it repair the wrongs of ages which have been committed against the Jewish people by restoring to it, its normal status as a people through the reconstitution of Palestine as a Jewish Commonwealth.

It is Biblical justice that the Bible-land should be given back to the Bible

REUNION IN TEL AVIV

A Romantic Fragment of These Times

By JULIAN LOUIS MELTZER

PROBABLY no other city in the world closes down, so to speak, for a religious festival as completely and zealously as does the teeming city of Tel Aviv. The busy shops, the marts of commerce, the bustling market places are shuttered; the rumbling buses and carts and bicycles and the plethora of traffic cease their roar, and the streets are well-nigh deserted save for the essential non-Jewish military and police vehicles, and even those sparingly.

The charm of the holy atmosphere descends upon this gay watering place, pearl of the Eastern Mediterranean shore. And from the scores of Synagogues scattered through its length and breadth rise the chants and cadences of congregations praising the Lord. For it is Rosh Hashanah, the holy New Year in the Jewish calendar. The ringing voice of the cantor comes out into the brilliant sunlit thoroughfares—

"Who is like unto thee, O Lord! among the mighty? Who is like thee, glorious in holiness, tremendous in praises, working miracles?"

Upon such an awful occasion, when Israel faces the Almighty, the tribulations of their brethren in many houses of bondage are remembered in agony, and the thoughts of the multitude, safe within these walls of freedom that is Eretz Israel, go out in mourning to brothers and sisters, fathers and mothers, and often wives and children languishing under the whips of the tyrant.

For it is part of the Jewish faith and the Jewish religion to remember those who, in their long history of martyrdom, have been the prey of the wicked and the victims of the unrighteous; the scorn of the unsympathizing and the indifference of the inattentive; the bewildered waifs and strays of the highways and byways of an alien world. Secure in their own liberties, the children of Israel who were saved can never forget their brothers and sisters in travail.

"Those that were redeemed sang a new song unto thy great name: upon the seashore, they all unanimously praised and acknowledged thee, King: and said, the Lord shall reign for ever and ever!"

The synagogue in Northern Tel Aviv was crowded with worshippers, uniformed men and women on leave from their units mingling with the sobergarbed civilians. The Rosh Hashanah morning service on this second day of the festival had brought many more than the building could comfortably hold. Their fervor transcended the discomforts; and their voices, now muted, now high-pitched with emotion and sorrow, commingled into a continuous chant that was both doleful and triumphant as they made their communion with the All-High.

In the front row stood Meir Sandler, in the uniform of a British private. This was a part of the service which moved him most deeply: for he was among the newcomers to Eretz Israel, who had escaped from the purgatory of Europe after the war had begun. From his native Bessarabia he had come to Bucharest and then, by an incredible series of adventures, had

reached Eretz Israel. Interned at first, he had immediately volunteered for military service upon his release, and had already seen action in Greece, Crete and Libya with the Palestinian Jewish unit to which he belonged.

There was a dull ache in his heart as he joined in the prayers. He thought of the loved ones whom he would probably never see again, from whom he had been separated while still in Rumania, and whom he had sought before deciding that the quest must be hopeless. He had hoped against hope that they, too, might have found their way out of the merciless iron ring which seemed to have closed upon the Jewries of Europe, and was crushing them into nothingness.

"Thou strong rock of Israel, rise in assistance unto Israel, and relieve, according to thy promise, Judah and Israel. As for our Redeemer, the Lord of Hosts is his name: the Holy One of Israel. Blessed art thou, O Lord! the Redeemer of Israel."

The eye of the Parnass of the Synagogue caught Meir, standing there and praying devoutly. He thought to himself: There seems to be an unusual spirit among the congregation today. They are come closer to the Almighty. The young and the diffident, those who denied Him in the past, or those who scoffed at religion, they too are come to the Synagogue today to beseech his forgiveness. I shall call upon that soldier to open the Ark, as the "shaliach



JULIAN LOUIS MELTZER

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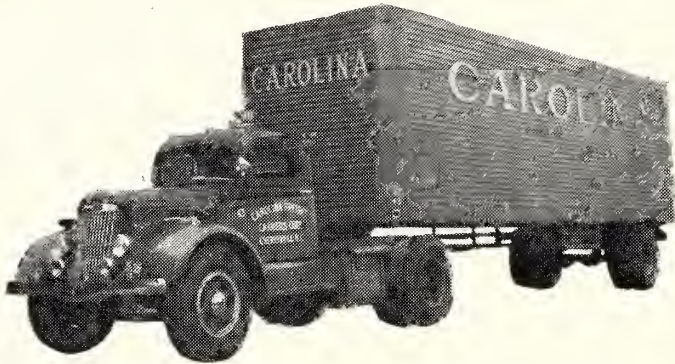
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people so that it may be enabled therein to take up the thread of its spiritually creative history which has enriched civilization.

It is legal justice that the promises, both written and implied in the Balfour Declaration and the Mandate which were a covenant between the civilized nation of the earth and the Jewish people be now brought to fulfillment.

It is American justice that the endorsement of that covenant by the Congress of the United States and by every President of the United States since Woodrow Wilson be carried forward in the original intent to the solution of the present unparalleled tragedy of the Jewish people which makes its need for Palestine manifold more drastic than ever before.

It is international justice that in a vast underpopulated area of sovereign Arab states, this small corner, Palestine, should become a Jewish Commonwealth.

It is economic justice that a land which only the Jewish people can develop to its full economic possibilities should be placed under their charge so as to make room for the greatest possible numbers of those Jews who will crave admission thereto.

It is democratic justice that the Jewish community of Palestine be given an unrestricted opportunity to provide therein an example of democracy of the entire Near East.

It is human justice that those European Jews who will find it psychologically unbearable to return to the scenes of their horror should be enabled to rebuild their lives and the lives of their children with dignity, peace and joy, in a Jewish Palestine.



RESOLUTION OF THE ZIONIST ORGANIZATION OF AMERICA

The Zionist Organization of America hails the declaration of the American Jewish Conference calling for the reconstitution of Palestine as the Jewish Commonwealth.

Meeting in historic assembly in New York on September 1, 1943, this Conference representative of all major Jewish organizations and all Jewish communities in the United States, has completely identified itself with the great ideal to which we have been dedicated for almost half a century.

The Zionist position is now the position of American Jewry. The Conference has served to crystallize Jewish opinion in our own country. This marks the end of long discussion and debate. The time has come for action.

Looking to the implementation of the Conference program, we call on American Jews to preserve and safeguard the unity of American Israel achieved at the Conference.

We appeal for the mobilization of American public opinion for the attainment of our just demands, as voiced by the American Jewish Conference.

We demand the immediate termination of those prevailing policies of the Palestine Administration which have been hostile to the upbuilding of the Jewish National Home.

We reject the Palestine Administration's so-called post-war reconstruction plan for Palestine which, based on the illegal White Paper of 1939, is calculated to stifle Jewish development and congeal the Jewish Homeland into a ghetto.

We condemn the attempted vilification of the Jewish Agency for Palestine by the transformation of a military police court into a propaganda forum to impugn the great Palestine Jewish war effort.

We deplore the censorship which has barred a fair report of the magnitude and significance of the Palestine Jewish contribution to the winning of the war.

We demand the abrogation of the White Paper of 1939 and the opening of the gates of Palestine to large Jewish immigration under the control and direction of the Jewish Agency which must also be vested with authority to develop the country to the maximum for Jewish immigration and for the benefit of all its inhabitants.

In the rebuilding of the Jewish Commonwealth, we pledge full regard for the religious, linguistic and cultural rights of the Arab population of Palestine and the civil and religious equality of its inhabitants before the law. The inviolability of the Holy Places of the various religions shall be guaranteed.

We appeal to the leaders of the United Nations to initiate, without further delay, discussions with the Jewish Agency for Palestine, the internationally recognized spokesman for the Jewish people, to determine the role which Palestine must play in meeting the desperate needs of the dispossessed masses of the Jewish people and to secure the Jewish Commonwealth's rightful place in a post-war world upon the Four Freedoms and the Atlantic Charter.

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They Have Not Died

A Tribute to the Jews of Warsaw

By JACOB PAT

The facts of the heroic Jewish resistance of the Jews in the Warsaw ghetto have been widely told. But the author of this tribute, a man who knows Polish Jewry intimately, goes beyond the facts in writing a lyric epitaph on the graves of men and women who were mowed down by Nazi machine gun bullets but who nevertheless live. Mr. Pat is the Executive Director of the Jewish Labor Committee.—THE EDITOR.

READ the report and read it once again. It had come from underground Warsaw. It consisted of eighty photostatic sheets, chronicling the horrifying story of the death of 350,000 Jews in the Warsaw ghetto during the period from April 20th to September 21, 1942. The report is authenticated and documented. It includes official statements, regulations, statistics, geographic maps, biographies of people, Nazi posters and similar items. That picture of hell in the Warsaw ghetto could not have been imagined even by the devil himself.

"The last chord in the mass murder and extermination of Warsaw Jewry," the report says, "was sounded on September 21st, the Day of Atonement. On that day there were sent to the death chamber at Treblinka for slaughter 200 young men of the Jewish police force together with their wives. That was the last batch sent to its death. The curtain of death has since screened Warsaw Jewry. There are still a number left vegetating there, but they all feel that their tragic fate cannot be escaped, if no help comes from the outside."

In that ghetto death was a blessing, a release. Jews offered themselves for death as though they were seeking salvation. As I read the report I felt as though I were drowning in a horrible flood of devilish pain. It seemed as though human beings had disappeared off the face of the earth and only beasts remained. Ravishing wolves had torn apart 300,000 Jews, the aged, women, children. The maw of Treblinka consumed 10,000 Jews a day. There arose before my eyes a vision of hills of naked, dead Jews clinging to

each other. In the last moments of their death they interlocked hands and bodies. They could not be separated, these bodies, one from another. The report says that the Nazi captain of



JACOB PAT

gendarmes, Sauer, commander of the death house at Treblinka, to amuse himself had, from 7:30 in the morning to 3:00 in the afternoon, killed with his own gun five hundred Jews, one after another.

(Please Turn to Page 55)

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AMERICAN JEWISH CONFERENCE

(Continued from Page 25)

to be destroyed if Hitler and his legions were to succeed. The philosophy of Nazism could not co-exist in the same world with the philosophy of Judaism."

"Peace and War"

Joseph Weinberg, Vice-Chairman
Jewish Labor Committee

"Far-sighted" statesmen advise us not to make too much fuss about the murder of Jews; not to cry out; not to appeal for help, lest the impression be created that we are fighting a war to save Jews, and this might harm the war effort. But "statesmen" who believe that the world should remain silent, while a historic people is being mercilessly exterminated, while millions of innocent beings, men and women, old and young, are being ruthlessly murdered, cannot win the war, and certainly must lose the peace."

"Save the Children"

Mrs. David de Sola Pool

"Thousands upon thousands of certificates to Palestine are available for other children to join the first 10,000. Places are ready for them and homes

are open. It remains only for the United Nations to join hands with us and do their share as we shall do ours to resuscitate these tens of thousands of children and youth. Their rescue is no temporary makeshift overnight assignment. It is rehabilitation—sound and strong and permanent. It is a living structure erected upon the foundations of fifty years of Zionist vision, effort and achievement. And just as the first 10,000 who have reason to bless the name of Henrietta Szold are the vanguard of the tens of thousands for whom now certificates are available, these, in their turn, will blaze the way for hundreds of thousands more whose lives will be rebuilt in freedom and who in rebuilding their lives will rebuild the Jewish people."

"Open Gates of Palestine"

Israel H. Goldberg

"The Jewish Labor Committee insists that the gates of Palestine be kept open for Jewish immigration. It regards the White Paper as a product of appeasement and as an instrument of race discrimination. The Jewish Labor Committee demands the immediate annulment of the White Paper. Insofar as a definite Labor Committee program for Palestine is concerned, this takes two specific forms: First, we declare our solidarity with organized Jewish labor in Palestine and support its demands for Jewish immigration and colonization. Secondly, we demand free Jewish immigration, land purchase and colonization in Palestine. With regard to the ultimate objective, the Jewish Labor Committee takes no stand, because there is no unanimity among its members on this subject."

"Jewish Homeland Not International"

Dr. Nahum Goldmann

"The Jews never intended to set up in Palestine a kind of international state with Jews all over the world citizens of it. The chief aspect of Zionism is territorial. It wants to concentrate

(Please Turn to Page 42)



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New Heroes of the New Year

Jewish Airmen Fight for Late Chaplain's Vision of New World

"The coming world is to be one of community ruled in the spirit of democracy. What has seemed like civilization up to this point is but a crude effort compared to the era that lies just before us. The new world, held together by bonds of religious idealism, is the goal of democracy through the ages. Towards this new world the cavalcade of democracy marches on, heralding the century of humanity."

—Chaplain Alexander D. Goode, U. S. Army

Chaplain Goode is "missing in action" in the North Atlantic. While his troop transport was sinking early in March of this year, Chaplain Goode and three religious leaders of other faiths removed their life jackets, handed them to servicemen who had none, and, as the ship sank, went below decks to pray with the men who were trapped there.

Chaplain Goode was a man prepared to practice what he preached, even unto death. No illustration of faith in his "century of humanity" could have been more vivid, no example of personal sacrifice on behalf of the brotherhood of man more compelling than Chaplain Goode's final act.

Among the most decorated and courageous fighters serving the cause for which Chaplain Goode gave his life are America's airmen. Typical of this group are four men of Jewish faith:

Sgt. Schiller Cohen, of New York; Sgt. Harold Cantor, of Mount Vernon, New York; Lt. Pincus Philip Taback, of Newark, N. J.; and Major Carl J. Lichter, St. Paul, Minn.

Sgt. Cohen, holder of 13 citations, including the Air Medal and the Distinguished Flying Cross, has a total of 254 combat flying hours to his credit. In the first raid over Palermo he detached the electric heating apparatus from his flying suit at a freezing altitude to revive a waist gunner who had fallen unconscious because of a frozen oxygen mask. Numb with cold, Sgt. Cohen then made his way back to the tail gun and fought off four Messerschmitts, finally shooting down a fifth which attempted a suicide crash into the tail of his fortress.

Major Lichter, cited six times, escaped Jap fighter planes during the bombing of Clark Field, Hawaii, pilot-

ing an unarmed commercial plane in a three-day chase that took him to Bataan, where he fought with the infantry during the island's last bitter fight. Since then he has flown on a total of 75 operational missions.

Lt. Taback holds 11 citations. He is a fighter pilot and has flown on 50 missions, including recent bombing raids over Sicily. He has downed two German fighter planes, has two "probables" to his credit and has scored hits on scores of others.

Sgt. Cantor, tail gunner in a flying fortress, has 700 combat hours behind him. He has participated in every major Pacific campaign since Pearl Harbor and is personally credited with 9 Zeros. He holds the DFC, the Silver Star, the Air Medal and an Oak Leaf Cluster. In almost two years of continuous combat action, he has been on 138 bombing missions.

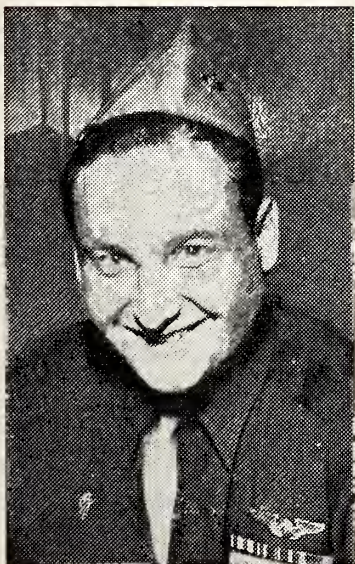


Lt. Pincus Philip Taback is shown with a friend who admires his Distinguished Flying Cross. A fighter pilot, Lt. Taback often went on bombing raids to escort, among others, the B-17 upon which Sgt. Schiller Cohen was a gunner.

Pictures and Story by National Jewish Welfare Board



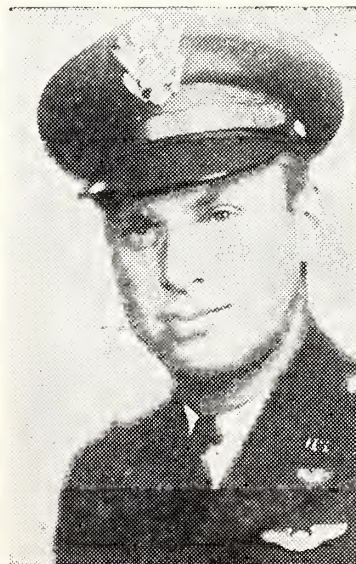
Sgt. Schiller Cohen, recently hailed as New York's most decorated airman, is shown here on his return from Africa in the office of the Jewish Welfare Board. The letter he is writing is to acknowledge the reception given him at New York City Hall by Acting Mayor Newbold Morris.



Sgt. Harold Cantor has flown on a total of 138 bombing raids against the Japs. He is personally credited with nine Zeros. After almost two years of combat duty, he has returned to the States on furlough.



Chaplain Alexander D. Goode, "missing in action" in the North Atlantic, went down with a stricken troop transport after giving up his life jacket to a fellow-serviceman. He is the first casualty among chaplains of Jewish faith in American history.



Major Carl J. Lichter, in an unarmed commercial plane, escaped Jap Zeros during the bombing of Clark Field, Hawaii. At Bataan he fought the Japs on the ground and later, from bases in Australia, he fought the Japs in the air on 76 operational missions.

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HIGH LIGHTS OF THE YEAR 5703

(Continued from Page 16)

ation of a United Nations' agency to deal specifically with Jews. Its suggestions, submitted to Secretary Hull by a committee headed by Dean Alfange, a candidate for the Governorship of New York, are for the most part the same as have already found their way to his desk by the Joint Emergency Committee. California's young Congressman Will Rogers, Jr., flew to London to place the conference's findings before appropriate governmental agencies. There he promised to carry the fight to save European Jewry into the United States Congress. Whether any action results from this conference remains to be seen. It did, however, dramatize the problem again. It was this group which brought to Madison Square Garden and to many other cities in the country the pageant, "We Will Never Die," a commemorative of the Jews of Europe adapted from the widely read article, "Remember Us?" by Ben Hecht, a Jew "made by Hitler."

The Jews Fight the Nazis—the Epic of the Warsaw Ghetto

The world's indifference to the fate of European Jewry induced the martyrdom of Samuel Zygielbojm, age 49, representative of the Jewish labor group (Bund) on the Polish National Council in London. "You must arouse the whole world to action" came the plea of the Warsaw Jews to him through underground channels. His last letter, addressed to Premier Sikorski, was meant to imply his inability to arouse action on behalf of the ghetto Jews. But it was a dramatic way of calling attention to their plight. "The responsibility for this crime falls in the first instance on the perpetrators," Zygielbojm wrote, "while indirectly it weighs on the whole of humanity, the peoples and the governments of the Allied States which so far have made no effort toward concrete action for the purpose of curtailing this crime . . . By my death I wish to express my strongest protest against the inactivity with which the world is looking on and permitting the extermination of the Jewish people."

If the world wouldn't help them, they could still help themselves. Marked for final liquidation, the Jews of the Warsaw ghetto put up a magnificent fight against their Nazi jailers. The underground Polish radio station SWIT sent out messages totalling up to a remarkable story of intrepid courage of the ghetto. Supplied with rifles, machine-guns and ammunition by the Polish underground, were 5,000 Jews killed against 1,000 Nazis in the unequal fight. The ghetto was pulverized by Nazi artillery and aerial bombs. Nazis fleeing the air raids in Germany were quartered in the shattered houses of the ghetto, but the Nazi press bitterly complained that they were not fit for human habitation. If the reports of a traveler recently (August) returned from Warsaw to a neutral country are trustworthy, the Warsaw ghetto is still not liquidated. The battle goes on with 12,000 Jews still holding out in its ruins.

Palestine and Zionism

The tragic events of the year vindicate the wisdom of Zionism in planning a national home for the Jewish people, Zionist leaders insist. It is noteworthy to point out that Palestine looms large in every plan suggested by lay groups for saving European Jewry. It is equally noteworthy that Palestine is omitted in almost every governmental plan calculated to the same end. Thus the tragic anomaly: Jews are being murdered in Europe; they are not being allowed into neutral or Allied Nations, and the only door open to them is being shut in their faces.

The subject of Palestine has suddenly become taboo among Allied statesmen. Dr. Abba Hillel Silver spared no feelings when he accused the Administration in Washington for its conspiracy of silence on the question of Palestine. He said that President Roosevelt, heretofore friendly, was purposefully avoiding references to Palestine. The administration's contacts with Zionism, he said, were restricted to Rosh Hashonah greetings. While this was a criticism, it was also a confession that Zionism is at its lowest political tide. It is facing a wall of indifference and hostility in Washington, London and Jerusalem. Moshe Shertok, the Jewish Agency's political chief, who visited England and this country, said as much upon his return to Palestine. The White Paper, which would shut off Jewish immigration to Palestine after next April (between now and then over 29,000 can yet be admitted) and freeze the Jewish population in their national home into a minority, proves the point. Many voices have been raised asking Great Britain and soliciting the good offices of our government to cancel the White Paper, against which policy of appeasement Churchill voted in 1939. One of these was that of James G. McDonald, former League of Nations High Commissioner for Refugees.

Dr. Chaim Weizmann, only recently returned to England from the United States, has been worried by the political situation. He asked Dr. Silver to take over the leadership of Zionist political work in this country. In order to strengthen the movement and to win friends in the Western hemisphere, the Jewish Agency Executive has established an office in Washington under the leadership of Dr. Nahum Goldmann of New York, who is to be assisted by Dr. Bernard Joseph of Jerusalem. A Department for Latin-American Affairs is also projected in the new political offensive for Zionism in the Americas.

To carry out Dr. Weizmann's recommendations, Dr. Silver was named co-chairman, with Dr. Wise, of the American Emergency Committee for Zionist Affairs and head of its Executive Committee and Dr. Israel Goldstein of New York was named for the Presidency of the Z. O. A.

A double-barreled offensive against Zionism, from forces outside and inside the Jewish world, has been opened up. The first barrage was laid down a

couple of months ago with a series of spectacular articles from the New York Times correspondent in Cairo, who warned that growing rivalry between the Jews and Arabs in Palestine was scheduled to explode soon. The Arabs, he said, want no Zionist State in Palestine and won't be satisfied unless the White Paper is put into effect. That same correspondent, more recently writing from Ankara, repeated the same dire predictions of bloody warfare in the Holy Land. Meanwhile, two British soldiers were tried for the illegal traffic of arms in the military courts in Palestine. During the trial the defense attorney sought to put the blame on the Jewish Agency which, he said, was building up arms depots and munitions dumps for the inevitable struggle. David ben Gurion, Chairman of the Jewish Agency Executive, immediately demanded that the charges be made in an open court where the Jewish Agency might have the opportunity of answering them. He characterized the arms trial as a "smear" intended to hinder the work of the

Jews in Palestine and to undermine the prestige of the Jewish Agency.

There were also hints given in the New York Times' dispatches that a statement of policy on Palestine would soon be forthcoming from England and America. President Roosevelt's roving Ambassador in the Middle East, Brigadier-General Patrick Hurley, had been the guest of King Ibn Saud, well advertised to Americans through Life Magazine, which played up his harem, his many high-powered motor cars, his medieval methods of justice, his poor and benighted subjects—and his hostility to Zionism. It is reported that Hurley suggested to his chief—a suggestion which may have had its origins in Jerusalem, London or Riad—that it would be better for all concerned and would certainly please the Arabs if for the duration there be no discussion on Palestine. Such an order would be right in line with the President's dictum that first the war must be won before we discuss anything else. In the meantime, of course, the White Paper will go into effect and the Arabs be appeased and the gates of Palestine be shut completely. That such a statement was prepared, awaiting only the President's approval, was attested to by the commentator Drew Pearson. He said it was on the President's desk when Dr. Wise again visited him to press for active steps to save the Jews of Europe. Dr. Wise, and unnamed others close to the President, cautioned delay. That is where the matter now rests. The statement may be an effective instrument, if ever needed, to be wielded over the heads of those Zionists who may "get out of hand."

American Council for Judaism

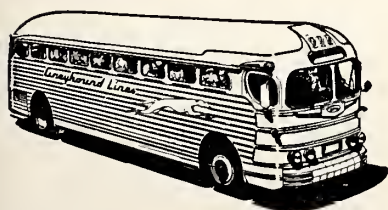
Some attribute Zionism's bad political position to the American Council for Judaism, which is purported to have alleged close relationships with the State Department. A few rabbis have dropped out of the Council since the Independent Jewish Press Service's scoop on the organization was revealed to the public. The Council insists that the Zionist interpretation of Judaism is injurious alike to Jewry as to Reform Judaism and to American Jews. Last November the New York Times' publisher expressed himself against Zionism on the home grounds of one of the founders of the Council in Baltimore. Other wealthy Jewish laymen have lent their names and support to the fewer than 90 rabbis who subscribed to it. It became a divisive force when the Council threatened to break the Central Conference of American Rabbis. A series of meetings to persuade the Council rabbis that this was no time to fight Zionism, which provided asylum and home for over 600,000 Jews who might otherwise have been done to death in Hitler's extermination campaign, proved finally of no avail. At the 54th convention of the Central Conference of American Rabbis in New York in June, the Council proved to be the most important controversy facing the reform rabbis. Finally, after a discussion on Zionism and Reform Judaism lasting from 2 in the afternoon until 3 the following morning, two resolutions expressing the

(Please Turn to Page 65)



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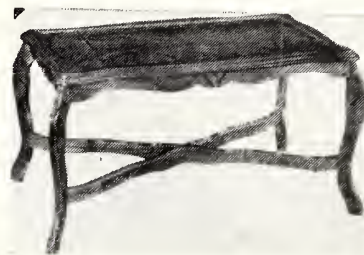
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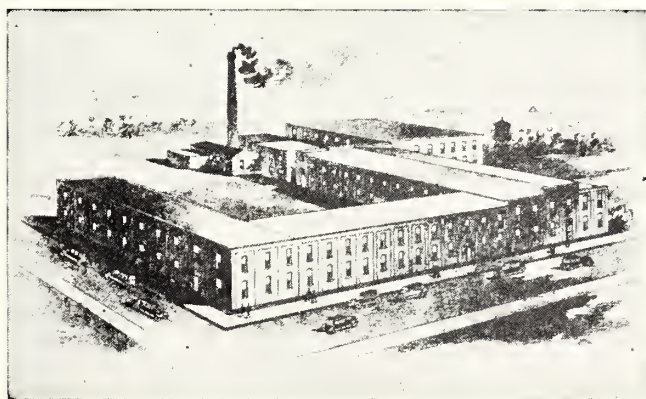
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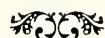
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AMERICAN JEWISH CONFERENCE

(Continued from Page 38)

a part of the Jewish people, as many as possible, in a country of their own, where they would live their own normal, national life. The Jewish Commonwealth in Palestine, legally and politically, will be the Commonwealth of those who are there—then there will remain the great Jewish diaspora with Jews living as equal citizens in their countries, with their primary loyalty to those countries, but with a moral and spiritual interest in the Palestinian Jewish Commonwealth . . . The position of the Jewish citizens of various countries would be in no way different from these other groups and all misinterpretations and misunderstandings by anti-Zionist groups to the effect that the Jewish Commonwealth in Palestine will claim the primary loyalty of the Jews all over the world, are either conscious or unconscious misrepresentations of the basic aims of Zionism."

"Save the Remnants"

Gedalia Bublick

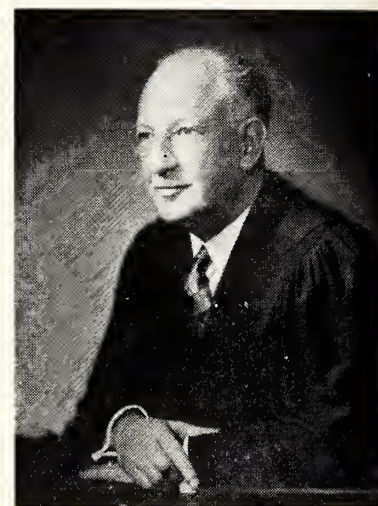
"The Conference has come to remind the world about the crimes against the Jews which must be corrected. The world pays no attention to the slaughter of our people and does nothing to save those who can be saved. It is written in our Torah "Thou shalt not stand upon the blood of your neighbor," and the world, the best part of humanity, stands with folded hands. The claim that nothing can be done is no excuse. As long as no effort is made, the extent of the aid that can be rendered is unknown. Our noble leaders speak of the Ten Commandments, the Bible and of religion; and the people of the Ten Commandments, of the Bible and of religion are being exterminated. The Conference calls upon the two leaders of the struggle for justice and righteousness, President Roosevelt and Prime Minister Churchill, whose names will go down in history forever: Save the remnants of European Jewry."

"Zionism Vindicated by Events"

Judge Louis E. Levinthal

"Public discussion of Zionism in 1943 need not necessarily be characterized by appeal to emotion. The cold, hard realities of life during the past ten years have, in my opinion, vindicated all that the founders of Zionism

wrote and uttered years ago . . . With startling clarity they probed to the very essence of the Jewish problem. They were not prophets, who could foresee the future, but they recognized that given conditions could lead to given results, and they indicated that the anomalous position occupied by the Jews of Europe in the social, political and economic life of their respective



LOUIS E. LEVINTHAL

countries, no matter what the degree of equality or so-called emancipation, would inevitably lead to certain dire consequences. The Zionists have been the first scientific sociologists of modern times, recognizing a problem and advocating a planned correction."

"Will of Majority Must Prevail"

Dr. Abba Hillel Silver

"Unity in Israel . . . is for a total Jewish program to include relief, rescue, reconstruction and national restoration and not a unity for a fraction of that program which makes a mockery of the whole program. All elements of the total program are woven together and cannot be separated. There cannot be immigration without political rights; there can be no political rights without recognition of the historic connection of the Jewish people with Palestine . . . I am for unity, but unity of action in a democratic organi-

(Please Turn to Page 44)

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BLUEPRINT FOR RECONSTRUCTION

An Orthodox Religious Point of View

By MOSES SCHONFELD

The author of this article is the American representative of the Religious Emergency Council of Dr. Joseph H. Hertz, Chief Rabbi of the British Empire. Mr. Schonfeld's views reflect the thinking of an important segment of Jewry, with emphasis on the Orthodox religious reconstruction of Jewish life after the war. Mr. Schonfeld was at one time an assistant to the late Lord Wedgwood.—THE EDITOR.

MUCH attention is being given to the political status of the Jews in postwar Europe. They have been persecuted as a religious group, no less than as a racial entity, and their rehabilitation should take into account the religious factors as well as the social aspects. Because Continental Jewry had harsher treatment meted out to it than other populations, it will require special and speedy succor. Practically everywhere Jews have been segregated and will have to be dealt

part of any military commission which may direct the immediate steps within the ghettos, and the transfer of the population to their former centers.

Jewish ecclesiastics would cooperate with the military and civil authorities and would act as controlling and guiding influences over the bewildered population. Extremism of all kinds would be curbed; absolutely essential action carried out forthwith, and further steps dealt with steadily. Such an arrangement would encourage patience where rashness might otherwise prevail, would prevent unnecessary hatreds, conflicts and conflagrations, besides furthering the cause of religion and religious standards.

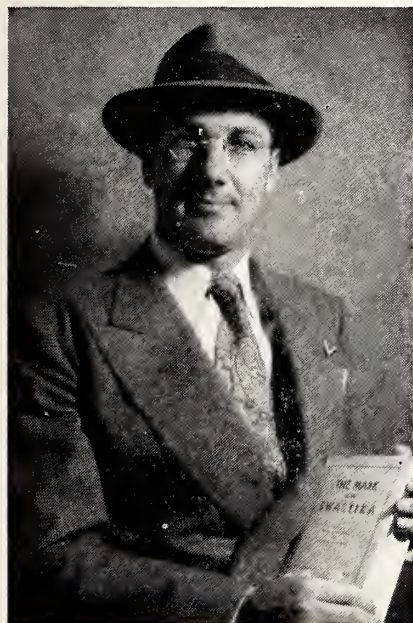
A great distribution of food is planned to follow the victory. Kosher canned foods should be built up for this purpose, ready for immediate transportation. Kosher communal feeding centers will also be essential in the afflicted areas. It is suggested that Jews in this country might build up a stock of kosher tinned food. Many would gladly deprive themselves of some of their rations in order to assist in this essential relief work. Such a stock of kosher food would obviate the necessity of involving the general authorities in special, comparatively small arrangements for the Jews.

The Synagogue remains the center of Jewish life. National status has not been given to Jews and they are regarded as members of their various States. Nevertheless, they are recognized as a religious group, whose basis is the religious community. Thus, the Synagogue will be a place, not only for worship, but will serve as the center around which relief and information services will be created, and educational and welfare institutions established. This practice is in accordance with prewar conditions, when Jews, practically throughout Europe, maintained, sometimes with State aid, all these facilities. It will thus be necessary, (a) to provide mobile Synagogues, (b) to retrieve former Jewish or communal premises and (c) to improvise new ones wherever the need is urgent. In this sphere Jewish religious work appears essential.

The question of reimbursing dispossessed Jews will, no doubt, be discussed at the Peace Conference. Before this thorny problem can be adjusted, these dispossessed people will have to receive immediate relief. The United Nations should allocate a sum for this purpose, repayable out of an eventual rehabilitation of Jewish property.

A considerable number of hospitals for invalid and suffering ghetto-inhabitants will be a pressing requirement. Hostels and schools for the scattered

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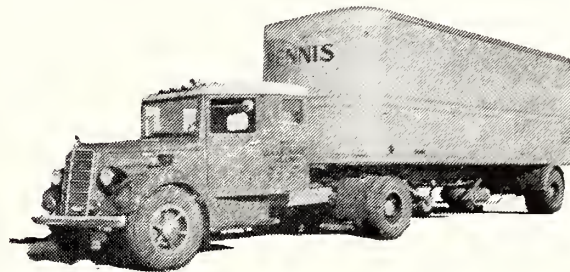
MOSES SCHONFELD

with as distinct groups. Especially, since it is not to be expected that Europe will experience a sudden reversion from the systematically inculcated anti-Semitism. We must not overlook the possibility that defeat may even fan this hatred to red-hot fury. The down-trodden Jewries of liberated Europe will have neither the organization nor the independence of soul to meet the situation. A special responsibility devolves on the spiritual leaders of free Jewries, in preparing for these contingencies. The Chief Rabbi of the British Empire, the Very Rev. Dr. Joseph H. Hertz, through his Religious Emergency Council, has submitted the following practical proposals to the British War Office, the Allied Postwar Requirements Bureau, to the Council of British Societies for Relief Abroad and to the United States Office of Foreign Relief and Rehabilitation Operations.

A qualified Jewish ecclesiastic should be appointed to proceed, with diplomatic privileges, to each of the larger ghettos and to each of the cities to which some of the expelled Jews could possibly return with comparative safety. Such a personality is to form

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AMERICAN JEWISH CONFERENCE

(Continued from Page 42)

zation depends not upon unanimity but upon the willingness of the minority to submit to the decision of the majority . . . The Conference has no power to enforce its decisions but there is tremendous moral authority in this solemn conclave. The minority will not lightly disregard the will of the majority when its will has been registered."

"Eliminate Partisanship"

Rabbi James G. Heller

"The Conference must not permit itself to be broken on the rock of insensate partisanship . . . Individual conceptions should not take precedence over the consideration of the totality of Jewish life."

TEXT OF THE RESOLUTION ON PALESTINE

*Adopted by the American Jewish
Conference*

WE, Jewish citizens of the United States dwelling in security in this our beloved land, which, because of its democratic institutions and just laws "gives to bigotry no sanction and to persecution no assistance," and dedicated in undivided loyalty to the noble spirit of our country, are gathered here as an American Jewish Conference, a democratically elected body representative of American Jewry to cope with the tragic problems of our fellow Jews all over the world. We make the following declaration of principles as to the relation between the Jewish people, the Homeland in Palestine and the world need for postwar reconstruction.

The Jewish problem has been made one of the central elements in the present assault on civilization. In a worldwide Nazi-Fascist conspiracy its exploitation has constituted the initial phase of the assault. Its solution is an integral part of the conditions needed for an enduring peace.

In the first World War, the civilized nations pointed to a solution of the Jewish problem through the reconstruction of the Jewish Homeland in Palestine with which the Jewish people has been bound up historically and religiously throughout the centuries. This was expressed in the Balfour Declaration issued by the British Government, after consultation between the Allied and Associated Powers, on November 2, 1917, and in the Mandate for Palestine accorded to Great Britain in 1922, with the consent of the fifty-one member nations of the League of Nations and with the unanimous approval of the Congress of the United States.

On the basis of this international covenant the Jewish people set itself to the task of recreating its historic Homeland in Palestine. In the course of twenty-five years, it has demonstrated a constructive capacity which has already had a profound effect both on the hopes and outlook of the Jewish people, and on a country which had for centuries been regarded as one of the derelict areas of the world. The progress of all sections of Palestine, Arab as well as Jewish, under the stimulus of the developing Jewish Homeland is one of the most notable phenomena of our time; the contribu-



DR. ABBA HILLEL SILVER

tion of democratic Jewish Palestine to the victories of the armies of the United Nations in the Near East has been a significant vindication of the policy initiated by world opinion and carried out in the labors and sacrifices of the Jewish people.

This period of reconstruction, however, has coincided with a general deterioration of world order and international morality. Chief among the victims of this deterioration have been the millions of Jews in Europe. Yet despite the fact that the conditions which made imperative the re-establishment of the Jewish Homeland a quarter of a century ago have been intensified beyond the darkest forebodings, the rights internationally guaranteed to the Jewish people with respect to Palestine have been progressively whittled down on grounds of administrative and political expediency until, with the promulgation of the White Paper of May, 1939, the solemn promise made to the Jewish people was virtually nullified and the last hope of millions of homeless Jews threatened with extinction.

The American Jewish Conference, meeting at a time when the policies

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of the peace are in the making, and conscious of its historic responsibility and of its position as representative of American Jewry and spokesman for the silenced Jewish communities of Europe, calls for the loyal and faithful fulfillment of the covenant entered into between the nations of the world and the Jewish people.

We call for the fulfillment of the Balfour Declaration, and of the Mandate for Palestine whose intent and underlying purpose, based on the "historical connection of the Jewish people with Palestine," was to reconstitute Palestine as the Jewish Commonwealth.

We demand the immediate withdrawal in its entirety of the Palestine White Paper of May, 1939, with its unwarranted restrictions on Jewish immigration and land settlement. The White Paper is a violation of the rights accorded to the Jewish people under the Mandate for Palestine. It was characterized by Mr. Winston Churchill in the House of Commons as "a breach and a repudiation of the Balfour Declaration." The Permanent Mandates Commission of the League of Nations refused to recognize its legality or its moral validity.

The Conference demands that the gates of Palestine be opened to Jewish immigration, and that the Jewish Agency, recognized under the Mandate as the authorized representative of the Jewish people, be vested with authority to direct and regulate immigration into Palestine, to develop to the maximum the agricultural and industrial possibilities and the natural resources of the country, and to utilize its uncultivated and unoccupied lands for Jewish colonization and for the benefit of the country as a whole.

The measures here urged constitute the essential prerequisites for the attainment of a Jewish majority and for the re-creation of the Jewish Commonwealth.

In the pursuit of its objective of a Jewish Commonwealth, the Jewish people has steadfastly held before it the ideals which shall integrate Jewish Palestine within the now democratic world structure. The Jewish people pledges itself to scrupulous regard for

and preservation of the religious, linguistic and cultural rights of the Arab population of Palestine, and to the civil and religious equality of all its inhabitants before the law. The inviolability of the Holy Places of the various religions shall be guaranteed.

The Jewish people reaffirms its readiness and desire for full co-operation with its Arab neighbors in Palestine, and, in the work of its own national redemption, welcomes the economic and political development of the Arab peoples of the Near East.

On the basis both of the part it has played in the history of civilization, and of its present achievement in Palestine, the Jewish people believes that the Jewish Commonwealth to be established will represent another fundamental contribution to the social and political ideals of the world. It will finally answer the agonized cry of the most martyred of peoples, and enable it to take its rightful place in that progressive order of mankind which, we pray, may issue from the present struggle.

Lt. Ellis B. Farber Writes War Song

Baltimore.—A new war song has been written by Lt. Ellis R. Farber, of this city.

The lieutenant wrote both the words and music as an Air Corps song and later planned to use it in the current Bond Drive. He is a member of the 46th Service Group, 1930th QM Co. and is a professional radio and stage entertainer. He has appeared with Fred Waring's choir and numerous other well known orchestras.

The lyric follows:

We're shoulder to shoulder and wing
to wing
As we go to meet the foe.
We like what we've got, what we've
got is a lot,
And its worth while fighting for, we
know.

Chorus

On the march, let's go. We'll march
into Rome, Berlin and Tokyo.
Just give us the guns, you son-of-a-
guns,
Just give us the planes and ships,
We'll do our part
To dump the Axis apple cart.
We'll win, we'll never give in,
We can dish it out or take it on the
chin.
We've got Hitler by the throat,
We'll get Hirohito's goat.
And we'll win, win. WIN!



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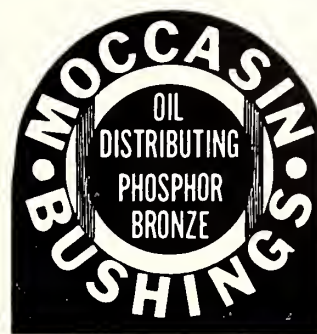


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THE YEAR IN MUSIC

(Continued from Page 24)

Sonata for Oboe and Piano, Karol Rathaus' Concerto for Piano and Orchestra, and David Diamond's Concerto for Chamber Orchestra. Tansman is the leading Polish composer of our time, a resident of this country since the outbreak of World War II. Rathaus is also a refugee from Germany, who now is head of the music department of Queens College. Jacobo Ficher is a South American composer who has written some uniquely gifted works in a Hebraic idiom, and who is one of the leading forces in South America for the spreading of propaganda for Hebrew music. David Diamond is the gifted young American-born, Rochester-trained composer.

To honor the twentieth anniversary of the League of Composers—that remarkable organization in New York which has served as the spokesman for music of our times — several gifted Jewish composers wrote new works which were featured by the League during the year. Among them were Darius Milhaud, who contributed his eleventh Quartet, Aaron Copland with his Piece for Two Pianos on Cuban Themes, Frederick Jacobi with Three Excerpts from the Prophet Nehemiah, Louis Gruenberg with Variations on a Popular Theme, for string quartet, and Lazare Saminsky with Rye Septet, with voice.

Among other new works worthy of special mention, the following must be included: Darius Milhaud's eloquent and moving Cortège Funèbre (inspired by the fall of France) introduced by the Boston Symphony Orchestra under Koussevitzky; the dynamic and well integrated Concerto for Two Solo Pianos, introduced by Bartlett and Robertson; Morton Gould's Spirituals, introduced by Rodzinski in New York and Cleveland in which Gould gives his musical interpretation of spiritual music, black and white; Jerome Kern's Scenario—a well formulated symphonic synthesis of principal melodies from Show Boat — commissioned by Artur Rodzinski and performed by him; George Gershwin's Porgy and Bess Suite—a new orchestral adaptation of principal sections from Gershwin's opera made by Robert Russell Bennett on a commission by Fritz Reiner; Aaron Copland's new ballet Rodeo, introduced by the Ballet Russe de Monte Carlo in which Coplan once again reveals his flair for writing native music inspired by folk elements.

New Honors for Gershwin

The year saw the highest honor that could come to Gershwin's celebrated Rhapsody in Blue, when Arturo Toscanini conducted it with the NBC orchestra. It was the first time that Toscanini ever performed a work by Gershwin. Last year, too, the Rhapsody entered the winter programs of the New York Philharmonic for the first time when Mitropoulos conducted it, and Jose Iturbi played the piano part.

If we were to select the outstanding American composer of the season, our choice must fall on the young Bronx Jewish composer, William Schuman. During the last season, he won the Pulitzer Prize in Music, the first time

such an award was given. The Music Forum at Town Hall held a concert devoted to his own works (introducing at the same time his piano concerto). The Koussevitzky Music Foundation granted him an award to write a new symphonic work for the Boston Symphony Orchestra. One of his most recent works Prayer: 1943 for orchestra, was one of the five new symphonic works singled out by the New York Music Critics' Circle as the best of the year.

In throwing a coup d'oeil over the preceding season, it is equally essential to touch on highlights which distinguish it from other seasons.

For example, the year saw the farewell of Friedrich Schorr from the world of opera. For twenty-five years, Schorr has been one of the greatest of living Wagnerian baritones. Last season, he decided to say farewell to the stage. After a performance of Siegfried, he was given a majestic farewell by opera

(Please Turn to Page 117)

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GOOD WILL IN ACTION

(Continued from Page 19)

health or responsibility. A war salvage campaign in Harrisburg was jointly sponsored by the three major faiths.

In Chicago, St. Patrick's Day was made the occasion for paying tribute to war heroes of all races and creeds, with Captain Colin Kelley and his bombardier, Sergeant Meyer Levin, singled out for joint honors. A ten-year-old Catholic youngster in Los Angeles, whose left leg has been in a brace since she was one, and her mother, an \$18-a-week laundry worker, both bless B'nai B'rith for a dramatic good will gesture. It all began when a member of a B'nai B'rith lodge bought some war bonds which entitled him to free admission to the Hollywood premiere of "Yankee Doodle Dandy." A feature of the premiere was a drawing to se-

lect a woman to sponsor a Liberty ship. This Ben B'rith was sitting in the seat whose number was drawn. Passing up the privilege of having his wife or daughter christen the ship, he went to the Infantile Paralysis Foundation and chose the Catholic youngster. The men in the shipyards liked the idea, too, and they raised a purse of \$10,000 for her.

five studies of Jewish and Christian holidays. Meeting on alternate Sundays at Temple Emanuel Jeshurun and at the Kenwood Methodist Church, sixty young people discuss the background and significance of the Jewish and Christian Sabbath, Hanukkah and Christmas, Passover and Easter, Sukkoth and Thanksgiving Day.

In Champaign-Urbana, Illinois, there was organized last year an adult school offering courses on church dogma, New Testament, Evangelism, church organization and the Old Testament. The instructors were church workers, clergymen and faculty members of the University of Illinois. Students came from every stratum of the community and they attended two-hour lectures for six consecutive weeks with a view to acquiring a more than fleeting understanding of religious problems and religious literature. Detroit's Westminster Presbyterian Church tried as an experiment in inter-religious fellowship the plan of announcing in its weekly bulletin the Old Testament selections for weekly readings recommended by Detroit Synagogues. A worship service based entirely on selected readings from the Jewish Prayer Book was conducted by the church school of New York's Madison Avenue Presbyterian Church. Last year, too, there was held for the first time an inter-faith Religious Book Week, when bookshops, libraries, churches and community centers featured religious books selected for the occasions by four committees of Protestant, Catholic and Jewish clergymen, educators and writers. Fifty each of the selections were Protestant, Catholic, Jewish and inter-faith or good will volumes.

B'nai B'rith's Hillel Foundations continued to play an especially valuable role in strengthening good will in action. Theological students who will become the pastors in the liberal Christian pulpits of the Pacific and Rocky Mountain Regions took a course in Hebrew literature and Old Testament background that was given last year at the Starr King School for the Ministry in San Francisco by Rabbi Edward Klein, Hillel director at the University of California. Army trainees assigned to Ohio State University for military training are receiving Hebrew quizzes given by Rabbi Harry Kaplan, director of the Hillel Foundation there. A new chair in Jewish studies, designed to encourage a better understanding of the rabbinic period, during which Christianity grew out of Judaism, has been established at the Divinity School of Duke University, with Rabbi Judah I. Goldin, former Hillel director at the University of Illinois, as the first incumbent of the chair.

That these are not exceptional incidents is evidenced by some even more significant in the field of human relations. In Youngstown, Ohio, there was opened last year the Little Chapel of Friendly Bells of the Trinity Methodist Church. Although its situs is Trinity Church, the chapel belongs to the whole community for all to use according to their beliefs. Chairman of the board of control is Rabbi I. E. Philo. The

(Please Turn to Page 101)



BERNARD POSTAL

These striking examples of good will in action growing out of the war have their counterparts in the sphere of religious cooperation among the civilian population. The fourth of the "Faith and Freedom" series of readers for Catholic elementary schools, published by the Catholic Commission on American Citizenship, gives sympathetic mention to the cooperation and assistance given to Catholics in the pioneer days of America by Quakers, Mormons, Jews and Methodists. A new teachers' manual for Protestant schools contains a chapter on Sukkoth reprinted from "Hillel's Happy Holidays," published by the Commission on Jewish Education of the Union of American Hebrew Congregations. A series of articles on the important Jewish festivals was published by the education department of the American Baptist Publication Society for the use of Baptist teachers. In Milwaukee, Jewish and Christian youth of high school age have been cooperating in compara-

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BLUEPRINT FOR RECONSTRUCTION

(Continued from Page 43)

and maltreated Jewish children will be required. Information service will have to be instituted for the reuniting of separated family members. Communal offices and Synagogues will have to be improvised in order to serve as centers for the carrying out of immediate relief, and for guiding the bewildered population on their proper course of action. Arrangements will have to be made for the constructive employment of able-bodied Jewish men and women in the task of urgent readaptation, within the general scheme of things. Sabbath observance for religious Jews should be made possible, leading to the re-establishment of the status quo in Jewish communities and organizations. This will probably involve, in many instances, the temporary use of leaders and guides from lands at present outside the enemy's occupation. Whether or not the final settlement will reinstitute the arrangements for the protection of minorities, there can be no doubt that immediate physical protection will have to be accorded to Jewish centers if they are to enjoy freedom of life and freedom of worship and religious observance.

The spiritual leaders of all American Jewish institutions, including the Synagogue Council of America, have expressed their wholehearted support of these proposals to provide kosher food and mobile Synagogues for the liberated Jews of Europe. Petitions have already been submitted to Herbert Lehman's organization, the Office of For-

eign Relief and Rehabilitation Operations. A precedent for this policy was established when the Lehman organization took into consideration the religious scruples of the Moslems in North Africa. They were provided with edibles prepared in accordance with their faith. When this relief work becomes a United Nations effort, it should not be too difficult to store up stocks for such use, and, at the same time, also make provisions of kosher foods available. The plans for mobile Synagogues should also receive the endorsement of other denominational groups, who, likewise, might wish to place their houses of worship on wheels to meet the temporary needs of their respective adherents.

In England, where food restrictions are greater than on this side of the Atlantic, Jews are depriving themselves of single cans of food each month, and are donating them to the "bank" of kosher food which will help to revive our stricken brethren.

The American Chapter of the Religious Emergency Council of the Chief Rabbi of Great Britain is acting as liaison between the Chief Rabbinate of the British Empire and America's religious leaders. Negotiations have already reached a stage where it can be safely stated that these problems have met with the united support of all concerned. On these important religious postwar plans, the representatives of the Jewries of the entire English-speaking world have spoken.

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Will Jews Ever Be Normal?

By DR. MARTIN ROSENBLUTH

As the year 5704 opens, Jews are thinking of what victory for the United Nations will mean for them. Will the old vicious cycle be renewed again? Will Jews be judged by their individual deeds or by their achievements as a people? These are the questions to which Dr. Martin Rosenbluth, distinguished sociologist, attempts to give answers. He urges realism upon Jews as they face a new year and a future still clouded in uncertainty.—THE EDITOR.

THE progress of human culture may, in the long run, establish liberty, equality and fraternity on this earth and banish from its surface, among other evils, the deep-rooted aversion to the Jews commonly known as anti-Semitism. But it will be a long way to such Messianic times, and for the Jewish generation of today it would be rather irresponsible to trust its fate and the fate of its children and grandchildren to this hope.

One hundred and fifty years after the French Revolution, which initiated

tifically, the percentage of Jewish soldiers decorated for bravery or fallen in the wars; and they still do not understand that while they cannot convince *mala fide* anti-Semites by any means whatsoever, there is only one way for us to impress the world at large—and that is *not* by the individual achievements of Jews, but by our visible collective achievements, by showing the world the results of the creative and constructive activities which the Jewish people as an entity is still able to perform even under



DR. MARTIN ROSENBLUTH

the modern Jewish emancipation, hundreds of thousands of Jews are being murdered in pogroms or are once again being confined in ghettos; millions are being ruined and cruelly oppressed for no other crime than that of being Jews. Human culture, unfaithful to its duty, has not progressed with continuity in a great part of the civilized world—in a segment which, under the heel of a madman, has relapsed into medieval darkness.

And yet there are many Jews who react to this phenomenon and to all that we are living through today just as they themselves or their progenitors reacted one or two generations ago. There are those who still believe that the best policy is simply to deny the existence of a Jewish problem, to hush up everything and to make the Jews and all their doings as invisible as possible. There are others—and very honest people among them—who do not spare effort or money in repudiating with logic and arguments attacks directed against Judaism and Jewry and who still think that apologetics, if only applied in large doses, will ultimately kill the virus of anti-Semitism.

They enumerate every Jew who has ever contributed to the progress of civilization—baptized and non-baptized alike, including many who are by no means anxious to be counted as Jews. They figure out, carefully and scien-

tifically, the percentage of Jewish soldiers decorated for bravery or fallen in the wars; and they still do not understand that while they cannot convince *mala fide* anti-Semites by any means whatsoever, there is only one way for us to impress the world at large—and that is *not* by the individual achievements of Jews, but by our visible collective achievements, by showing the world the results of the creative and constructive activities which the Jewish people as an entity is still able to perform even under

the most difficult circumstances if only given the opportunity. The psychology of many of our assimilationist Jews has not undergone much change since the time when German Jewry, playing a leading role in Judaism, founded the Central Union of the *Staatsburger Juedischen Glaubens*, for decades a protagonist in the fight against Zionism and Zionists, who in turn referred to it rather maliciously as the Central Union of the *Staatsjuden Buergerlichen Glaubens*.

At its annual conference in 1913 the Union passed a resolution against Zionism, and in February, 1914, many of its leaders joined forces with 300 prominent Jewish personalities to denounce Zionism—in a manifesto published as an advertisement in the German newspapers—as dangerous and bound to undermine the relations between the Jews and their co-nationals. There were others who were even more outspoken. Explaining why the Jews of Central and Western Europe rejected Zionism, Professor Martin Philippson, in his "Latest History of the Jewish People" (Leipzig, 1910), wrote:

"They detested the idea that they would have to exchange their existence in the midst of the order and comfort of modern civilization for life in Palestine, a country uncultivated and ruined by Turkish mismanagement, where they would have to live side by

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THE TASK BEFORE AMERICAN JEWRY

(Continued from Page 23)

An Executive Committee elected at the Pittsburgh Conference has met frequently since that meeting and has labored arduously to carry out the mandate of that historic meeting. That its efforts have been successful is due to the patience and the zealous cooperation of the members of the Executive Committee and its Secretariat who labored with a fine spirit of consecration. The course was not free from difficulties, but we are gratified to report that all but one of the organizations originally invited to the Pittsburgh conference and an additional number, making the total of 63, are now interested with and participating in this conference.

The delegates have received a report of the Preliminary Studies Committee, which under the able leadership of Rabbi Milton Steinberg, in an amazingly brief period of time, produced what may well be considered an authentic documentation of the historic background of the questions we shall be called upon to consider.

You have been advised of the method devised and recommended for the organization of committees of this conference. This method has been the subject of discussion and has perhaps caused some confusion and misunderstanding. The very nature of the conference, meeting for the first time, and comprising 500 delegates, adhering to groups with divergent points of view, seemed in the judgment of the majority of the Executive Committee to suggest the advisability of a change from the routine method of conducting conventions and conferences. The system is calculated to insure representation on all committees of those diversified points of view. It must be made clear that group designations were intended to furnish the key to proportionate representation on committees and do not contemplate regimentation of individual delegates in the conference, as respects action upon all programmatic and ideological questions. Some delegates have registered under the heading "designation reserved." Such delegates remain free to become affiliated with any of the now existing groups or to organize themselves in groups of ten or more for the purpose of designating representatives on the several committees of the conference.

We are enjoined by the agenda "to consider and recommend action on problems relating to the rights and status of Jews in the post-war world."

What are the problems? How broad shall be the scope of inquiry and action? To consider the post-war status of the European Jewish community without considering ways and means of rescuing that community from complete annihilation seems incongruous. It has been said that "post-war" is "post mortem" unless practical and effective measures of relief and rescue are immediately inaugurated. Therefore, notwithstanding the more limited phraseology of the agenda, plans for the immediate rescue of the remnant of our people in the Nazi-occupied countries must and will receive full and adequate consideration at this

conference. One complete session of this conference will be devoted exclusively to this important and compelling subject.

It is assumed that every delegate to this conference is fully conversant with the tragic details of the great calamity that has befallen our people. The discussions at this conference will be replete with heart-rending details of the horrible fate of the millions of our fellow Jews who have been the victims of history's classic example of "man's inhumanity to man." Just prior to the opening of this conference extensive publicity was again released in respect to the mass murder of Jews in Europe. Nothing is to be gained from its repetition. The time has come to say less and do more about it. Just a brief general description of the dark and tragic scene of European Jewry should be sufficient.

The barbarians of Nazi Germany have written the blackest record of all time. Homes have been destroyed, sacred altars have been profaned, complete loss of life and liberty has been the fate of millions of Jews and non-Jews alike—all because of a lust for power and conquest, bolstered by a ruthless campaign of hate and persecution unloosed upon the world by the would-be destroyers of our civilization. Enslavement, starvation, mass murder, confiscation of property, and unbelievably inhuman cruelty have been the lot of millions of Jews, Czechs, Poles, Greeks and of many other nationalities. It is significant, however, that it was against the Jewish people that Hitler's war of extermination was first declared. I say it is significant and yet not at all strange for the Jew is and always has been the symbol of those moral, ethical and spiritual forces that are wholly incompatible with the Nazi philosophy of hatred, conquest and power politics. That symbol had to be destroyed if Hitler and his legions were to succeed. The philosophy of Nazism could not co-exist in the same world with the philosophy of Judaism.

In Germany today, few native Jews remain alive, but the German campaign of Jewish annihilation continues unabated. Robert Ley, the German labor leader, recently declared: "We shall not stop until the last Jew of Europe is destroyed."

In Holland, the traditional haven of refuge since the days of the Spanish Inquisition, there remain perhaps four thousand Jews out of what was once a cultured, flourishing, well-integrated community of 180,000. Dispatches pour in from day to day and week to week which tell of the continuing, ever-accelerated reign of terror. As the tide of the battle moves against the Nazi legions, their leaders attempt, in desperation, to strengthen the home front by the intensification of their campaign of destruction against the Jew.

Thousands of Dutch Jews have been machine-gunned in Poland. Hardly a town or village in the whole of Poland has escaped the scourge of massacres. More than 52,000 Jews have been driven out of Belgium. Large num-

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bers have been deported from France for slave labor in Germany. More confiscatory fines are levied upon the remnant of the Jewish population in Roumania.

Bulgaria, yielding to German pressure, orders the deportation of all the 25,000 Jews from Sofia. Each day brings a new shock to stir the conscience and arouse the moral resentment and indignation of the civilized world.

It is with regret that we record the lack of practical measures for the relief of the millions who have been persecuted, pillaged, pilloried and devastated. Many statements of sympathy and compassion have been issued by our Government and its allies. Such statements are reassuring, but distressingly ineffective in so far as the plight of the victims is concerned.

We read not long ago of the suicide of a great Polish Jewish leader, Samuel Zygelbojm, who was a member of the Polish National Council. His last note read: "I cannot be silent—I cannot live while remnants of the Jewish people of Poland, of whom I am a representative, are perishing. My comrades in the Warsaw ghetto took weapons in their hands in the last heroic impulse. It was not my destiny to die there together with them, but I belong to them and in their mass graves. By my death I wish to express my strongest protest against the inactivity with which the world is looking on and permitting the extermination of my people."

I refer to this tragic incident and quote from the note, primarily for two reasons: first, to emphasize that

except by the grace of Divine Providence many of us and those whom we represent might have been among the victims in Poland, in Germany, or in some one or other of the conquered lands; and second, to stress the folly of futility. An individual crushed by the overwhelming tragedy of his people may find his escape in suicide, but a people can find no such escape. The lack of response to the call of distress from those who have been plunged into the depths of abject misery, calls for greater courage and unswerving determination. Expressions of sympathy and compassion will not save one human life. Concrete measures, promptly planned and expeditiously executed are the indispensable imperatives.

We must urge the facilitation of emigration by whatever proper method it can be brought about. We must urge and bring about the rehabilitation of refugees who had the good fortune to escape from the hell-hole of Nazidom and now survive in neutral countries. The strength, the resources, the influence, the resolute determination of this conference, speaking for the whole of the American Jewish community, must be brought to bear in order that constructive, practical and effective measures shall no longer be delayed, and in order that those who can may yet be saved.

The needs are so great, the problem so overwhelming, that it transcends the bounds of private philanthropy. It will require the interest, the attention and the resources of governmental agencies. May we not hope, in the name of humanity, may we not expect, in the light of the spirit of the Atlantic Charter and the recognized war aims of the United Nations, that our appeals will meet with a satisfactory response? Provision for relief in the post-war world will require our consideration. Formulation of plans for voluntary mass-emigration and colonization is a subject with which we shall be required to deal.

We shall have to deal with the problem of reconstruction of Jewish life and with the rehabilitation of Jews in devastated war areas—yes, reconstruction and rehabilitation, both physically and spiritually. We must consider and devise ways and means of bringing assurance, after the present devastating reign of terror, of civic, political, cultural, religious and social rights of our fellow Jews on the basis of equality with all of the inhabitants of the several countries in which they may find themselves.

The recommendations that we may here formulate will undoubtedly be wholly consistent with the war aims of the United Nations because they will emanate from the plain dictates of justice and humanity.

On December 17, 1942, the following statement was issued for publication by the United States and European members of the United Nations:

"The attention of the Belgian, Czechoslovak, Greek, Luxemburg, Netherlands, Norwegian, Polish, Soviet, United Kingdom, United States and Yugoslav governments and also of the French National Committee (Fighting French) has been drawn to numerous

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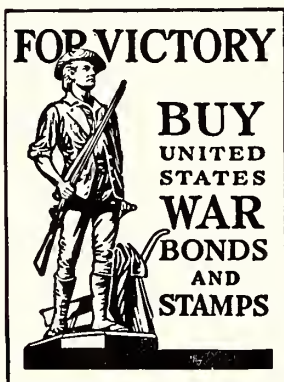
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Rabbis in Uniform

FROM MOROCCO TO TUNISIA

Picture Story of the Experiences of a Jewish Chaplain at the Front

The Jewish chaplains, along with their Christian colleagues, accompanied the American troops down the cargo nets and onto the beaches in the first landings in North Africa, and continued with them through six months of bloody fighting to final victory. They lived in the same muddy dug-outs, ate the same canned rations, and dodged the same bombs. Their steadfast devotion to duty was a constant source of comfort, spiritual influence and courage-

ous comradeship to the men under fire. Chaplain Earl Stone, for instance, at Medjaz-al-Bab, in the early days of the campaign, was under constant fire in a slit trench for 49 days until his unit was relieved. Chaplain Irving Tepper, whose unit was one of the first to land and the first infantry group to enter Bizerte, mailed these pictures to the Jewish Welfare Board. All captions are by Chaplain Tepper.



WE LANDED on November 8, 1942, at Mehdiya Plage, in Morocco, seven miles from the fort—Kasbah de Mehdiya. This fort is five miles from the city of Port Lyautey (ancient Kenitra). I believe I was one of the first chaplains to land, as I went down the net on an early "wave" and hit the beach early Sunday morning. The barrage from our battleship and cruisers was terrific during our Higgins boatride to the beach that historic morning. But three French airplanes had succeeded in taking off despite the fact that our destroyers had made their way past the fort and shelled the airport at close range. The planes attacked the landing boats and several casualties were suffered.

The plan of attack on the fort was for my battalion to make the frontal approach, with the other two battalions on the flank. We took the brunt of the battle, naturally. After capturing the fort, we moved into a cork forest in the vicinity of Port Lyautey. This picture shows me (on the left) and my assistant, Cpl. Morris Oleander, in the cork forest with our office equipment and chaplain's banner. My pup tent in which I slept for three months on the same hard piece of ground is to the right, and my veteran, battered typewriter is on the box.



AFTER THREE MONTHS we pushed on into Algiers and Tunisia. This picture was taken near Oran on hospital grounds. Dr. Cutler (right) supervised Friday evening services for the Jewish patients. A nurse, who never misses a Friday evening service, blesses the candles before each service. The prominent figure in the center is Rabbi David Askenazi, Chief Rabbi of the Department of Oran.



MY BATTALION was the first infantry group to enter Bizerte on Sunday, May 9, just six months and a day after we landed on the Moroccan coast. We did guard duty in the city for over a week until the British relieved us. Then we started back over the same road, to a great extent, up which we fought for three months in the great push which ended in the victory at Bizerte. The picture above was taken during a Friday evening service on the road back.

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CHAPLAIN STRAUS Appears On the Air

*Jewish Clergyman Talks On
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THE first Jewish chaplain to see active duty in the Pacific war theatre, Chaplain H. Cerf Straus of the U. S. Navy, recently appeared as a guest star on "Home-Front Reporter."



CHAPLAIN STRAUS

CBS coast-to-coast radio program broadcast from Hollywood.

Chaplain Straus' appearance on the popular daytime program, which is sponsored by the Owens-Illinois Glass Company, was arranged by the public relations office of the Navy. He was introduced to radio listeners by Fletcher Wiley, radio commentator and philosopher who is presented by CBS as a regular feature of "Home-Front Reporter." The program is set up as a partnership with the U. S. government to aid the war effort and Chaplain Straus brought an inspired message to the wives, mothers and fathers of America who have boys in military service.

Chaplain Straus has been in the Naval Reserve for twelve years and on active duty for nearly three years. He was the first Jewish chaplain to enter the Navy and was at Pearl Harbor when the Japs attacked on December 7, 1941. Since then he has been conducting services and looking after the welfare of Navy men at many U. S. bases in the Pacific combat area.

Chaplain Straus has been twenty-seven years in the rabbinate. He was born and reared in Denver, Colo. He studied at the Hebrew Union College in Cincinnati and during his service in the rabbinate has held temples in Canton, Ohio, Augusta, Ga., San Diego, Calif., and Alexandria, La.

Although "Home-Front Reporter" presented Chaplain Straus for the first time on a nation-wide radio network, the Navy clergyman is no novice at the microphone. When he held his temple in San Diego, Rabbi Straus appeared on a local radio program once a week and talked for fifteen minutes on subjects of general interest. Title of this program was "The Sketchbook"

and Rabbi Straus usually talked the entire fifteen minutes without a script. When he moved to Los Angeles in 1934, "The Sketchbook" was broadcast from a Los Angeles radio station.

Following is the text of the message spoken to millions of radio listeners by Chaplain Straus:

"Thank you, Mr. Wiley, and good afternoon to you of the radio audience. I feel that what people at home want to know is how are things with their boys. I want to assure you that you are doing far more worrying about him than he is doing about himself. If you could have the privilege of seeing these youngsters of ours in action as many of us have, you could not help but feel an intense pride. When we were treacherously attacked at Pearl Harbor, the training and spirit of these youngsters was immediately manifest. They did their job, and did it well, and under conditions that could have shaken the nerves of hardened veterans.

"Their officers are proud of them. More than that, they are looking after the welfare of their men with a genuine interest. It should be borne in mind that when men realize they are

(Please Turn to Page 120)

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THEY HAVE NOT DIED

(Continued from Page 37)

The Jews themselves lost their human features in that holocaust. The ghetto became smaller and smaller, until it consisted of only a few streets, which were cut off by ropes and barbed wire. Every day six to eight thousand more Jews were driven into the death trap. There were those who wanted to save themselves from that awful death to which they were driven by whip and gun. This one wanted to save a child, a mother, himself. Children were wrapped in sacks and thrown over walls. Another hoped to save his own life through the death of the next one. It was inevitable that that ghastly death should be accompanied by terror, hunger, bewilderment, madness.

And then suddenly the darkness was pierced by a divine fire. Here and there a human being came into his own, the Jew recognized his own spirit.

The spark lighted up for these prisoners of Warsaw the knowledge that somewhere outside, no matter how far, there was a sun. That was in July, 1942.

Then officials of the Jewish communal institutions in the Warsaw ghetto were told to collaborate with the deportation orders. They were called upon to compile the lists and select the victims. Officials who might decline to cooperate, the warning was given, were marked for extermination at Treblinka. The Jewish guards were given special white armbands with numbers on which was the inscription: "Jewish Council of Warsaw—Transfer Action."

"The Jewish communal institutions," the report before me says, "boycotted the instructions and stated that not one of the officials would do the dirty work that had been ordered."

The staffs of the institutions ignored the Nazi edict and thus automatically chose the doom of death. They are no longer among the living—but they do live in Jewish history. These are the Jews of the divine countenance.

"Among the members of the Jewish Ordnungs-dienst there were those who declined to have anything to do with the filthy assignment given them. Often they performed heroic deeds in rescuing scores of women and men from death. Very often, these deeds had their climax in a bullet from a German gun."

That form of death is not an ordinary one. It is truly epic, denying that the man has really died.

Suddenly, a new spirit was manifest in the midst of the Warsaw massacre. Sabotage began to rear its head in the ghetto. Jews began to put Nazi stores and munition dumps to the torch. Within a few days there were 102 fires. At 103 Zjelazna Street, ghetto Jews attacked the staff of the transportation bureau. In broad daylight Police Commissioner Serinsky was killed in the ghetto.

"A series of illegal newspapers began to appear," the report says. "They dealt with the events in Warsaw, with the murders at Treblinka. They called for resolute anti-Fascist action."

I can never forget the details of how Jewish blood irrigated the fields of Treblinka, where over one million Jews lie buried.

Of 350,000 Jews packed into the Warsaw ghetto, only 35,000 had remained by September 27th. Those that remained were no more than slaves. As I write there lie before me the official Nazi documents converting these Jews into slaves. Their brutality glows like white-hot brands. In October, 1942, some 26,000 Jews were registered as workers in the German slave factories. They comprised eighty percent of all the Jews in the ghetto.

From six to eight in the morning, there was activity in the ghetto. Jews were assembling for their slave labor. They arranged their ranks three in a row, to march to their work. Here and there a Nazi guard lashed out at one of the bodies which had failed to take its place in the prescribed tempo. The line moved toward the only gate in the ghetto, at the crossroads of Gense and Zamenhof Streets.

It is 8:00 o'clock and a deathly stillness reigns over the ghetto again. The streets are empty. No human being can be seen anywhere. Occasionally an auto or a motorcycle of the Storm Troopers disturbs the deathly silence.

At six in the evening the ghostly streets take on some life again. Weary people stumble out of their workshops. Their faces are thin, unkempt, their clothes shabby, their heads bowed. The "revival" in the ghetto lasts but a short while. When evening comes the people hide themselves in their houses in fear of the German patrols.

Already the Jews are psychically shattered. Every day new rumors race around the streets as to what is planned for those who still remain alive. Everywhere there is the tension of the death house, of those only waiting for execution.

That was how it was until April 23rd. It was then that there occurred the most heroic, the most awe-inspiring incident of the second world war—the armed uprising in the Warsaw ghetto.

The resistance lasted for three weeks. One thousand Nazis paid with their lives. The villas of the Nalewka area became the catacombs of the uprising. The ghetto disappeared in fire and smoke.

There are still Jews in the ghetto. Jews are still alive in Europe. And those Jews who will survive Hitler will feverishly rebuild their lives and heal their wounds. Jewish life will continue. The evil and the tragic will evaporate, as they must.

In the days of Bogdan Chmelnitsky, half of the Jewish people were slaughtered but the Jewish people was not eliminated. Jewish life was rebuilt, at the edges of the Weiser and the Dnieper, of the Dniester and the Bug. Settlements with millions of Jews were established. The Jews of those places studied their Torah and Culture. They dreamed of the Messiah and of redemption; they engaged in revolutions—until world fascism declared war upon them and a "war upon Jews" became a world war.

In the recesses of the ghetto Jews still move about with the sign of divinity on their faces. The curtain will yet rise and in those very fields of the dead a new life will yet appear.

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LOVE TAKES NO HOLIDAY

(Continued from Page 27)

Mama Bromberg was weeping quietly. "What could happen to Dave could happen to Willie," she murmured.

"Sol, that is not a way to talk," said Uncle Moe.

Sol pounded the table with his fist with such vigor that every dish clattered discordantly. "I don't care what anyone says," he fairly shouted. "I forbid the marriage and if I hear another word about it I will also forbid Dave to come to the house. There are bigger things at stake here than any of you seem to realize. This is final, Ruthie, do you hear? I forbid it!"

Ruthie got up from the table and left the room dabbing at her eyes with a handkerchief. The others gazed uneasily at their plates.

"After all—" began Mama Bromberg.

"After all nothing," said Sol. "It's final, I tell you. Nothing can make me change my mind."

The bell rang. "Ruthie will answer it," said Mama Bromberg. There was a period of uncomfortable silence. Then Ruthie entered the room on the arm of a tall, good-looking young man in uniform. She was beaming.

"Willie!" exclaimed Mama Bromberg. "My Willie!" In an instant she was embracing him. Sol took his son's hand, pride oozing from his countenance. Uncle Moe patted him on the back and Sammy actually stopped eating.

"How—what—when—" The words poured from the happy mother's lips.

"I got a seventy-two hour furlough," explained Willie. "Not much time, but I've got a surprise for you. I'm going to ask Thelma to marry me tonight. At least we'll have these three days." All eyes turned to Sol, but he was silent.

"And now if you'll excuse me folks," said Willie, "I'll go over to Thelma's house and pop the question. I'll bring her back here."

No one seemed to have the courage to discuss Ruthie and Dave after Willie had left. The meal was finished to an accompaniment of small, beclouding chatter. Then Ruthie went into the kitchen to help her mother with the dishes. Moe and Sol retired to the parlor and lighted big cigars. "Aren't you being a bit harsh with Ruthie?" asked Moe. "After all, she's so much in love. And if it's all right for Willie—"

"Who said it's all right for Willie?"

"You didn't try to stop him."

"I ain't finished with him yet. I was taken by surprise."

Moe dropped the subject and the two men smoked on in silence. After a while the bell rang again and a dispirited Willie entered the house—alone.

They waited for him to speak. Finally he slumped into a chair and said, "Her father wouldn't let her marry me. He said he doesn't believe in—"

Sol's face grew red, then purple. "He said WHAT!" he roared. "Who does he think he is, that Schmerel Segal? I'll give him with the fist in the face, like the Irish did. That's what we Jews must learn how to do. You come over with me now, Willie, and I'll show you whether Thelma will marry you or not. Hurry up, you only got seventy-one hours left."

Ruthie and Mama Bromberg were now in the room. "Daddy," said Ruthie, "that's wonderful!"

"Never mind," said Sol, putting on his coat. "You better tell your Dave he should be a good husband and stop worrying about Willie." Grabbing Willie by the arm, Sol rushed from the house.

Ruthie hugged her mother, tears of joy welling up in her eyes.

Uncle Moe shrugged. "Did you ever see a goniff like my brother Sol?"

"What do you mean!" demanded Mama Bromberg with loyal indignation.

"Didn't you hear how he stole my argument about the Irish?" asked Uncle Moe.

A nationwide "air bus" system is now a definite possibility for post-war travelers, according to plans being laid by the Greyhound Corporation. A flying fleet of helicopters will provide high-speed passenger, mail and express service over some 60,000 miles of present highway routes. Bus terminals and garages are expected to be ideal landing ports and maintenance hangars. — *Forbes*.

A single layer of oxygen atoms on a sliver of steel the size of a safety razor blade weighs 0.00000002 oz., or about one hundredth as much as a speck of pepper. — *Product Engineering*.

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The Era of Liberation

By RABBI JONAH B. WISE

National Chairman, United Jewish Appeal For Refugees,
Overseas Needs and Palestine

THE New Year is bringing a new day—a day which we hope will not know the long night of suffering and death which darkened human life in recent years. The era of oppression is rapidly coming to an end and the era of liberation is having a glorious beginning. We stand at the transition from darkness to light. All of us seem to be living in a so-called anteroom to a new world that will closely approximate the ideals and aspirations of all free men.

The year which has joined the past saw the Jewish people reach the depths of despair and misery. But it also brought the first flicker of the rekindling of the lights of freedom. During the past year we witnessed the most horrible examples of oppression on the European continent. But we also witnessed the liberation of North Africa and saw the joy of deliverance on the faces of our people that is yet to come to our fellow-Jews in Nazi-held territory.

In looking ahead of the day of victory, we must pause to pay homage to those who shall never live to see the triumph of democracy. They only know one peace—the peace of the martyr, the peace of the soldier who lays down his life so that others may benefit by his sacrifice. The millions who fell at the hands of Hitlerism were an army without banners, divisions without uniforms, which held a strong line on the democratic front. Their heroism and their martyrdom were epitomized by the Jews of the Warsaw ghetto who fought an unforgettable battle against the Nazi extermination squads. The Jews of Warsaw lost the battle for their own lives, but theirs was a glorious defeat and they helped win the war of survival for a whole people. The word "sacrifice" has been used very freely in recent years. It has gained a new meaning, new reverence and new dignity through the valorous deeds of the Jews of the Warsaw ghetto.

We have finally come to the turning point after ten years of tears and tragic suffering. During that decade of doom, we lost 3,000,000 casualties — men, women and children who died without a chance to defend themselves. The battlefields of Europe are soaked with the blood of our many dead. When we quote figures, we are often accused of exaggerating our plight. The vast losses which the Jews have suffered have been corroborated by many government reports. I should like to quote these lines from a recent statement by Mrs. Eleanor Roosevelt which eloquently sum up the mass murder of Jews. Mrs. Roosevelt has said that the Jews "have suffered in Europe as has no other group. The percentage killed among them in the past few years far exceeds the losses among any of the United Nations in the battles which have been fought throughout the war."

We have come to the turning point. For the sake of the millions who have died, we must now do everything we

can for the millions who have survived. There is no precedent for the magnitude of the tasks that will confront us in the very near future. The problems which we had to face following World War I will be greatly dwarfed



JONAH B. WISE

by the obligations and responsibilities resulting from the present war. Almost all of organized Jewish communal life in continental Europe has been reduced to hopeless wreckage. It will be difficult to ascertain the extent of the devastation of the European Jewish communities, until the liberating forces of the United Nations have blasted the Axis out of "Fortress Europe." It is, however, already evident that liberation will immeasurably

(Please Turn to Page 76)

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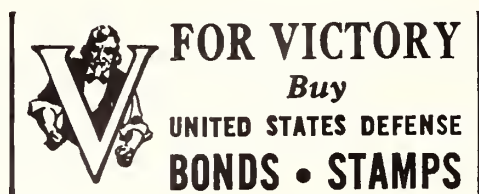
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100 YEARS OF B'NAI B'RITH

(Continued from Page 33)

baskets to the needy; and year round participation in and support of all civic and community betterment projects.

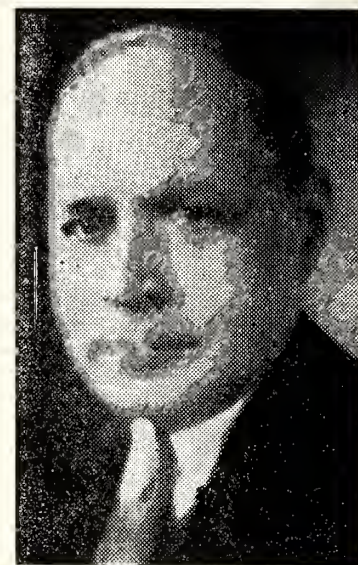
From this deep concern with community welfare also stems B'nai B'rith's long and fruitful interest in problems affecting Jewish immigrants in the Americas. As early as 1851, it established the Hebrew Agricultural Society to train immigrants in agricultural pursuits. When the great wave of impoverished Jewish immigrants from Eastern Europe set in after 1880, B'nai B'rith helped stimulate nation-wide interest in their problem by proposing a national conference to unify immigrant aid measures. Evening schools and employment bureaus for the newcomers were set up by B'nai B'rith in all of the large cities.

To relieve overcrowding of immigrants along the Eastern seaboard in the early 1900's, B'nai B'rith's president, Leo N. Levi, inspired the creation of the Industrial Removal Office, with headquarters in New York and Galveston. In forwarding this far-reaching task of redistribution, the B'nai B'rith lodges served not only as the machinery but the human agents in helping the newcomers to adjust themselves. In cooperation with the Baron de Hirsch Fund, B'nai B'rith also sought to promote the establishment of Jewish agricultural colonies for immigrants.

Through a special office in Washington, maintained for nearly a generation until its national headquarters were moved to that city, B'nai B'rith rendered valuable legal aid to thousands of desirable immigrants through the celebrated Simon Wolf, who was B'nai B'rith's spokesman in the nation's capital.

B'nai B'rith also published manuals on naturalization, citizenship and Americanism for guidance of immigrants, tens of thousands of whom had the road to citizenship smoothed in B'nai B'rith Americanization classes. When the alien registration law came into operation in 1940, B'nai B'rith set up legal aid committees in hundreds of communities to help non-citizens in complying with the law. Subsequently B'nai B'rith cooperated with the Immigration and Naturalization Bureau of the Department of Justice in connection with the new nationwide citizenship education program.

As a friend of the law-abiding and desirable immigrant, B'nai B'rith has always been active in opposing discriminative immigration measures in the United States. In the 1920's, when restrictive immigration laws in the United States stranded thousands of European Jews in Mexico, B'nai B'rith established its Mexican Bureau to provide for their care. For a decade this bu-



SIGMOND LIVINGSTON
Founder and national chairman of the
Anti-Defamation League of
B'nai B'rith.

reau sponsored classes in Spanish, furnished food, lodgings and legal aid, organized a loan fund, helped build a community center, and, in effect, laid the basis for the present Jewish community of Mexico.

VII

Far-reaching as have been its philanthropic, welfare and relief activities, B'nai B'rith never forgot that its founding fathers also enjoined upon their heirs the duty of "developing and elevating the mental and moral character of the people of our faith." Because of that injunction measures for the cultural advancement of American Jewry have always loomed large in the Order's program.

B'nai B'rith was hardly out of its cradle when it opened Covenant Hall in New York City in 1852 as the first



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Jewish community center. America's first Jewish libraries—the Maimonides Reading Institution in New York, the Mendelssohn Library Association in Cincinnati and a library of similar name in San Francisco—were established by B'nai B'rith in the 1850's and 1860's. After the Civil War many of the lodges supported secular schools and academies. An ambitious plan for a Jewish university was initiated in the 1870's and might have been realized but for the panic of 1873.

Vocational training for all youth was still years in the future when B'nai B'rith introduced it at the Cleveland Jewish Orphan Home in the 1890's. In the following decade B'nai B'rith built manual training schools in New Orleans and Philadelphia and gave its support to the Hebrew Technical Institute in New York and to the National Farm School at Doylestown, Pa. In cooperation with the Jewish Chautauqua Society, B'nai B'rith provided lectures on Jewish subjects in the colleges from 1900 to 1910, while independently it maintained Jewish libraries at many mid-western universities.

These early educational activities, which had the two-fold purpose of stimulating the loyalty of the Jews of America to the survival values of their heritage and of imparting the truth about the Jew to his non-Jewish neighbor, were the framework around which were built the basic features of B'nai B'rith's positive program in the years following World War I.

It was in 1923 that B'nai B'rith became the sponsor of a unique and pioneering campus institution at the University of Illinois—the Hillel Foundation. That experimental unit—inspired by a wise Christian educator, Dr. Edward Chauncey Baldwin, and founded by a consecrated and self-sacrificing young rabbi, Benjamin Frankel—now has its counterpart in more than 100 B'nai B'rith Hillel Foundations and Counselorships strategically centered in every part of the country. These Hillel units, each headed by a trained rabbi or professional youth leader, are cultural, religious, and social welfare centers that now serve 45,000 Jewish college men and women

with a program designed to inspire them with an awakened interest in, and respect for Jewish culture and traditions and to prepare them to take their place in the fabric of Jewish communal leadership. Heading this program nationally is Dr. A. L. Sachar.

Since the militarization of the colleges, welfare and spiritual service to student members of the armed forces on college campuses has become the responsibility of Hillel directors on campuses where Hillel functions. In addition to the colleges and universities where Hillel operated before the militarization of the colleges, Hillel service is being expanded to many other campuses where substantial numbers of Jewish men and women are stationed for military and naval training. This new Hillel war time program, however, has not affected its regular service to the large remnant of civilian students, composed of girls, boys under eighteen and those deferred for physical or other reasons.

Reaching out to serve all Jewish youth, not only those in the colleges,

(Please Turn to Page 89)



SAM BEBER

Founder and for 18 years president of the Aleph Zadik Aleph of B'nai B'rith.

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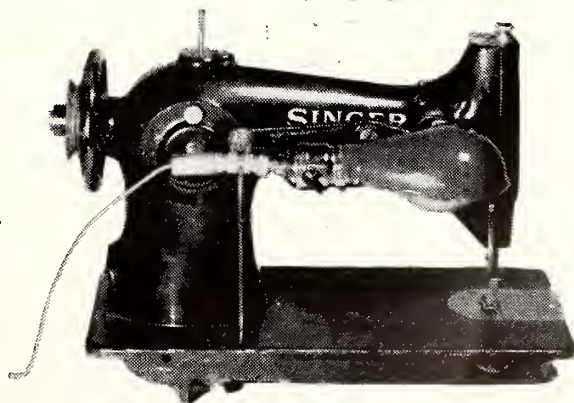


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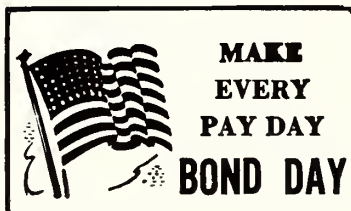


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Heroes in Our Armed Forces



LT. GLENN ZERDEN

Lieutenant Glenn Zerden, 24, has been reported missing in action off the North American coast, the War Department notified his parents, Mr. and Mrs. L. E. Zerden of Hickory, N. C.

No further details were given in the grim message, but it was stated that additional information would be relayed to the family when received by the War Department.

The officer had been stationed near Boston, Mass.

Young Zerden graduated from Hickory High School in 1934, attended Lenoir Rhyne college there for a year, and then took several special courses at the University of North Carolina at Chapel Hill. Shortly before he went into the army, he took a course in aircraft inspection at State College in Raleigh.

He entered the army a year ago last January 27 and received his second lieutenant's commission in Miami, Fla., last October. A brother, Marvin, went to the army three weeks ago and is now stationed at Camp Edwards, Mass.

Lieutenant Zerden's father is one of the pioneer merchants of Hickory, and while not in school the youth worked in the store, which is on Union Square. He was aggressive and had made a reputation for himself as a very promising young merchant.

DISTINGUISHED SERVICE

T/SGT. HERMAN SACHNOFF, 26, of Chicago, flying radio technician, wounded when his bomber flew through a wall of anti-aircraft fire in Tunisia, is a six-medal man. Now home on leave after ten months of air combat and bearing the scars of battle, Sergeant Sachnoff holds the Distinguished Service Cross, the Air Medal, three Oak Leaf Clusters to the Air Medal, and the Purple Heart.

One of a crew of six that served from the beginning to the end of the African campaign, Sergeant Sachnoff and his fellow crewmen outlived four planes which had been so severely damaged that they had to be scrapped after the crew managed to slide home in them. On one mission, he recalled,

his bomber was one of a squadron of nine headed for a vital Axis target south of Sfax. "For some reason our fighter support never reached us," he said. "Fifteen Messerschmitts dived on us, shooting one of our planes down."

The Americans lit into the ME squadron, downing seven and crippling two more. "Nevertheless," Sergeant Sachnoff said, "it was a terribly tight squeeze and we thought our number was up." On another mission, Sachnoff espied an American ship going down off Crete. He radioed the position of the vessel so promptly and accurately that in 20 minutes a British torpedo boat was picking up the crew.

In service two years, Sergeant Sachnoff was a jewelry salesman in civil life. His parents are Mr. and Mrs. Harry Sachnoff of 933 E. Marquette Road, Chicago.

S/SGT. PAUL HANSON, 27, of Brooklyn, Flying Fortress tail gunner participating in the Allied battering of Nazi-held Europe, has been decorated with the Distinguished Flying Cross, the Air Medal, and three Oak Leaf Clusters. Traveling on a ship carrying Axis prisoners, Sergeant Hanson arrived home last week on a surprise visit.

The daily press carried accounts of Hanson's performance in the epic raid on Wilhelmshaven last March and quoted him at length last week on a Kiel assault he recently took part in. "We were on our way over," Hanson said. "I saw eight of them coming in. We got ready for action . . . I got one and the formation concentrated on the others. Two Axis ships blew right up in mid-air. The others peeled off—they didn't dare come in—but they followed us all the way over the target. We continued to fight our way to the target, reached it, let the 'eggs' go, and still in formation, started back."

It was worse on the way back, Hanson went on. One enemy plane insisted on getting almost into the formation, "right on my tail." Hanson let go. The Nazi plane burst into flames, and the pilot bailed out. "I saw the chute open — and then it burst into fire."

A graduate of Eastern District High and a member of the Y.M.H.A., Sergeant Hanson was manager of his father's cleaning and dyeing concern in Kew Gardens before his enlistment a year and a half ago. His mother is Mrs. Frieda Hanson of 130 Tompkins Avenue.

LT. ALFRED A. HEYMAN, 25, of Youngstown, Ohio, has been awarded the Distinguished Flying Cross, the Silver Star, an Oak Leaf Cluster, and the Air Medal. In service two and a half years, Lieutenant Heyman has had 18 months of combat in the Southwest Pacific. Lieutenant Heyman has been back in the States two months.

His navigation has been highly praised by his superior officers. Last April, serving on a B-25 engaged in

raiding operations on Jap installations in the Philippines, he was cited for "navigation of the highest type, required to guide the aircraft over a hazardous course of several thousand miles dominated by the enemy, with few land marks and check points." Despite these hazards and heavy anti-aircraft fire as well, Heyman's bomber blasted the foe's docks and warehouses and returned safely.

Lieutenant Heyman, son of Mr. and Mrs. Harry Heyman of 1736 Oakwood Avenue, was an industrial arts teacher at a junior high school before joining the Air Corps. He was married last month to Betty Tarnoff, of Omaha, Nebraska.

CAPT. NATHAN H. WEXLER, 35, of Brooklyn, has been awarded the Soldier's Medal for saving a comrade's life at Duodora, New Guinea. Captain Wexler, who has been on active duty since January, 1942, is a medical corps officer. Married and the father of a three-year-old boy, Captain Wexler has not seen his son in more than a year. His family lives at 523 Alabama Avenue.

S/SGT. MARVIN MITCHELL, 22, of Philadelphia, is another in the growing roll of upper-bracket medal-holders, having been awarded the Air Medal and ten Oak Leaf Clusters. Sergeant Mitchell is a Flying Fortress gunner and has been on fifty bombing missions.

Tendered a reception at the Philadelphia City Hall when he arrived home on furlough recently, Sergeant Mitchell was felicitated by Mayor Samuel "for your gallant and effective work against the foe." Marvin is credited with shooting down four Nazi craft and crippling a great many others.

Marvin enlisted in the Army Air Corps two years ago upon graduation from South Philadelphia High School. He is to report next month to the Army training station at Salt Lake City and expects to serve for a time as instructor. He is the son of Mr. and Mrs. Aaron Mitchell, of 2612 S. Beulah Street.

LT. STANLEY COHEN, 25, of Pulaski, Tenn., has been decorated with the Distinguished Flying Cross and the Air Medal, and holds a special citation besides. A navigator attached to a bombardment crew stationed in New Delhi, Lt. Cohen took part in one of the longest bombing missions ever attempted, a 3,000 mile flight to Japanese-held objectives at Bangkok culminating in a savage attack on the enemy's installations.

Lt. Cohen has participated in combat missions totaling more than 200 hours. "These flights," Stanley's DFC citation says, "in which (he has) flown from bases in India and China, over Burma, Thailand, and the Andaman Islands, have been eminently successful . . . The operations in which (he has) flown constitute acts of extraordinary achievement in aerial flight." The Air Medal citation lauds Lt. Co-

hen for "contributing much to the brilliant successes characterizing these operations."

A graduate of Vanderbilt University, Lieutenant Cohen is a member of the Vine Street Temple of Nashville and has been active in Jewish community affairs. His brother, Ensign Charles Cohen, is an engineering officer aboard a minesweeper, and an uncle, Corporal Solomon Cohen, is on duty at New Caledonia. Lieutenant Cohen is married and his wife lives at 439 College Street.

S/SGT. SIDNEY L. KOHN, 25, of St. Louis, Mo., has been awarded the Distinguished Flying Cross "for extraordinary achievement" in the European theatre of operations. He already holds the Air Medal.

Bombardier aboard a Flying Fortress, Sergeant Kohn has been missing in aerial action several months. The flier's mother recently told the St. Louis press that she had received word from a superior officer of her son, saying that there is a possibility he may have been taken prisoner by the Germans. His parents are Mr. and Mrs. Herman Kohn of 5712 Kingsbury Place.

LT. PINCUS PHILIP TABACK, 24, of Newark, N. J., is not far behind Sergeant Cohen, having been awarded 11 medals. He holds the Distinguished Flying Cross, the Air Medal, and nine Oak Leaf Clusters. A P-38 Lightning pilot, Lieutenant Taback, who has been serving on the North African front, has been on 50 missions and has accounted for two Messerschmitts, two "probables" and damage to other enemy craft.

He himself had a close call on his second mission when a Nazi plane sneaked up behind him, smashed his canopy and knocked out his right engine. He zoomed up. For 20 miles the Nazi chased him but gave up when Taback found shelter among the clouds. "I hope to catch up with that Jerry when I get back," he declares.

Home on furlough, Lieutenant Taback has been in service more than two and a half years. He is a graduate of Weequahie High School, where he was an all-around athletic star, and belongs to the Newark Hebrew Club. He is the son of Max Taback of 32 Hobson Street.

LT. MALCOLM A. HORMATS, 24, of Troy, N. Y., who has been hailed by the daily press of that city as "Troy's outstanding hero of the war," is another multi-decorated American Jewish serviceman, having been awarded the Distinguished Flying Cross, the Distinguished Flying Medallion (A British honor), the Air Medal, and five bronze Oak Leaf Clusters, eight in all.

The achievement which earned Lieutenant Hormats the DFC took place in the air over Tunisia, when "alone and unaided" he attacked a flight of enemy planes, dispersed them, and

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REUNION IN TEL AVIV

(Continued from Page 35)

tzibbur," that the people may see the new faith in Israel.

Meir went on praying fervently. Mingled with his prayers came fragments of thought and recollection. He thought of Esther, his betrothed, as he had last seen her. He had gone off to a neighboring town on business—the Rumanian authorities had given him a permit, and they had parted with a kiss. He would be returning at the end of the week to the hamlet in Bessarabia in which they lived. They were to have been married in two or three months.

He had come back, but the whole community had disappeared. A sudden whim, a caprice on the part of the local Governor, and the Jews had been driven out. Or perhaps it was the Gestapo who had ordered it, and the Governor and his corrupt police were merely the willing instruments of that martyrdom of those near and dear to him. Not to see Esther again! He had come into the hamlet in happy mood, but she had gone—and her family and his family as well. In the first moments of his despair, he had wanted to run amok, to kill: but reason had supervened, and he had gone off in search—in search—searching for her to this day hoping against hope.

"Blessed art thou, O Lord, our God and the God of our fathers . . . the most high God! bountifully dispensing benefits, the Creator of all things, who, remembering the piety of the fathers, will send a Redeemer to their posterity for his name's sake in love."

The Parnass was deeply interested in the young soldier in the front row, who was praying with such deep emotion, with such an excess of reverence, that it seemed he was giving his whole being to the words of the liturgy. He was pleased to see such piety, and he beckoned to the shammash, the beadle, whispering to him to get the name of the soldier standing there, near the wall.

"Meir ben Israel," replied the soldier to the whispered question of the Synagogue functionary.

The soldier looked up and the Parnass indicated, by gestures that he would shortly be called upon to mount the rostrum. Meir nodded. The service went on. Meir wondered why he thought, at this time, so much of Esther. It seemed as though she were near him, in the spirit, when he was close to the nature and essence of the Almighty. If he could only know what had happened to her!

He looked round. The hall was packed with long rows of worshippers, young and old, children and greybeards. Up behind near the ceiling was the women's gallery. From behind the latticework came the sobbing and moans of the women, each with her burden of woe.

"The Lord reigneth eternally, thy God, O Zion, at every time, Hallelujah. Thou, O Most Holy, abidest among the hymns of Israel!"

The Parnass nodded to him, almost imperceptibly, and Meir Sandler went (Please Turn to Page 81)



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Uncle Sam's Nieces

By MRS. ALFRED BACHRACH

Chairman, Women's Division of N. J. W. B.

FOR the second time in two days, we stood on the reviewing stand at the Fort Des Moines parade ground. Almost as far as our eyes could see, straight rows of khaki-clad WACS tensely awaited the moment when they would become full-fledged soldiers of the United States Army.

One could almost feel electric charges running through the atmosphere as Col. Ovetta Culp Hobby, WAC Commanding Officer, raised her right hand and began to read the Army oath:

"I, Ovetta Culp Hobby . . ." she began and thousands of voices answered her in a rising crescendo; the voices of Ruth and Nancy, Sarah and Mary Lou inserting their own names in the oath; the voices of American youth, white and colored, Jew and Gentile, setting forth on life's greatest adventure, the building of a new world.

Tears were unashamedly running down our faces, when the girls completed the Army oath and released their pent-up emotions by throwing their caps in the air, just like an Annapolis graduation.

We were a group of thirty women, representing national women's organizations, visiting WAC installations at the invitation of the War Department.

We were taken by Army transport planes to see the Training Center at Fort Des Moines and then to Camp Crowder where we visited the WACS at work at the many tasks for which they were so ably trained.

Our first evening at Fort Des Moines we were greeted by a dress parade, which was nothing like any other dress parade that I had ever seen. The cooks and bakers were dressed in their blue and white uniforms, the messengers were on bikes, the drivers and mechanics drove trucks and jeeps, and there was even a contingent of lawn mowers with their implements.

At the USO club in Des Moines, I had the pleasure of meeting some of

the Jewish WACS, who manned the trucks and jeeps and telegraph keys and typewriters, to mention only a few of the many non-combatant Army jobs which the WACS are filling. What impressed me most was their enthusiasm for their jobs and for each other; the manner in which the right girl has been fitted for the right job and the earnestness with which they talk about their work.

A reception had been arranged for us at the Jewish Community Center, and despite the fact that our lengthy program prevented our arrival before 10:30 in the evening, sixty members of the Des Moines J.W.B. Army and Navy Committee and the Community Center, headed by their chairman, Mr. Robert Lappen, were waiting to greet us. I chatted with Rabbi Louis Cashdan, who conducts Jewish services at the Fort chapel every Friday evening and I was introduced to three WACS who were former J.W.B. workers in USO clubs. All three have completed OCS and are now Lieutenants.

From their first-hand experience with USO work, they were able to appreciate the excellent job that Faye Portner, USO-J.W.B. Director is doing. They told me how Faye made each WAC feel that "she belonged," and that her charm and interest in every one helped many a WAC through difficult transitional periods.

From Fort Des Moines, we flew to Camp Crowder to see some of the many tasks which WACS are efficiently performing. Originally, we were told, it was planned to use women only in clerical, communications, cooking and motor transport fields. By necessity, and to relieve men for combat duty, the number of jobs greatly expanded.

Now 142 non-combat jobs, each vital to the efficient operation of the Army, are designated as WAC priority jobs. These include such important tasks as

(Please Turn to Page 81)



On a War Department sponsored visit to the WAC Training Center at Fort Des Moines, Mrs. Alfred Bachrach, New York City, chairman of the Women's Division of the National Jewish Welfare Board, met three Jewish officers, who were former USO-JWB workers. They are, left to right, Third Officer Dorothy L. Victor, Brockton, Mass.; Mrs. Bachrach; Third Officer Doris Sinaiko, Madison, Wis.; and Third Officer Anne Borne, New York City.

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Heroes In Our Armed Forces

(Continued from Page 61)

saved the bombers he had been assigned to protect. It was recalled that when Hormats sought to enlist in the Army Air Forces early in 1941, he was rejected for a defect of his left eye. He then made his way to Canada, got into the R.C.A.F., and became a Spitfire pilot. He participated in numerous fighter sweeps over France, Belgium and the Netherlands, and took part in the Dieppe raid. In the Tunisian campaign he downed four enemy planes.

Just before the African invasion Lt. Hormats obtained a transfer to the American Air Force and aided in the epochal Allied assault on that continent. A student at Michigan University when he joined the R.C.A.F., Lt. Hormats is a member of Temple Beth El of Troy and is a service member of the Jewish War Veterans. He is the son of Joseph Hormats, 2355 Burgett Avenue.

R/M JAMES L. RAKUSIN, 24, of Providence, R. I., has received the Silver Star for gallantry in action during the Battle of Santa Cruz last October. Radioman Rakusin was aboard the destroyer Smith during the action in which the celebrated carrier Hornet went down.

When a Japanese bomber, hit by the Smith's anti-aircraft fire, crashed out of control on the deck of the Smith, it set off a raging gasoline fire. Rakusin and two crew mates, at great peril to themselves, put out the fire and were credited with saving the Smith. In service two years, Rakusin was a shipping clerk in civilian life. He is the son of Mr. and Mrs. Max Rakusin of 78 Ontario Street.

A Pioneer In a New Industry

Phil Phillips, who came to Dalton in 1934, to establish the Everwear Candlewick Corporation, now is devoting all of his time to making Ruffy-Tuffy chenille novelties, a product of Sir Phillips Company, which he heads.

Phillips got into the bedspread business back in the handmade candlewick period, greatly expanding his business as the introduction of chenille machines made possible greater production. Later he helped build up a similar plant for Everwear in Easton, Pa. In the Dalton area he was among the far-sighted manufacturers who saw the need of installing a complete laundering and dyeing plant, and Everwear is among the small number of chenille manufacturers which have complete laundry and dye departments.

About a year ago Phillips became interested in and began manufacturing chenille novelties. The demand for this product grew rapidly. The Sir Phillips Company has just moved into larger quarters which will permit greater production of the chenille animals which constitute the greater portion of the company's sales now. Later other novelties will be added to Sir Phillips line.

The esteem in which Mr. Phillips is held by fellow bedspread manufacturers was shown when they elected him president of the Tufted Bedspread Manufacturers' Association.

Phillips is a firm believer in the future of the chenille industry. Though production is limited now by wartime problems—shortage of materials and labor, especially, he is making plans for post-war expansion. He has in mind a number of other chenille items which will be made available to Sir Phillips customers as rapidly as conditions will permit.

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HIGH LIGHTS OF THE YEAR 5703

(Continued from Page 41)

sense of the conference were passed. One, passed overwhelmingly, averred that Zionism was not incompatible with Reform Judaism. The other, passing by a vote of 3 to 1, politely but nonetheless firmly asked the Council to disband. The Council has done no such thing. Some communities have organized groups of the Council which have been set up to fight Zionism. On August 31st the New York Times reported that Lessing J. Rosenwald had become President of the Council for American Judaism and printed in entirety the platform of the Council, which asks for no special treatment for Jews in the postwar world and registers its strong opposition to the establishment of a Jewish State in Palestine.

Progress in Palestine

While the controversy on Palestine rages within and without the Jewish group, the Jews of Palestine continue on their jobs. Accusations of sabotaging the war effort fall flat against their record of more than 30,000 in the British Armed Services in the Near East enlisted under the auspices of the Jewish Agency. Palestinian Jews recall that when Rommel at El Alamein was looking at Alexandria through field glasses, Palestine Jewish engineers and Jewish transport troops were building the defenses at El Alamein and cleverly camouflaging them until Montgomery gave the signal for the offensive. In peril of their lives, Jewish Palestine troops carried food, water and ammunition to the front-line fighters. Their linesmen strung the wires that kept the far-flung units of the Eighth Army together. Their sappers probed the battlegrounds for land mines in advance of the army. Their stevedores unloading bombs at Tripoli were highly praised by the British Prime Minister who told them they were "unloading history." They lost sons and daughters in the great offensive, and among them was Brigadier-General Frederick Kisch, Chief Engineer of the British Eighth Army, who was killed in Tunisia. Their factories—more than 300 new ones built since the war—made war materials of all kinds. Refugee brains designed bombsights which were being used by their sons flying RAF planes. Their farmers, working on newly irrigated lands, purchased with help from Jews in the United States and elsewhere, were growing vegetables, fruits and cereals that fed United Nations troops. The Palestine fighting forces were more than 75 per cent Jewish, though Arabs had twice their population. While Egypt and Suez were in mortal danger, not one Arab country of the many Great Britain brought into being after the last war, came to the Allies' assistance. And then, suddenly, when the peril was finally pushed beyond Libya and Tunisia into the sea, Iraq, Saudia-Arabia and Egypt fell all over one another to congratulate the Allies. For *their* pains, Iraq was welcomed into the United Nations and given Lend-lease aid. The son of the bearded leader of Saudia-Arabia was being in-

vited to Washington. For *their* contributions to the war, the Arabs served notice that they would settle only if the Jews were frozen in Palestine and immigration shut off. The Jews of Palestine wonder if this is to be the reward for *their* aid to the Allies.

Jews are still coming into Palestine. It is estimated that 45,000 entered since the war began four years ago. There was hope that 4,000 children from Bulgaria would emigrate to Palestine with certificates supplied by the Palestine Government, but the opportunity was muffed—first by lack of adequate transport facilities and latterly because it is claimed that the Bulgarian government has reneged on its agreement. Now, that same government has permitted 1,000 exit visas to Palestine. Children will go first. They were the first to go from Teheran also where thousands of Polish refugees had been collected. Denied permission to cross Iraq, the 716 children plus many adults and teachers travelled westward by first going eastward to India, and then under protection of the British navy were taken to Palestine. 165 entered Palestine from Yemen. They are also coming from North Africa, Hungary, and just a few weeks ago 72 Rumanian children reached the country. J. D. C.'s European Director, Dr. Joseph Schwartz, announced in Jerusalem that the first group of 600 Jewish refugees from Spain (of whom there are over 5,000) will be transported to Palestine around the Cape of Good Hope.

The American Jewish Conference

The impression made by the extermination program on American Jewry, coupled with a determination to agree on a program for presentation to the Peace Conference, brought to New York in September 500 delegates to the American Jewish Conference. In January, Mr. Henry Monsky, President of the B'nai B'rith, placed before representatives of 32 national Jewish organizations the immediate necessity of convoking a national Jewish assembly to decide upon a unified program of action for "postwar status of Jews and the upbuilding of Palestine" and to elect a delegation to carry out this program. Mr. Louis Lipsky reported at the Conference, which finally opened Sunday, August 29, that 65 national organizations had chosen 123 delegates and 377 delegates were chosen by the Jewish public, representing at least two and a quarter million American Jews. The destruction of European Jewry made necessary the inclusion of another plank in the program—consideration for the *immediate* rescue of the Jews.

The most highly debated question was the conference's endorsement of the Jewish Commonwealth in Palestine. Judge Joseph M. Proskauer, president of the American Jewish Committee and spokesman for the non-Zionists at the conference, said in his opening address that he was ready to go so far as to ask for free immigration into Palestine. It was known that he would

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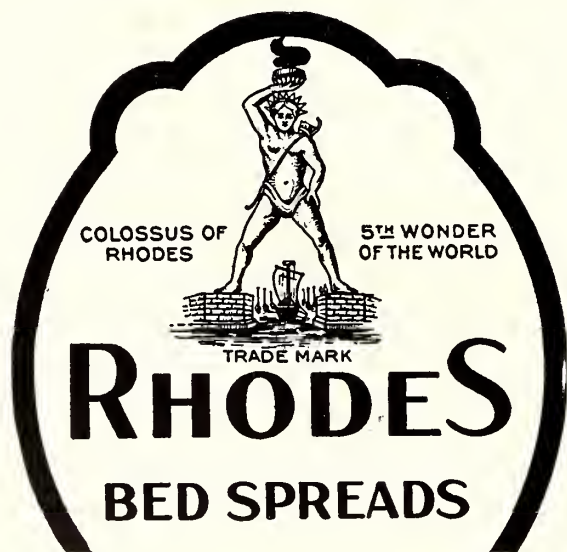
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WILL JEWS EVER BE NORMAL?

(Continued from Page 49)

side with hundreds of thousands of their Polish and Russian co-religionists, retarded both in soul and in mind (*seelisch und geistig zurueckgeblieben*)."

Such people still exist in many countries; they still play a prominent part in handling Jewish affairs and directing Jewish policy, and they repeat the same old mistake of trying to identify themselves completely and one hundred per cent with the non-Jewish population wherever they live. The story of the *Yeshiva Bocher* who started as a one hundred per cent Hungarian and who then, as a rabbi in Berlin or Frankfurt, immediately became a one hundred per cent German, only to change some time later to a one hundred per cent Britisher or American is by no means exceptional, but rather typical of a type prevalent in the second half of the 19th century and the first three decades of the 20th.

This attitude sometimes became a bit tragi-comic, particularly in countries in which persons of differing race and nationality lived together in one state—as, for instance, in the Austro-Hungarian monarchy which existed before the First World War. Austria at that time embraced Galicia, with her population of Poles, Ukrainians, Ruthenians; Bohemia, with Czechs and Germans; Croatia and Slovenia, with Serbs, Croats, Greeks, Italians.

Jews in Czechia

After the war, when the Czechoslovakian Republic was established, new difficulties arose for the assimilationists. Four nationalities lived within her borders: Czechs, Slovaks, Germans and Jews. But the large majority of the Jews, unwilling to be identified as Jews, became—depending on their place of residence—Germans in Carlsbad, Czechs in Pilsen, Slovaks in Bratislava; while in Prague, where some became Czechs and others Germans, a third group resorted to the ingenious device of establishing itself as the new race of the Czechoslovakians. This latter group in fact, constituted the only human beings belonging to this race. It took Hitler to teach these "Czechoslovakians" that Jews are Jews and that the Jewish question is not the problem of the individual Jew or of Jewry in this or

that country, but of the Jewish people as a whole.

There are other nations in which are included a multitude of ethnical groups that live peacefully side by side, all of them—except for individual traitors—united in their faithfulness to the country which they now inhabit and love and to which they owe allegiance. There is another thing they have in common: the memory of a homeland which they or their ancestors once left, where millions of their brethren still live, rooted in the soil, normally distributed in the various economic strata and contributing by the work of their hands and their minds to the development of their country, while their ships in a steady exchange of goods regularly visit the harbors of the new country. They stem from nations whose representatives, accredited in the capital of the new country, are, in normal times, visible to everyone, while their industrialists, scholars, scientists, artists and athletes represent them at international events, congresses, conferences, olympics. It is different for only one ethnical group, and that is the Jewish people. The Jews alone have not come from one modern homeland; their memories are connected with numerous nations, and even in the new country they remain separated from each other for generations. And yet they are an entity in the eyes of the non-Jews; one, however, which, unlike the others, has no homeland where millions of its people live rooted in the soil and normally distributed on the various economic strata. They are not identified with a homeland whose representative is accredited in the capital, whose ships are visible in the harbors, and whose industrialists, scientists, scholars and athletes represent it at international gatherings. Since, unlike the others, they are not normally distributed, even in the new country, in the various economic strata but are concentrated in the larger cities and engaged in a limited number of occupations, is it really difficult to understand that they have acquired an odd peculiarity in the consciousness of the non-Jewish world? And is it not an established fact in the history of mankind that a group which,

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The Yardstick Is Wrong

Some Observations On Anti-Semitic Variations

By RALPH MARKS

THE political leadership of the Jewish Agency for Palestine has dealt, and will have to deal, with the attack on the Jewish people made by Major R. B. Verdin before a military tribunal in Jerusalem. It was an attack to which the New York Times generously devoted so much space and gave such wide publicity. I only want to deal here with one aspect of the affair as reflected in a critical remark by the Times' reporter, Mr. A. C. Sedgwick, in commenting on the statement made by Mr. David Ben Gurion, Chairman of the Executive of the Jewish Agency. Mr. Ben Gurion had described Major Verdin's address to the court as "characteristic of the lowest type of anti-Semitism." Says Mr. Sedgwick: "Many find it hard not to consider such description exaggerated, especially when the Nazi excesses in Berlin and Warsaw are borne in mind."

I submit that taking the yardstick from the Nazis is not only wrong but also an insult to the United Nations. Yet, ever since 1933, and more particularly since the outbreak of the war, we encounter similar remarks both here and in England whenever somebody tries to excuse a wrong afflicted on Jews. These people apparently do not realize how insulting their remarks are, in the last analysis, to the honor of those whom they want to defend.

In June, 1940, after the downfall of France, a somewhat panicky British Government decided to intern indiscriminately all "enemy aliens" including refugees from Nazi oppression who, after investigation of every individual case, had been freed by British Tribunals from all restrictions. After a week or so all liberal forces in Great Britain protested against the injustice and the unfairness of that measure. But there were many Jews and Gentiles in Eng-

land whose only comment was: "After all, you will have to admit that life in a British internment camp is still better than in a concentration camp in Germany." Thousands of the interned refugees, especially the younger ones, were deported to Canada and Australia against their will and without being permitted to send a farewell word to their parents or wives. Public protests by fair-minded people increased. But, again, there were some who said: "But after all, you cannot deny that the treatment of the internees in a camp in Australia, however harmful the climate may be to their health, is a thousand times better than in Dachau or Buchenwald."

When the late Lord Wedgwood—at that time not yet raised to the Peerage—revealed in the House of Commons the story of how on their voyage to Australia on the S. S. Dunera the interned refugees had been maltreated and robbed of their possessions, public opinion in England was indignant. There was a court martial that punished those responsible and the Government indemnified the internees for the material damage they had suffered. But even with reference to the Dunera scandal there were voices to say that "After all nobody was really tortured on that boat as was the rule in Nazi cellars and prisons."

Refugees who came to this country with the naive belief that there existed no anti-Semitism in America, and who gradually became acquainted with the existence of "restrictions" in many fields of life, can often hear: "But after all, this is nothing to speak of—compared with the things you have experienced in Germany." And when the same refugees, to their utter astonishment, discovered the existence in this

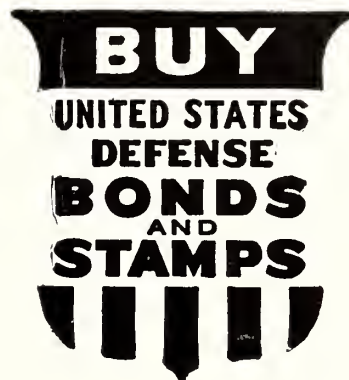
(Please Turn to Page 72)



On behalf of the European Jewish Children's Aid, NRS affiliate, Herman W. Block, chairman, accepts a check for \$20,624.81 from Mrs. Maurice L. Goldman, president of the National Council of Jewish Women, on the Council's 50th birthday.

GREETINGS

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SOME WOMEN OF THE YEAR

(Continued from Page 12)

rassing to men who prefer the surface to pass for the depth.

There have been many occasions to pay tribute to Louise Waterman Wise, President of the Women's Division of the American Jewish Congress. For decades now, she has been a symbol of American Jewish womanhood dedicated to communal tasks.

Edna Ferber seems almost a perennial figure on the American scene. At the beginning of the year her "Saratoga Trunk" brought her once again into the limelight, although few would want to characterize the book as anything more than a summer diversion. As the year closed she was traveling around the countryside joining with other authors, including Fannie Hurst, in promoting the sale of war bonds. Her brief appearance at a session of the Emergency Conference To Save The Jews of Europe was refreshing. It has long been a matter of regret that she has not had the will to identify herself more closely with the Jewish people. There is, however, a certain neurosis, which may not be more characteristic of Lillian Hellman or Leone Zugsmith than it is of Miss Ferber, that the world as a whole is more important than the Jewish world; and that preoccupation with Jews might be construed as the most malignant form of selfishness.

There were many other women whose names entered the news. I had the opportunity of recording their activities and chronicling their backgrounds.

But from the perspective of the summit of a year, the valley seems pretty even. Last month New York was host to the American Jewish Conference. An advance summary of the records of the scores of women who participated pointed to a vigorous participation in the historic gathering. The records do not disclose such distinction. Several women spoke at the public sessions. A number of others were heard in the committee meetings. But if the American Jewish Conference were to be regarded as a touchstone of the maturation of Jewish women during the last quarter century the test would not be a singularly affirmative one.

Perhaps the times require dynamic leadership. An equal rights amendment may establish the opportunities for both men and women; it cannot guarantee the fulfillment of those opportunities. Perhaps the revolutionary, the original, the pioneering Jewish women—new product of the fifth decade of the twentieth century—is on the horizon of a better day.



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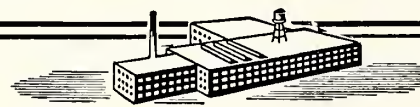


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WILL JEWS EVER BE NORMAL?

(Continued from Page 66)

in some basic trends, differs from all other groups, even in normal times, is looked at by them with not too friendly eyes, and that there is always a tendency to make it the scapegoat for every evil when times become more difficult?

II

Even if there were no anti-Semitism and the world had not witnessed the Jewish tragedy and even if there were some hope that the ideals of liberty, equality and fraternity would materialize in our time, even then it would be the sacred duty of the Jewish people to itself and to humanity to re-establish the Jewish nation in its own homeland, where it would once more be given the opportunity to develop its creative qualities and to render its contribution to the progress of mankind; for it is the nation from which the highest achievements of human culture originate.

There is Greek philosophy and art, Italian and Dutch painting, German music. The Bible is Hebrew, Homer is Greek, Shakespeare English, Goethe German. There is no human culture as such; neither Shakespeare's nor Goethe's works could have been conceived in Esperanto.

But, some may ask, is it really the right thing to establish one more nation at a time when it has become clear that nationalism is the cause of so many wars and is thus responsible for much of the sufferings of mankind? Why create a new problem if it is so difficult to solve those which already exist? But the problem of the Jewish nation is not a new one; it already exists and, like all other national problems, has to be solved if we really want a world of freedom.

Brandeis on Nationalism

"The movements of the last century," wrote Louis D. Brandeis in 1916, "have proved that whole peoples have individuality no less marked than that of the single person; that the individuality of a people is irrepressible, and that the misnamed internationalism which seeks the obliteration of nationalities or peoples is unattainable. The new nationalism proclaims that each race or people, like each individual, has a right and duty to develop, and that only through such differentiated development will high civilization be attained. Not until these principles of nationalism, like those of democracy, are generally accepted, will liberty be fully attained, and minorities be secure in their rights."

Nationalism if depraved to chauvinism leads to conflicts, wars and sufferings; but is this proof against nationalism itself? Is there anyone to recommend the abolition of fire, the source of light and warmth, because it can become dangerous and destructive?

Then there are those who think that the difficulties are too great and the obstacles insurmountable. They do not realize that the main difficulty is with the Jews themselves, and that there is only one thing prerequisite for the achievement of the goal; namely, that the Jews themselves must want it and must be prepared to make

the same sacrifices which people have always had to make and are making today for their freedom. We have seen in Germany, and we see in other countries, how difficult it is to convince Jews *en masse* of the value of true freedom, since many are prepared to put up with a certain amount of discrimination and restrictions as long as economic conditions are tolerable. The generation redeemed by Moses from servitude in Egypt had to perish in the desert because it did not understand the value of freedom but instead longed for the flesh-pots of Egypt. The establishment of a free nation in the Promised Land had to be accomplished by a new generation, which was prepared to suffer and to fight for freedom and was not to be shaken in its determination when warned by its "experts" that the difficulties to be encountered would be too great.

The spiritual descendants of the twelve emissaries sent out by Joshua are numerous. For fifty years now they have been telling us that Zionism would never succeed because of the "objective" difficulties which make its realization impossible. Some decades ago these "objective" difficulties were enumerated as the attitude of the Sultan, the unwillingness of the Jews to go to Palestine, the sterility of the Palestinian soil, and the impossibility of transforming urban Jews into peasants. Times have changed; instead of the Sultan's attitude there is now the Balfour Declaration and the Palestine Mandate, 550,000 Jews live in Palestine and millions more clamor to go there. Swamps have been transformed into fertile fields, and on empty sand dunes flourishing cities have been built. All this has been accomplished by Jews who have become workers and peasants and builders. But what does that mean to those who do not want to learn from history and who, in their everlasting dance around the golden calf, prefer what they believe is a life in security to the fight for a life in freedom? Today they have concocted other pretexts: Palestine is now too small and the Arab problem is insoluble.

It may take another ten or twenty years until a Jewish Commonwealth embracing two, three or four millions—that is, a substantial part of the Jewish people—may rise on the foundations of the Jewish National Home in Palestine; but even with its small beginnings of today, Eretz Israel performs a miracle which could not be brought about by all the apologetic endeavors of the Diaspora. There are numerous reports on the overwhelming impression which Jewish Palestine has made on the thousands of Polish Gentiles who are now refugees there. Among them are high officials, including former members of government, and officers, including some generals. Of many it is known, and of many more it is only too likely, that they had held a hostile attitude toward Jews and Judaism all their lives; nothing that we had told them about

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HIGH LIGHTS OF THE YEAR 5703

(Continued from Page 65)

not support the demand for a Jewish Commonwealth. Dr. Silver's address on Monday night, August 30th, sharpened the issue and strengthened the determination of many wavering Zionists. Indeed, the issuance of the platform of the American Council for Judaism, referred to above, and apparently timed for the conference, stiffened Zionist determination for the Jewish Commonwealth resolution.

On Wednesday evening, September 2, Dr. Silver, chairman of the Palestine Committee of the conference, reported the Palestine resolution. It demanded the immediate withdrawal of the White Paper, that immigration into Palestine shall be under the control of the Jewish Agency, and the immediate creation of a Jewish Commonwealth. The resolution was adopted "by an overwhelming affirmative vote" with but four dissenting voices, according to Dr. Wise who presided at the session. This marks the first time, the New York Times observed, that American Judaism has been placed on record in support of Zionist aspirations.

Judge Proskauer read a statement in behalf of the American Jewish Committee which placed on record the Committee's determination not to "be bound by the conclusions of the conference." He said this was the initial understanding with which the committee entered the conference. His constituency would be willing to ask for the immediate abrogation of the White Paper in addition to the concession they had already made for free immigration into Palestine, but "we deem it wise to ask for the continuance of an international trusteeship to safeguard the Jewish settlement in Palestine and the fundamental rights of its inhabitants to prepare the country to become within a reasonable period of years a self-governing commonwealth under a constitution and a bill of rights that would protect the basic rights of all." His constituency was against the resolution because it would embarrass "the Governments of the United Nations and is calculated to jeopardize the status of Jews and even prejudice the fullest development of the Jewish settlement in Palestine itself."

Dr. Wise suggested that a delegation of the conference be chosen immediately for continuous contact with President Roosevelt while the conference was in session. It is clear that no final peace demands will be formulated in detail at this conference, nor will a delegation be chosen to represent these demands to the Peace Conference.

The Cremieux Decree

If there is skepticism regarding the high idealistic aims of the war, adumbrated in the Four Freedoms and the Atlantic Charter, that can be attributed to the Allied bungling of the North African political situation. The announcement in November that Allied troops invaded North Africa, timed with the pummeling of Rommel's Afrika Korps by the British Eighth Army, brought a mood of high exaltation. People understood that the great day had come and that the United Nations

were strong enough to take the offensive. This mood was shattered with the announcement that the Vichyite Darlan was elevated to political boss for the liberated areas. President Roosevelt approved the choice by appeal to military necessity. It was therefore a matter of precedent, when after Darlan's removal by an accommodating assassin, that General Giraud took his place and he at once proceeded to nullify the promises of the Four Freedoms and the laws of the French Republic by abrogating the Cremieux-Gambetta Decree of 1870, which made Algerian Jews French citizens. There was a storm of protest which Washington has not succeeded in quieting. The abrogation of the Cremieux decree is still in force. Even the suggestion of the friendly ex-Under-Secretary of State Sumner Welles to have "patience, perseverance and faith" has not been availing. Some writers have publicly accused the State Department of anti-Semitism. The alleged anti-Zionism of the Department, the tacit approval by the administration in the abrogation of the Cremieux decree, the inaction of the United Nations to save the Jews of Europe—all have contributed to an uneasiness by American Jewry that these things are abetting the growth of anti-Semitism in America.

Anti-Semitism in America

When the war began it was a foregone conclusion that anti-Semitism would be exterminated or be driven underground, for the United States was now officially at war with the official anti-Semitic government of the world. There was talk that the Jewish agencies engaged in civic protective work could go out of business. Unification efforts by the Council of Jewish Federations and Welfare Funds for the four agencies engaged in this work would not have failed if their work was no longer needed. Rather, these agencies felt, that anti-Semitism was not decreasing but growing, and

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THIS IS THE ENEMY WITHIN

(Continued from Page 11)

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Unfortunately for him, however, there is such a thing as democracy, there is such a thing as naturalization and citizenship. After a while the immigrant becomes a voter. So, to "control the situation," he finances machine politicians to "hold the 'foreign wards' in line." Some day, when history textbooks are written by others besides New England schoolmasters and their Hoosier imitators, the corrupt machine politics of our municipal governments will be explained as an attempt on the part of these Tory overseers to hold their class position against the pressure of the "help" by defeating the workings of democracy and the free ballot through the most vicious devices of bribery and corruption.

On the surface, of course, for purposes of public consumption, to pose as a democratic American. So he hires press agents to picture him weeping for the welfare of American labor threatened with the competition of immigrants. Publicly he grows maudlin about the little red school house. Privately he is ever ready to cut taxes by cutting school appropriations. In recent years he hasn't needed any new "hands"—according to his own conceptions of economic plenty—so he has locked the gates against immigration. Just now, of course, the country could use a million or so "hands" in war production, but after the war the Tory mind can see nothing ahead but the kind of postwar "adjustment" he gave us after the last war, mass unemployment and economic depression, so it is thumbs down again on immigration. Immigration, we are now being told, breeds crime, dependency, disease and bad housing. It has a bad effect on our language. It causes religious and racial animosity.

All of these arguments have been disproved again and again by competent authorities. Any appearance of truth they contain is due to the trick of deliberately confusing cause and effect. Disease, crime, bad housing, dependency and unemployment are not caused by large scale immigration; they are the effects on immigrants and older residents alike of the selfishness and greed of the very people who present such arguments against immigrants and immigration. They loaded all the dirty work on the immigrant and then turned up their noses, complaining that he smelled of sweat. They shoved the immigrant into the killing pits at the stockyards and then complained that he stank of blood. They stuck him and his family away in shanty towns and slums on the other side of the tracks, and then they went around bragging that *they* lived on the *right* side of the tracks. The colonial mind: first it condemns people to poverty and bedevils them with political trickery and corruption, then it points to the conditions it has itself created as proof that such people are inferior and "not yet ready" for democracy. The only essential difference between the Tory

master in the imperial colonies and the Tory employer in America is that the former exported himself and his capital to the colony, while the latter stayed put and imported his colonial labor, turning on and shutting off the supply to suit his convenience.

To such a mind the Century of the Common Man and the Four Freedoms are nothing more than the "wild promises" and the "false hopes" of "cosmic idealists." That is why we are today fighting a war behind the war, a war within the war, against the Tory fascists whose only version of the future is "severe dislocation and unemployment after the war." To them, Hitler is still the man who "knows how to handle labor." What they dream about is not Hitler crushed and Hitlerism wiped out, but Germany defeated and Hitler—or some native equivalent—installed as Secretary of Labor. And it is these same Tories who are this very minute doing everything they can, behind the scenes in Washington and London, to scuttle every effort to rescue the doomed Jews of Europe; it is they who are hounding every Jew out of government office, and sowing the seeds of active anti-Semitism wherever they find fertile ground.

This is the enemy within, the enemy not only of the Jew but of every true democrat the world over, yet it is in such company that the Jew finds himself the minute he joins hands with the jingo patriots who would turn nations into exclusive clubs with barbed wire fences around them. That was Hitler's first move. That's how fascism always starts. One would think that a Jew, any Jew, no matter how many generations removed he is from immigrant forebears, would shrink from taking even the first step in that direction. And yet, so devious is the road to assimilation by imitation that one finds himself in such company, headed in such a direction, before he half realizes what he has let himself in for.

If we must imitate the Gentiles, let us at least imitate his virtues, not his vices. The true democratic tradition that has made America great is the one that is inscribed on the Statue of Liberty. That is the Americanism we Jews, in common with all other Americans, are fighting and bleeding and dying for. Any Jew who asks for less than that is betraying not only his own flesh and blood, but the best that America has shown the world. Not less democracy but more democracy is what we are fighting for today, and not for ourselves alone, but for the whole world. That means fewer fences, not more of them. That means open doors, not locked doors. Any Jew who puts himself on record as favoring fences and locked doors may find himself, on some tragic tomorrow, with a high fence and a locked door staring him in the face.

The Golden Door is golden only as long as it stays open. And any Jew who helps slam it shut must not be surprised if some day he finds himself on the wrong side of it, outside looking in.

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THE YARDSTICK IS WRONG

(Continued from Page 67)

country of one or more vicious anti-Semitic movements equipped with newspapers of their own, a full-fledged vitriolic and even blood-thirsty propaganda literature, there were good friends—Jews and Gentiles alike—who told them: "But, after all, compared with Europe America surely is a paradise for Jews."

What Mr. Sedgwick says, or implies, is in the same line. He has not the courage to admit that Major Verdin's address to the court was a first class anti-Semitic attack and that Ben Gurion's description in its essence is right. He takes the yardstick from the Nazis and tells the readers of the Times that if there was an anti-Semitic attack it certainly was not characteristic of the lowest type of anti-Semitism since that type was the prerogative of the Nazis in their pogroms in Berlin and Warsaw. As if the issue at stake was defining the exact degree of that British Major's hostility to Jews!

Diverting the attention from the real issue and side-tracking the discussion is an old political trick. But trying to achieve this aim by giving the reader instead of an intelligent and objective review of the facts a demagogically distorted picture is not only an insult to the reader's intelligence but—in the specific case we are speaking about—also to the honor of the United Nations. For all these statements of our Sedgwicks in the last analysis boil down to the rather offensive "truth" that America and England are civilized

countries—compared with Germany — and the members of their governments gentlemen — compared with the Nazi leaders.

But while taking the yardstick from Hitler is an insult to the free countries, to us Jews it means an ominous threat to the realization of our hopes. There is the grave danger that by applying this method to our claims attempts will be made to kill our hopes for a Jewish land and a free Jewish life and to deny our people the full extent of justice the world owes us.

To overcome this danger it will be necessary to enlist for the Jewish cause the active sympathy and support of the real patriots in the democratic countries, of the courageous men who do not administer to whatever happens the lowest yardstick possible, but who freely admit that a lot has still to be done at home for the full realization of democratic ideals. They are those who know that charity begins at home, that justice is indivisible and should not be denied anybody, and that you cannot establish the four freedoms in the rest of the world unless they are practiced in the countries where they were proclaimed.

There are many who are always prepared to quote Admiral Decatur's: "Our country—right or wrong," but it was a President of the United States, John Quincy Adams, who, referring to that famous toast declared: "I disclaim all patriotism incompatible with the principles of eternal justice."

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The Truth About Good Will

Facts Pleasant and Unpleasant

By DR. KARL M. CHWOROWSKY

The author of this article is an outstanding Christian minister, who has fought for Jewish rights under the most adverse circumstances. But he warns against Pollyannaism. He is Minister of the Flatbush Unitarian Church in Brooklyn and President of the Liberal Ministers' Club of Greater New York.—THE EDITOR.

WHAT is the present status of Jewish-Christian relations? What are the facts, be they unpleasant or pleasant? The writer does not presume to possess omniscience in the matter. He does, however, feel that his more than thirty years of active interest and work in the field may give to these observations a certain authority and reasonableness.

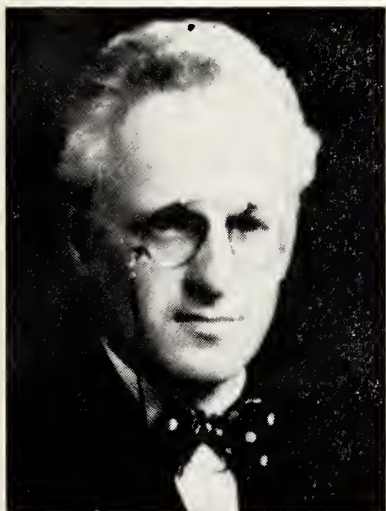
It must appear quite obvious that no clear and accurate picture is possible either through the lenses of a romantic optimism or through the jaundiced version of a confirmed pessimism. The situation is neither as rosy and as hopeful as the advocates

others; and that by helping one, all are helped. The world is not likely to forget this great lesson so soon; it has paid too dearly for it. That is why *anti-Semitism as a movement is now more discredited than it has ever been in the last century*, and that is why it *will, in all probability, remain a dead issue after the war in spite of the huge Nazi propaganda.*"

The writer then proceeds to quote a prominent English-Christian scholar and student of Jewish problems and other authorities to this effect: "(they) are now freely predicting a complete collapse of anti-Semitism after the war," and he speaks of "the remarkable movement in favor of the Jews which is now sweeping every country in Europe."

There isn't the slightest doubt in my mind that these statements and the whole burden of the article from which they are taken err grievously on the side of hopeful overstatement. This writer would like nothing more than to say a hearty "Aye and Amen" to these sentiments; as it is, he can only say a hopeful "utinam!"

Let us be remembered that since Hitler first began his campaign against the Jews of Germany and then against world Jewry there has at no time been that spontaneous and universal protest and opposition either to his stupid "Aryan" pretensions or to his silly claim of the "threat of international Jewry" that the Jew and the friend of the Jew had a right to expect from a Christian people of decency and righteousness. If now, after four years of unparalleled persecution and mistreatment of the Jews of Europe, there are those who resent this bestial inhumanity and growing numbers of those who even at personal risk help and aid the Jews, this fact must be welcomed indeed. But as an element in the "conversion of Europe from anti-Semitism to philo-Judaism" this must surely be taken with a huge chunk of salt. I am quite willing to accept the encouraging fact that *some* European people, both inside Germany and without, are finally awaking to the fact that the persecution of the Jews is part and parcel of that larger pattern of terror, nihilism, and anarchy which is Nazism and that their salvation is closely bound up with that of any persecuted minority, and in this case particularly with that of the Jew. I am not prepared, however, to accept the interpretation that the present mood of friendliness towards the Jews augurs for a collapse of anti-Semitism after the war or even for an impressive decrease in those forces of prejudice and hostility that always take a new lease on life in days of political and economic dislocation fol-



DR. KARL M. CHWOROWSKY

of a Hallelujah-Pollyanna hysteria declare, nor as dark and discouraging as is claimed by the thin-blooded, blue-lipped advocates of defeatism and disaster. The truth will be found somewhere between these two extremes.

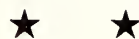
The picture of Jewish-Christian relations presents today a strange mixture of good and bad, of disillusionment and encouragement. Any friend of better understanding and closer co-operation between Jew and Christian will have to take this "black and white" quality of the general scene into account if he is to arrive at any reliable conclusion, and, more important, if he is to see any hope for the future.

An interesting example of optimism likely to obscure the picture is a recent article written by a prominent Jewish foreign correspondent in a leading Jewish quarterly in which he says in part: "During the last decade of bloodshed and suffering, the world has learned that humanity is one and indivisible; that it is not possible to persecute, humiliate and exterminate one people without affecting all the

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Friends of Jews?

Is it not possible that much of the sympathy shown the Jews of Europe by the nationals of the oppressed and conquered countries is due more to the fact that these people would help any victim of Hitler as an indirect means of showing their hatred of the tyrant than to the fact that they have now turned into "friends of Jewry"? We can only hope that this friendliness toward Jews, flowering amid the ruins of war, may bear fruit in the postwar world.

What of the present Jewish tragedy and the reaction of the Christian world? Although persecution, discrimination, expatriation, slaughter, ghettoizing, slave-labor, and imprisonment have been before our eyes since the outbreak of the war, the attitude of the Christian world has on the whole been one of unpardonable indifference and aloofness, sometimes almost bordering on callousness. Here was a situation demanding spontaneous and quick action from the first raising of the curtain of woe and disaster; the whole Christian world should have raised one voice in protest and then millions of hands in helpfulness. But what actually happened is this: From the beginning of Hitler's outrages to this day, isolated voices among Christian leaders and laity have spoken out in protest. Public declarations have remained words.

Today we still quote the late Roman Pontiff's words, "spiritually we are all Semites," as though these words could

ever be more than a clever statement by a diplomatic and, be it granted, big-hearted churchman. Similarly, we read of resolutions and round robins, full of words and rhetorical phrases, but completely lacking in implementation. While the millions of Jews suffer, the hundreds of millions of Christians shake their heads, beat their breasts, say "How awful," and do nothing. Mass meetings are called by Jews to enlighten and quicken public opinion: a questionable technique, in my mind, although this is not meant as a criticism of my Jewish friends. The proper procedure, dictated by decency, humanity, reason and love of the brother, would be for the churches to call not one, but thousands of mass meetings to bring before the conscience of the Christian world not only the misery of their Jewish fellowmen, but the categorical imperative of the moral law and every spiritual principle that demands that we Christians NOW and with all our strength and resources come to the rescue of our Jewish brothers.

The pleasant facts in this connection need not be blinked: that they are apparent in the growing restlessness in the churches as the crime of anti-Semitism and its aftermath in the European shambles are being brought home to us. Thank God indeed, that the Christian world is awaking, even though slowly; may our help not come too late!

For some years there have been in America certain organizations working for better understanding between Jew

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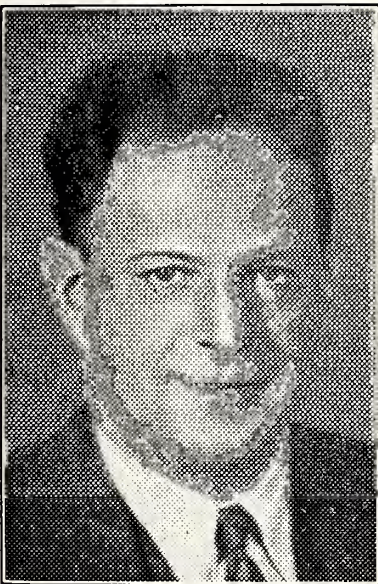
What Have Jews Learned?

Some Basic Principles Taught By Experience

By JAMES MARSHALL

Mr. Marshall, distinguished author and social philosopher, was asked whether he believed that the Jewish people have learned anything from the events of the Hitler decade or those that followed the last war. In this statement he enunciates what he believes to be basic principles for a postwar framework of freedom for Jews. Mr. Marshall is a member of the Board of Education of New York City and the author of the recently published "The Freedom To Be Free."—THE EDITOR.

HAVE Jews learned anything from this war or the quarter century that preceded it? Has mankind learned from its experience in these years? Both questions must be asked together, for in spite of internal and external pressures toward separatism, Jews learn no more or less than other human beings. Jews are not different than other peoples in their biological



JAMES MARSHALL

or mental make-up. Cultural habits, religious practices, linguistic variations or historical experiences do not make peoples different as biological beings.

What men do is to take their culture and religion and language and history and set them up as barriers against other men. For most of us are afraid of difference. We feel it is weakness or guilt: the other fellow being different may have something on us, or perhaps it is our fault that we are different. Actually, differences in men and groupings of men are as normal as the differences in the trees of the forest and the stones on the coast. They are as enriching to society as is the cross-fertilization of plants.

But for the most part neither Jews nor non-Jews are reconciled to differences, or are prepared to accept them without a deep-seated sense of fear and guilt. Fear and guilt, as we are informed by psychiatry, give rise to aggression. Men and women become aggressive in the vain hope of thereby freeing themselves of fear and guilt. They want to destroy dreaded people and institutions. They want to prove their powers in order to reassure themselves of their own comparative strength. They want to wipe out those men and those forms of social organization or practice or principle which

make them feel ashamed. They call this "competition" or "the dictatorship of the proletariat" or "nationalism" or "war" or by whatever formula rationalizes or justifies to them their own aggressive behavior. Neither Jews nor non-Jews have learned much of these processes. Face them with the psychological evidence and that evidence and the demonstrator are likely to become the objects of their fulminating wrath.

It is not suggested that aggression can be eliminated from the world. The town drunk will always have to be subdued. Hitlers and Napoleons will always have to be brought down—or better yet met firmly and forcibly early in their careers. But surely we can do better than we have to reduce animosity and destruction in the patterns of men and women. The great problem of the world is to understand the extent and nature of man's aggression against man and the variety of its manifestations. Neither Jews nor non-Jews have learned much in this field, yet the peace of the world and the end of persecution and discrimination depend upon our diversion of men's aggressive drives away from men and against nature in the interest of human security and comfort.

We have not yet learned the fallacy of putting our faith in princes, in hoping for salvation through the management of power, through force and economic distribution and propaganda. We have not yet learned the spuriousness of slogans about nationalism in a world rampant with hostility. And because of these hostilities between nation and nation, race and race, people and people—fed in large measure by our fear of differences—we have not learned to do justice or love mercy or walk humbly with God.

For thousands of years the little man had no concern with power. It may at times have crushed him, but when it did not he was concerned with his life and his relations with his family and his neighbors. Power was the affair of princes and priests, nations and empires. Now, however, we are all concerned in the power struggle, and scarcely have time for neighbors or energy for family.

That we should once more abandon power to the few is not to be thought of today; but we must better balance our moral and emotional budgets. We must learn first that the power struggle arises out of aggression of man against man. We must learn through education to modify our aggressive drives and thus to free ourselves of the need for power and the devastating effects of power. Healthy minded people do not have to dominate others or be dom-

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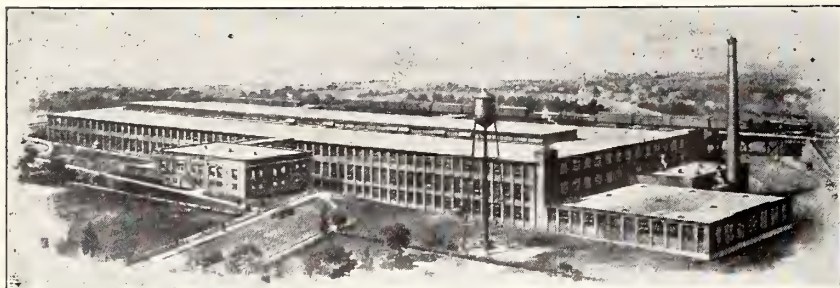
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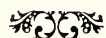
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THE ERA OF LIBERATION

(Continued from Page 57)

broaden the scope of our responsibility. In liberating Jewish populations from oppression, the Allied armies will not liberate us from our tasks of rehabilitation. This has been forcefully demonstrated in North Africa. Far greater responsibilities lie ahead, which we shall gladly welcome, for they shall not evolve out of a further deterioration of Jewish existence, but rather out of a concerted plan for its amelioration and revival.

American Jews will not be unprepared for the herculean job of post-war reconstruction. The far-flung rescue programs which have received their support in the ten bitter years of Hitlerism and, on a much larger scale, during the four horror-filled years of total war have laid the foundation for a carefully-planned and systematically conducted rehabilitation effort. Having stood by its people in the years of destruction, American Jewry will be all the more self-sacrificing and generous in the era of reconstruction. The single fact that a total of \$70,000,000 has been raised by the United Jewish Appeal for Refugees, Overseas Needs and Palestine since 1939 is ample proof of our consciousness of need and our readiness to serve.

The year which brought shocking revelations of the mass slaughter of Jews also marked the official declaration by the United Nations condemning these outrages and the establishment of machinery to bring relief and rehabilitation to all victims of Hitlerism through government channels. The activities of such governmental agencies as the Office of Foreign Relief and Rehabilitation Operations under former Governor Lehman and the Allied Military Government of Occupied Territories (A.M.G.) have conclusively dem-

onstrated, however, that the rescue efforts which we have been carrying on through such agencies as the Joint Distribution Committee, United Palestine Appeal and National Refugee Service will be vitally necessary to meet the needs of Jews not provided for in the emergency measures undertaken by intergovernmental bodies.

North Africa has often been referred to as a laboratory in which United Nations plans and programs for post-war reconstruction are being tested in an atmosphere of reality. This has been indicated in the case of relief for the liberated people in that sector. In North Africa we have had a concrete example of the role which our private agencies such as those we are maintaining through the fund-raising channel of the United Jewish Appeal can play in supplementing government effort. The Joint Distribution Committee is collaborating closely with OFFRO in North Africa. In Tunisia, which has a Jewish community of 75,000 the J.D.C. was instrumental in establishing a Central Relief Committee and contributed the sum of 4,250,000 francs for immediate assistance to the impoverished victims of Nazi occupation.

The American Government is fully conscious of the importance of the United Jewish Appeal agencies and the discussions that are now being held in Washington concerning the relationship between government and private agencies foreshadow a clearly defined and significant place for them in the total reconstruction picture.

Together, the Joint Distribution Committee, United Palestine Appeal and National Refugee Service maintain a threefold pattern of rescue activity which will be enormous value in nor-

(Please Turn to Page 78)

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THE TRUTH ABOUT GOOD WILL

(Continued from Page 74)

and Christian. Among these, the National Conference of Christians and Jews has done pioneer work and is still blessedly active. Among the important projects this group of devoted leaders in Christendom and Jewry has sponsored is that of purging from religious texts any unkind and disrespectful references to other faiths. This work has been undertaken by high-minded and able scholars and is still going on. Other commissions, such as the recently organized Textbook Commission for the Elimination of Anti-Semitic Statements from American Textbooks, have in the meantime joined, and there is high promise of "better understanding."

There are those, however, who are recklessly exaggerating the results already achieved. Anyone acquainted with the textbook situation today, and this writer happens to be so acquainted, knows that the surface of the problem has just been scratched. Certain minor changes and eliminations have been made, it is true, but by and large there is still enough anti-Semitic material in the Church and Parish school textbooks of both Catholics and Protestants to furnish any future Coughlin or Smith or Winrod with unlimited ammunition and with the most destructive psychological dynamite.

Leaders in the churches have realized to what extent religious prejudices, and especially anti-Semitism, are religiously motivated. Men and women in their constituencies are beginning to see that you can't stamp out religious intolerance and prejudice by celebrating one Brotherhood Week and Day a year, if during the rest of the year the poison of religious bigotry,

of denominational partisanship and creedal exclusiveness is spread and prescribed as "the faith delivered to the saints."

These observations are far from complete. But it is clear that the picture of Jewish-Christian relations today is a study in black and white. To see it as either black or white is to show spiritual and intellectual myopia.

In America and throughout the world the relation of Jew to Christian remains one of the great problems that must be solved; it can be solved only where both Jew and Christian face the facts squarely and fearlessly. The terrific complexity of the issues involved must be recognized. Infinite tact, patience and forbearance are necessary. Those working for better understanding must be prepared for sacrifices, for temporary setbacks and defeats, for disillusionment and disappointment. Those who are fighting for closer Jewish-Christian cooperation are on the side of the angels. Their task is a hard one, but they are confident that despite all the handicaps in their path, they are making progress.

For quicker and more even sowing, two New York inventors—W. H. Woolf and P. P. Korn, distribute seeds in rows on sheets of paper, over which other sheets, slightly corrugated, are laid and then bonded down under pressure with an adhesive. One of the sheets is perforated to permit the easy emergence of roots. The whole sheet is laid on the soil and watered, becoming at once a moisture-gathering and weed-discouraging mulch.—*Science News Letter*.

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DALLAS, GEORGIA

THE ERA OF LIBERATION

(Continued from Page 76)

malizing Jewish life following the end of World War II.

It is unrealistic to regard wartime and post-war activities as separate entities divided by a clear-cut line of demarcation. Developments in areas already liberated by the Allied armies have indicated that "post-war" rehabilitation will not begin with the cessation of hostilities on all battlefronts but rather with the gradual reconquest and occupation of enemy-held territory. Just as much of the planning and reconstruction work in North Africa and Sicily has a great many of the aspects of post-war effort, so the rescue work of the agencies in the United Jewish Appeal reflects a definite transition from wartime to post-war. As the United Nations armies' offensive rolls back the Nazi armies, the major emphasis of the work of the United Jewish Appeal agencies will shift from the obligations of meeting the needs arising from oppression to the responsibilities brought on by greater liberation.

This year has been significant because we have been able to discern the trend from oppression to liberation. This has been reflected in some of the major activities of the Joint Distribution Committee, United Palestine Appeal and National Refugee Service. North Africa, which has already been mentioned, is, of course, an outstanding herald of the era of liberation. But the tasks of the future in the case of the program of the Joint Distribution Committee, can be seen in the systematic assistance that is being provided to the 125,000 refugees in Central and South America. Obviously, the effective adjustment of these newcomers will, in considerable measure, determine to what extent others may hope to find a haven in Latin America when peace comes.

In the case of Palestine, increasing stress is being placed on the purchase of land and the establishment of new settlements through the United Palestine Appeal to pave the way for large-scale immigration of homeless Jews in the post-war era.

No one can say at this time what the policy of the American government will be with regard to post-war immigration into the United States. However, the integration of the newcomers by the National Refugee Service in recent years has demonstrated that they can be a great asset to our democracy.

The United Jewish Appeal agencies are prepared to cope with enormous rescue tasks as the result of the many years of experience which they have had in their respective fields. When we contemplate the vastness of the job that will face the democracies in rebuilding the shattered ruins of Europe, it is vital to recognize that in the sphere of overseas relief and rehabilitation the Joint Distribution Committee has achieved an outstanding reputation as a result of almost three decades of meeting distress and answering disaster calls in many corners of the globe. Both in war and in peace the J.D.C. has a record of accomplishment that is equalled by few organizations. Its wide experience in dealing

with mass relief and rehabilitation problems will undoubtedly prove of enormous value in re-establishing normal Jewish life in many parts of this war-wracked world.

In facing the problem of emigration in the post-war world, the work of the United Palestine Appeal will be of immeasurable assistance in relocating and resettling many Jews who will not be able to return to the communities from which they were uprooted by war and depression. Through the activities of the United Palestine Appeal, Palestine has been developed economically and agriculturally into a haven of refuge which is in a position to absorb tens of thousands of additional newcomers and to give them every opportunity for a return to productive and happy existence in an atmosphere of freedom. It has been universally recognized that in any program for large-scale immigration in the post-war era Palestine will occupy a predominant position.

The carefully planned adjustment program carried on by the National Refugee Service in behalf of the victims of Hitlerism who have found a haven in the United States has laid the groundwork for the systematic integration of the refugees who would be admitted to this country at the end of the war.

To a large extent, the role which the United Jewish Appeal agencies will have in post-war reconstruction will be determined by the scope and effectiveness of their activities in the coming months. No consideration of post-war needs must obscure or diminish in any way the urgency and importance of the problems with which the U.J.A. organizations are dealing at the present time.

As we enter the year 5704, American Jews may justly take pride in the service which they have rendered to their people through the instrumentality of the United Jewish Appeal for Refugees, Overseas Needs and Palestine and through the agencies which are represented in the largest campaign in the history of organized American Jewish life. We hope and pray that the New Year will bring a speedy end to oppression. We hope and pray that the combined forces of the United Nations will meet with early success and that the banner of liberation and freedom will be planted on the soil where many of the Jewish martyrs lie buried in unmarked graves. The prospect of victory has quickened our efforts and strengthened our resolve to assure Jewish survival. This has been forcefully demonstrated by the success of the United Jewish Appeal campaign this year. The realization of victory will, I am confident, bring an even greater concentration of effort and devoted service to redeem and restore the Jewish people to their rightful place in a freedom-loving world.

Tomorrow's housewives may order their butter by the can. Processed from creamery butter, cheese curds and skim-milk powder, canned butter is now designed for use in the tropics.—*Forbes*.

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What You Buy With
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Low-flying airplanes can create a great deal of damage by strafing troops with their machine-gun fire. A vital weapon in defense against them is the 50-caliber Anti-aircraft machine gun which can be either mounted or on a mobile base. Only 24 cents in War Savings Stamps will buy one round of ammunition for one of these guns but since thousands of rounds are needed to keep one shooting any length of time it is imperative that every dollar possible be invested in War Savings Stamps and Bonds.



The children of America are doing their part to help keep Uncle Sam's tanks rolling, planes flying and guns roaring. Their work, which is being organized and coordinated by the Schools At War Program will be recorded in scrapbooks and exhibited throughout the country. Each school participating in the program will receive a certificate of service from the Treasury Department, and a historic Liberty Brick will be presented to each state by the Treasury.

U. S. Treasury Department

What Have Jews Learned?

(Continued from Page 75)

inated. We can start by learning to free ourselves of those fears of difference which cause so large a part of our aggression. Jews are too often fearful of their difference from others in cultural and religious backgrounds; and for the same reason other people fear Jews—and aggression follows—and drives towards separatism into ghetto or commonwealth.

We must bear in mind too that better economic arrangements are not primarily for greater fleshpots, and that more representative political organization is not merely for the sake of more talking. Better political and economic organization are of value only as they free man from fear and guilt and aggression, and enable him better to realize his capacities, and better to live with his neighbors.

This is in the interest of the highest human satisfaction, which is in reality synonymous with ethical satisfaction. Power and security and freedom can never be used constructively except for ethical ends. These ends are succinctly stated in the Golden Rule, whether that can be expressed in the phrases of the Rabbis, the Apostles, Buddha, Confucius, or any other great religious leaders. Until we learn these things—moral ends and the modification of our destructive instincts—and until we free ourselves from our fears of difference, our concern with the machinery of industry and affairs, with power and its slogans, and even with prayer, are idle.

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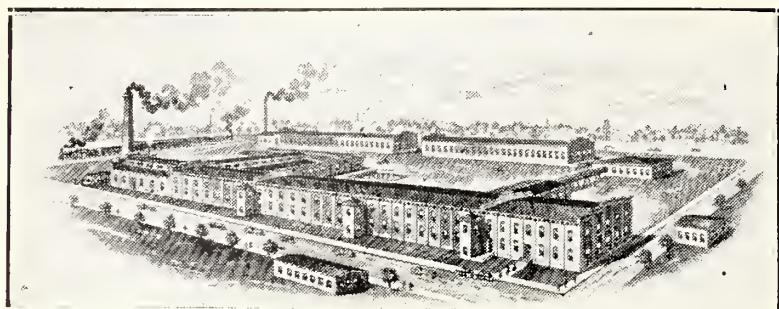
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Leader of B'nai B'rith Women Makes Tour of WAC Camp as Guest of War Department



Mrs. Maurice Turner (third from left), president of the Women's Supreme Council of B'nai B'rith, is shown here at Fort Des Moines, Iowa, during her tour of the Women's Army Corps camp there as an official guest of the War Department. Mrs. Turner made the tour as one of the 37 members of the Advisory Council of the Women's Interests Section of the War Department's Bureau of Public Relations.

Shown with her are Third Officer Miriam Goldstein, of Chicago, member of the B'nai B'rith Girls; Robert C. Lappen, Des Moines, past president of B'nai B'rith District 6; and Auxiliary Elizabeth Polim, Los Angeles, former chairman of B'nai B'rith Girls in District 4.

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Reunion in Tel Aviv

(Continued from Page 62)

forward to open the Ark. A sigh went up from the congregation as he did so, the unknown soldier, approaching the Ark of the Scrolls to reveal the Word to the people. They stared at him curiously, inquisitively, some with reddened eyes who had been weeping with the strength of their supplications.

With a firm hand, he pulled aside the curtain, and the doors were opened, showing the Scrolls. The congregation burst into the chant:

"Thou art our God in heaven and earth, almighty and exalted . . . His glory is everlasting, His look penetrates the life of all the world . . . He dwelleth above skies."

In the women's gallery they peered out, attracted by the stir in the congregation as the Ark had been opened. Suddenly there was a piercing scream, and a voice cried out, "Meir!"

The soldier before the Ark stiffened. The entire congregation was spellbound at this unwonted interruption. Again the cry came: "Meir, is it you at last?"

It was a never-to-be-forgotten moment for that congregation, in its hired Synagogue hall somewhere in Northern Tel Aviv. For chance had brought this man to their midst and chance had singled him out to stand before the Ark of the Law. Chance had brought to the gallery the trimly-uniformed Esther of his dreams, whom he thought he had lost. Outside in the entrance hall they were reunited, after three painful years of separation. Inside, the service proceeded; for no man nor his earthly woes may interrupt the veneration of the Almighty by the congregation of Israel.

They stood there embraced, oblivious to the eyes of the little boys who had gathered around and stood with forefingers in their mouths watching the supreme romance of personal reunion. They sobbed in each other's arms, the man who had joined the Army to avenge his people; the girl who also had joined the women's service out of the consciousness of her people's mission.

And, as though it were the answer to their exaltation, the congregation within, with pious intonation, chanted aloud:

"And the Lord gave ear and heard it, and it was written in the Book of Remembrance of the Most Holy!"

Uncle Sam's Nieces

(Continued from Page 63)

control tower operators, link trainer and glider instructors, aircraft instrument specialists, aircraft power plant specialists and other skilled work.

At Camp Crowder, for instance, we saw:

The pigeon-training center, headed by a WAC, in which WACS are gradually replacing all able-bodied men:

The radio training station, where two WACS were instructing 150 men:

And there are WACS at work in Camp Crowder in the dental clinic, film library, physio-therapy depot and the teletypist school.

These are some of the 142 jobs that WACS are doing. As a matter of fact, a committee of experts have found 406 non-combatant jobs both at home and abroad, which women could do.

More than one million enlisted men are now tied down to these non-combatant jobs, which women could fill, just as efficiently, and in some cases more so, than men.

As has been said by Colonel Hobby:

"For every woman who comes forward to do a military job, one more father will be enabled to remain home with his family. Women as a group have always been the exponents — the proponents — of family life. They may now preserve and protect this family life, the core of American Civilization and culture."

WILL JEWS EVER BE NORMAL?

(Continued from Page 69)

ourselves had impressed them in the least. But Jewish Palestine has impressed them and, as far as can be judged, has radically changed their opinion of the Jews.

Others have had the same experience.

When millions of Jews once again live in their own country, when agricultural and industrial products of Jewish Palestine are brought to the harbors of the world on ships carrying the Jewish flag, and when it will be a matter of course to visit the Jewish people at home and to see its representatives — scholars, scientists, artists, athletes — at all international gatherings — then, not only will it normalize the Jews themselves but it may be expected to dissipate that odd feeling between Jews and Gentiles which is the source of anti-Semitism.

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A Voice From the Past

*An Amazingly Prophetic Statement in Defense of Zionism
Dated 1899*

By CASPER LEVIAH

The author of this article, professor at the Hebrew Union College, Cincinnati, was a lone Zionist in American Reform Judaism. This item, which was originally published under the title, "The Justification of Zionism," is remarkable for its eloquent and logical refutation of anti-Zionist arguments, and is as appropriate today as when first written. We present here major extracts from the original.—THE EDITOR.

THE roseate view of the future taken by those who enjoy at this moment comparative ease is due to various delusions. It would lead me too far were I to attempt to expose all of them, since arguments that are not susceptible to logical demonstration are apt to lead to interminable controversies, which I, not being of a polemical disposition, wish to avoid. I confess that I would never have thought of publishing the present paper but for the public challenge I have received; for I take no active interest in theological discussions, my entire interest being wholly absorbed by my scientific studies. Moreover, I have as it is, none too many friends, and my espousing of an unpopular cause could not gain me any more. My colleague, Dr. Deutsch, referring to my Talmudic grammar, likened me to the first Hebrew grammarian, Menahen ben Saruq, remarking that, if I have no patrons like Saruq, I have also no enemies like him. The latter I am just on the way of getting. Shall I ever get the former? It does not look like it. I would, therefore, call the attention of the reader to the fact that in the following discussion only such points are taken up as admit of logical argument. Subjective opinions, personal sentiments, declarations and *ipse dixit*, as they do not admit of logical proof, are entirely disregarded. The sole purpose of this paper is to investigate whether

the opponents of Zionism within the camp of progressive Judaism have any theoretical ground to stand on.

I wish to state that I am not aware of anybody before me having attempted to solve the problem under discussion from the point of view I have taken here. Knowing that to err is human, I shall be ready to acknowledge my mistake, if convinced of it by the opposite side.

The Mission of Israel

The first move of the anti-Zionists in discussing Zionism is to drag into the arena the mission of Israel. The Zionists cannot help admitting that Israel has a mission; but they differ as to the mode of carrying on that mission; or, if you wish, as to the base of operations. The Zionists claim that we could carry out that mission only after we ourselves shall have realized the prophetic ideal; and this can be consummated only in a home of our own. When we shall have built up an ideal state in the land of our fathers, then will we attract the eyes of all nations; and they will be prompted to go up to Mount Zion and learn the ways of the God of Jacob. The anti-Zionists hold that the Jews in dispersion can best accomplish the desired end.

But, for argument's sake, we will admit the correctness of the position taken by the antis. The question then arises, how large a contingent of Jews

Edward G. Robinson Greets Soviet Jewish Delegates



Film star Edward G. Robinson (center) welcomes Professor Solomon Michoels (left) and Lt. Col. Itzik Feffer, Jewish envoys from the U. S. S. R., at the Shrine Auditorium in Los Angeles where an enthusiastic crowd of 8,000 contributed over \$20,000 to aid to Russia. Robinson brought the house down as he addressed the delegation in English, Yiddish and Russian.

is there necessary to carry on that mission among the various nations? Happily, the antis themselves have given us an answer to this question. I will not mention the action of the Sephardic Jews in Holland, some centuries since, who endeavored to prevent the German Jews from settling in *their* Palestine—this is old history but I shall come down to modern times. Some of the Rabbis, not very many years ago, denounced Jewish immigration to *their* Palestine. Many a layman did the same. Similar things happened lately in Memel, Bremen, Frankfort a. M. and other cities of the fatherland, as well as Hungary. It is not a matter of doubt that should the German Jews be inclined to emigrate to France, the Frenchmen of the Mosaic religion would not treat them with any more courtesy.

Now, I am loth to believe that the representatives of the mission of Israel, both ministers and laymen, should have acted so from sordid motives; and I am rather inclined to assume that they were actuated by the sincere conviction that, in order to carry out their holy mission, there must be in the country as few Jews as possible. The Zionists have pointed out more than once that, should a Jewish state be established, it could never accommodate all the Jews, even if all of them were willing to leave the country of their birth or adoption. Hence, even then, there would remain among the nations a sufficient number of Jews to carry on the mission of Israel in the fashion of the antis.

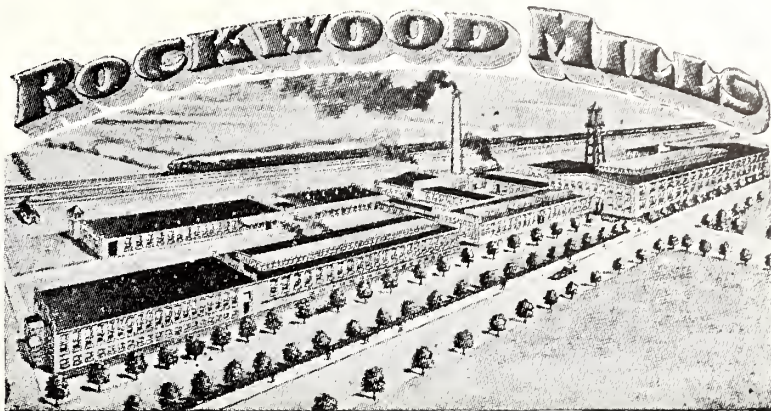
The next point advanced by one of

the speakers against Zionism was that the establishment of a petty Jewish state does not comport with the glorious future predicted for us by the prophetic dreamers. The dream of the prophet that nature shall be transformed, that the lion shall lie down with the lamb, and a small boy shall lead them, is a beautiful dream, an inspiring dream, but an unrealizable dream after all. The Jew that takes this dream into consideration in affairs of practical life is no less a visionary than his Christian neighbor who attempts to realize in human society the New Testament dream of non-resistance to evil.

But, again for argument's sake, I will grant the literal interpretation of messianic prophecy. Even the antis cannot deny that the realization of the messianic ideal lies still in the far distant future. By what logic do they bring themselves to the belief that, in expectation of that distant contingency, it is preferable for us to allow ourselves to be kicked by the Cossack and abused by the Junker, rather than live in the enjoyment of peace and human rights in Palestine? Would the existence of a Jewish state hinder the realization of a common humanity? If the prophetic ideal should prove so powerful as to transform the lion pupils into gentle lambs, would it not prove to be equally potent in keeping the lamb teacher in his lamblike purity?

The Nature of Nationalism
Nationalism was brought up by one of the speakers as another bugaboo. Pointing to the turbulent state of the Austrian peoples, he showed the evil lurking in such a movement. It is not

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very many months since, that the Sultan of Turkey, pointing to the riotous scenes in the Austrian Reichstag, proved, to his own satisfaction, that parliamentarianism was impracticable. The trouble in the Austrian empire is that all its component elements have come to the recognition that nationalism is a good thing; but the more powerful element claims that good thing all for itself, and tries to crush out the nationalistic aspirations of the weaker elements. Naturally, the latter raise a disturbance. To argue from this that nationalism in itself is an evil, is as rational as if one should argue that the right of any man to his life and liberty is an evil, because he raised a disturbance in defending himself against a highwayman or a political corruptionist.

Nationalism is one of those big words which speakers and writers bandy about nowadays, frequently without having a clear idea of their meaning. From the use the present speaker made of this term, I am justified in concluding that he, too, had no clear notion of its import. Nationalism is but a synonym of what I should call collective individualism. If the antis believe that every human being has the inalienable right to develop his latent individuality to the fullness of his God-given powers, then they must consistently be nationalists; for the fullness of individuality can be developed only in congenial society. If one have artistic gifts, he could not develop them on a Texas ranch, or in a Nevada mining camp, but would have to go to Paris or Rome, where the surrounding influences tend to further the development of his talents. Just as a plant-germ cannot develop its latent powers to the full when planted in uncongenial soil and under unfavorable conditions, so the human individual remains stunted and crippled when lacking congenial influences. And these congenial influences can be created only by a separate nation.

Nationalism, that is, collective individualism, involves at little hatred towards other nationalists as single individualism does toward another individual. Nor does nationalism imply a shutting oneself up and isolating oneself from the influences of other nations; this just as little as single individualism means isolation from the influence of other individuals. Nationalism is merely the logical development and necessary outcome of individualism; it is only a higher stage of the latter. The friction between the rising nationalists at present is the result of new ideals trying to work themselves out under old forms. The process of adaptation to new conditions always requires fight and sacrifices; but after the adjustment of the warring interests follow the blessings of peace and of increased happiness for all parties. With the spread of nationalistic feeling throughout the world, and with the recognition of the inalienability of national rights, the present political systems will have to break down. Whether every small nationality will become autonomous, or some new form of political confederation will be worked out, only the future can tell.

Just as the development of single individualism is not equal among all

nations—some being belated, others never able to reach it; as, e.g., the believers in fatalism; so the nationalistic development shows abnormalities; as, e.g., in the United States. Here, elements of various nationalities are in the process of amalgamation. This is due to exceptional conditions, which could never repeat themselves in history. None of the national elements can lay claim to any particular stretch of territory, all being scattered among others. None of them need give up his religion. And even if this should be necessary, it might perhaps be done, though this is very unlikely, because, after all, the differences between the Christian sects amount to tweedlededee and tweedlededum, as witness the changes of denominations taking place almost daily. And, after all, we shall get, sooner or later, a new nation. Supposing that some more Americas could be discovered, the process might repeat itself. But the result would only be the shifting of nationalities, not the elimination of nationalism. Thus, even the United States is but an apparent anomaly. . . .

Native to Judaism

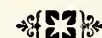
The well-known Hebrew scholar, Dr. S. Rubin, in an article to which my attention has been drawn by our revered president, Dr. Wise, encouraging the nationalistic movement among the Jews, repeats the common mistake in assuming that we have borrowed this idea from the Christians; and tries to defend it by showing that we have borrowed and assimilated many things from the surrounding nations through

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A Provincial Jewish Community In War-Time

By COUNCILLOR A. MOSS, JR.

President, Council of Manchester and Salford Jews

THE war has wrought many changes in the life of the Anglo-Jewish community, not least among which is the important part played by the larger provincial congregations in its manifold communal activities.

Prior to the war the Jewish community of London occupied a predominant role in the educational, spiritual and social spheres, all other congregations outside the Metropolis looking to it for guidance and example. The heavy air raids on London at the beginning of the second year of the war, however, resulted in the evacuation and diffusion of many residential districts, the dispersal of many communal functions and the creation of small groups of "settlers" in areas of urban and rural life where Jews had previously been unknown.

Not unnaturally, greater responsibilities were placed upon the more important provincial Jewish centers, many of which were asked to receive evacuees and all of whom had perforce to rely to an increasing degree upon their own resources for administration and development. It can be truthfully said that they have risen well to the occasion and in addition to maintaining their own services on an efficient standard are now contributing in many ways to the direction and progress of Anglo-Jewish public affairs.

All this has been quietly and efficiently accomplished despite the depletion of its ranks caused by the absence of so many young men and women who are serving in H.M. Forces or playing their part in Civil Defense, Home Guard and Police work.

In this city of Manchester, with its 750,000 inhabitants and a Jewish population of approximately 30,000, in ad-

dition to the contribution they have made to the Services, Jews are to be found taking their share in vital war industries and occupying prominent and responsible positions, many in a voluntary capacity, in public administration.

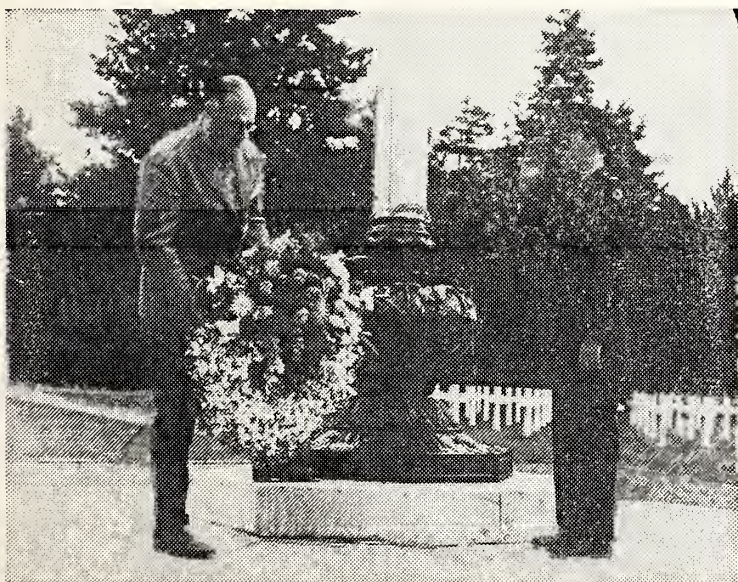
There is a Jewish member on the Manchester Emergency Committee, which is a small committee of six, having under its charge the whole of the Civil Defense and Auxiliary Services of the city, and the chairmen of two important municipal committees are Jews.

Jewish firms, which in pre-war days had achieved a remarkable standard of technical efficiency and output in the manufacture of clothing, now produce uniforms for the Services, and there is a noteworthy instance of a Jewish car manufacturer who has placed his genius for organization at the disposal of the Air Ministry, and his workshops are the center of a hive of industry, employing many thousands of workers and producing machines with which retribution is being meted out to the Axis Powers.

All this is an indication of the friendly cooperation and understanding which exists between the Jews and their neighbors and which will be further fostered by the proposal to found a local branch of the Council of Christians and Jews, under the guidance of the Bishop of Manchester, the Catholic Bishop of Salford, the Communal Rabbi, and the President of the Free Churches.

The local branches and canteens of the Young Men's Christian Association offer a warm welcome to all Jewish men and women in the Forces, and

(Please Turn to Page 88)



Walter Rothschild, chairman of the National Jewish Welfare Board's Army and Navy Committee, is shown placing a wreath at the new American military cemetery in England on behalf of the Board in tribute to all American servicemen buried there. Mr. Rothschild, now returned to the States, visited Iceland, North Ireland and England to survey the religious needs of American fighting men of Jewish faith serving in these areas.

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A VOICE FROM THE PAST

(Continued from Page 84)

all periods of our history. I beg to differ with him. Nationalism is a genuinely Jewish idea, running like a thread through all our history, from its very beginning to our days. If the modern nations succeed in realizing their nationalistic aspirations, they shall have unintentionally realized in full one of the Jewish ideals. If the Jewish nationalistic aspirations have just made an appearance, it is not due to their having borrowed them from the Christians; the Christian aspiration merely gave them the courage to speak out publicly that which they had to hide in their hearts in the face of unfavorable conditions up to the present day.

The present nationalistic movement bears remarkable resemblance to the Reform movement, although the two stand in the relation of effect and cause to one another. Both genuinely Jewish, they received their first impulses from the outside. Both have encountered fierce opposition amongst us. The light of both is not without shadows, and both call for prudent handling. As the success of the one is an accomplished fact, the success of the other is beyond the shadow of a doubt. But the striking similarity is not without a difference. Whereas the Reform movement was accompanied by outbursts of wild passion, we have now learned to listen with deference to opinions we do not share, and to discuss them calmly. Years ago a progressive German congregation in Albany dragged Dr. Wise from the pulpit for preaching new-fangled theories; today, a proverbially backward Sephardic congregation in London refuses to make an exhibition of itself by voting down the proposition of a benighted trustee to reduce Dr. Gaster's salary

for preaching Zionism. The world moves on, after all. . . .

The Dual Allegiance Argument

One of the speakers finished his address with the declaration: "America is our Palestine and Washington is our Zion." As stated in the introductory remark, the discussion of such declarations lies without the scope of this paper. But we may examine into the cause of these patriotic hysterics. It is the fear that our Christian fellow-citizens might deny our patriotism, or impugn our loyalty. That the moral courage of the German protest-rabbis fails them whenever they contemplate such a possibility, does not astonish those who know European conditions. But to us Americans this may remain a subject of little concern. Our population consists of various elements. Nobody has ever thought of impugning the patriotism of our Irishmen, or of denying the loyalty of our German citizens, merely because their kinsfolk and co-religionists have a home of their own across the Atlantic. Why should our loyalty be impugned? The best proof that Zionism does not impair our loyalty and patriotism was furnished by the present war. The greatest number of volunteers that have offered their services to the country of their adoption were Russian, Roumanian and Galician immigrants, avowedly all Zionists.

Is Zionism Practical?

Finally, I must say a word about the practicability of Zionism. I humbly confess that I have no opinion on this subject; but I claim with good right that others do not know a whit more about it. The Zionists have repeatedly declared that their aim is not to be achieved in a year or two; it

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WHAT MAKES JOHNNY BULL RUN

(Continued from Page 28)

tion opposing (1) the Mandate (2) continued Jewish immigration and (3) declaring the Balfour Declaration null and void. In the face of this Arab disapproval, the British government nevertheless instituted a series of Round Table discussions in the effort to reconcile the conflicts between the Jews and Arabs. When it became apparent that the Round Table would produce no result, the British government resumed its "muddling" policy and published the White Paper of May 17, 1939. It was essentially a sop to appease Arab Nationalism and, from the point of view of an "anti-aggression" front in Europe, it was a bid for Arab support against Italian and German action in the Levant. But because the policy was also a confession of British weakness, it failed to create an entente cordiale between the British and the Arabs. Its concessions to Arab demands has made it unpalatable to the Zionists. It contemplates a freezing of the Jewish population in Palestine so as to make them a permanent minority. Seemingly, the Arabs opposed this scheme that would require them to protect the Jewish Minority while simultaneously reserving special interests for Great Britain. It is to be particularly noted that at no time has Great Britain sought to relinquish her strategic needs in Palestine. In fact, Pierre Van Paasen has insisted that Arab unrest in Palestine has actually been fomented by British officials in the hope that a troubled situation there would justify Britain in strengthening her grip on the Mandate in order to draw a more permanent profit from Palestine's strategic position.

VI. The Role of the Mediterranean In British Policy

The all-important life line of the British Empire extends across the Mediterranean Sea from Gibraltar through Malta to Port Said. It then continues through the Suez Canal and the Red Sea to Aden, from which it branches to connect with India, the Far East, Australia and New Zealand, and the Southern and Eastern portion of Africa. From this description, it is fairly obvious that the Mediterranean has been transformed from a self-contained and self-centered political region into a crossroads, into an arterial line of communication that gives powers lying beyond its confines a vital concern in its affairs.

The Mediterranean Sea plays a critical role in world politics and Mediterranean power is an essential ingredient in the power of non-Mediterranean countries. The Fascist renaissance and the new Arab Nationalism has thrown a challenge to the outside states that had become habituated to Mediterranean domination. New elements have been introduced into the calculations of British policy in the Mediterranean that did not exist at the end of World War I.

The Mediterranean is for political, strategic, and economic purposes divided into an Eastern and a Western Mediterranean. These two seas are formed where the toe of Italy and the island of Sicily extend sufficiently far to the South and West to bring Italian

territory to within one hundred miles of the African coast of Tunis. There are remarkable differences in latitude, concentration of population, religion, soil fertility, culture and physical nature of the coastlines between both Mediterranean divisions. These physical differences—as they affect culture, politics, economics, religion and strategy—make the conditions of political mastery in the Eastern Mediterranean quite different from those in the West.

For Great Britain, the Mediterranean is essentially a channel for maintaining contact with her distant empire and a means of communication for her far-flung commercial traffic. Most of the British vantage-points in the Mediterranean from Gibraltar to Suez—are intrinsically useless; they have value only as guarantees of the line of imperial communication to the Near and Far East. As a matter of power politics, Great Britain regards ascendancy in the Mediterranean as indispensable to the exercise of power elsewhere. Great Britain finds naval mastery of the Mediterranean necessary not only for commerce but also for her world prestige.

With the opening of the Suez Canal, Great Britain's interest in the Mediterranean became paramount. (1) Some twenty per cent of the foodstuffs and raw materials imported by Great Britain pass through the Mediterranean. (2) The oil of Mosul, piped to the Mediterranean at Haifa, Palestine, is a necessary peacetime resource. (3) Great Britain's interest in Suez makes her politically dominant in Egypt and Palestine, which cannot be in unfriendly hands. (4) Behind Palestine lie Iraq, the Arabian Peninsula, Iran and India—all of which figure prominently in the British imperial scheme and all of which would be vitally affected if the Arab movement were to get out of hand. In this latter respect, a supine Moslem population is needed to ensure the continued enviable reputation and prestige of Britain in the East, both Middle and Far. However, the restless Moslem populations of the Near East have become politically unified and are working to prevent any further consolidation of British rule over their territories.

The protection of Western British Mediterranean interests is to be found in Gibraltar: the intermediate link is Malta which the British have found useful in the present conflict as their sole Air base in the Central Mediterranean and as a base for the undersea craft that served so great a role in the intra-Mediterranean war for the control of Tunisia.

VII. Palestine's Strategic Importance To the British Empire

Great Britain's strategic position in the Eastern Mediterranean was more secure than in the West: within a few hundred miles of the Suez Canal stand Alexandria, Cyprus and Palestine. However, under the Anglo-Egyptian Treaty of August 26, 1936, Egyptian independence has been fully recognized and British forces are required to withdraw into the canal zone by 1944. While reservation was made for the

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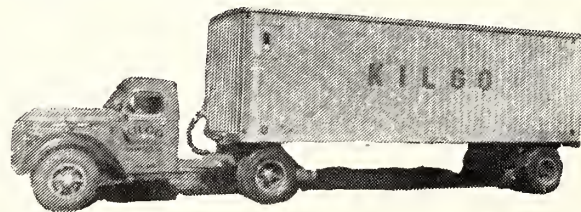
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A PROVINCIAL JEWISH COMMUNITY

(Continued from Page 85)

similarly the Jewish Forces' Canteen shows no discrimination, and opens its doors wide to all comers, irrespective of race or creed. Many American soldiers and airmen will remember with gratitude the kindly hospitality which these centers offer, and as a result, cordial relationships will continue between our two peoples, long after the noise of battle has been silenced.

The Jewish Hospital, although under Jewish management, and deriving its revenue mainly from Jewish sources, is non-sectarian and the biggest proportion of the patients are non-Jewish. It has accommodation for a hundred beds in addition to an out-patients department which serves a thickly populated industrial area. It has already suffered air raid damage on two occasions, but although in both cases it was necessary to evacuate the patients and staff, within an immeasurably short space of time all were back again in their old surroundings. Despite the physical damage, which is only too apparent from the outside—the Nurses' Home was completely demolished — there is inside the hospital a bright and happy atmosphere which quickly dispels the natural fears of new patients when first admitted. The greatest skill and knowledge in healing and the employment of the finest available surgical instruments perform miracles in the restoration of good health, creating goodwill among all people who need its services, or learn of its reputation.

A further example of the cordial relationship which exists between the community and the general public was demonstrated last year, when in order to commemorate the life of a great Jew and public citizens, the late Mr. Nathan Laski, a proposal to collect the sum of £50,000 to form a nucleus for progressive post-war planning and reconstruction resulted in the appeal being over-subscribed. The Lord Lieutenant of the County, Lord Derby, was patron of the appeal, the Lord Mayor of this city its president, a local member of Parliament one of the treasurers, while many prominent non-Jewish leaders were associated with this memorial, both by practical efforts on behalf of the fund, and by generous personal donations. An allocation of £5,000 has already been made by the trustees to the Manchester University, to institute a Lectureship in Post-Biblical Jewish Studies. The balance of the monies will be directed to the building of a new wing at the Jewish hospital, and to the erection of a communal hall as well as a Jewish day school — the existing school was "blitzed" and has been closed as a result—which will provide educational, recreational and social facilities for our young people after the war.

It is a comforting contrast with the repression of Jewish culture and ideals on the Continent, to encounter this encouragement of Jewish institutions by our Christian friends.

It would be ungracious to conclude an article of this nature without making grateful reference to the spontaneous and generous sympathy expressed by men and women in all walks of life to the Jewish community because of the brutal massacres and ghastly policy of extermination deliberately

practiced by the Nazis upon the hapless Jews on the Continent.

At a protest meeting held at Manchester Town Hall, and attended by leading Members of Parliament as well as by civic personalities, the Lord Mayor presided, and the Bishop of Manchester moved a resolution strongly condemning the inhuman cruelties perpetrated upon Jewry, and calling upon the Government to take all such early steps as were possible to bring succor and help to refugees able to escape from the inferno, and to offer them facilities for repatriation to Palestine. Other speakers who followed emphasized their hopes and convictions that Palestine will play an important part in any proposals that the United Nations may consider to relieve the plight of European Jewry, and the resolution was forwarded to the Prime Minister, the Foreign Secretary and the Minister of Home Security.

The meeting was a testimony alike to the great human sympathy which is so characteristic of the average Englishman and to the high regard in which the local community is held by its fellow citizens.

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100 YEARS OF B'NAI B'RITH

(Continued from Page 59)

B'nai B'rith developed a parallel educational program for boys through the Aleph Zadik Aleph, the B'nai B'rith youth organization, which was founded in 1924 by Sam Beber.

Founded on the B'nai B'rith principles of Ahavoth (brother love), Tzedek (benevolence) and Achdus (harmony), A.Z.A. represents the most concerted effort yet made to develop a truly representative Jewish movement for teen age boys. Since its inception, A.Z.A. has guided over 50,000 boys between 14 and 21 to the emulation of seven basic virtues — patriotism,

tionwide youth and democracy rallies that attract hundreds of thousands of young people of all races and creeds; and educational stimuli that promote interest in Jewish customs and practices and the Hebrew language.

In 1940 the B'nai B'rith youth organization conceived a national defense program for Jewish youth, which has mobilized for home front tasks a legion of young people too young to fight. After heading the A.Z.A. for seventeen years, its founder retired in 1940, to be succeeded by Philip M. Klutznick, himself a product of A.Z.A. schooling.

The successful pattern fashioned by the A.Z.A. for boys has since been adapted for girls through the organization of the B'nai B'rith Girls, which now has more than 200 units.

The third B'nai B'rith educational and youth-serving agency is its Vocational Service Bureau, created in 1938. B'nai B'rith, it has already been observed, first became concerned with vocational education as far back as 1851 when it had organized the Hebrew Agricultural Society. In the 1890's vocational training was introduced by B'nai B'rith at the Cleveland Jewish Orphan Home, while a decade later it opened manual training schools in New Orleans and Philadelphia. The Jewish Vocational Service of Chicago, the outstanding agency of its kind, is a direct outgrowth of the B'nai B'rith Free Employment Bureau, established in Chicago in 1905.

The present vocational service program of B'nai B'rith had its origin in the economic debacle of the thirties, which stimulated a concern for the occupational adjustment of Jewish youth. In 1933, Aleph Zadik Aleph set up the American Jewish Economic Commission, which surveyed Jewish occupational trends in forty-eight small and medium-sized communities. Two years later, the B'nai B'rith Hillel Research Bureau conducted a study of Jewish students in 1,400 American colleges and universities, which shed much light on the occupational interests of Jewish youth.

In 1938, there was organized the B'nai B'rith Vocational Service Bureau, headed by Max F. Baer, with a program of group vocational counselling designed to help American Jewish youth achieve economic adjustment. This pro-

(Please Turn to Page 104)



SIMON WOLF

Diplomat, friend of Presidents, and B'nai B'rith leader, who was its spokesman in Washington for half a century.

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WAR WAKES UP HAWAIIAN JEWRY

By HARRY R. RICHMOND
Chaplain, U. S. Army

Although Pearl Harbor is today one of the magic words in the American language, little is known among American Jews about the Jews of the Pacific resident in Hawaii. Chaplain Harry R. Richmond, only Jewish chaplain who has served the American Army in two wars, here draws a sharp picture of the Jewish community of Hawaii, etching its background and throwing light on the impact that war has had.—THE EDITOR.

JEWISH tradition finds comfort in the legend that the Lord prepares the balm before the bruise. It can point to the emergence of the academy at Jabneh before the fall of the Temple at Jerusalem; to the discovery of America before the expulsion from Spain; to the Balfour Declaration preceding the Nuremberg Proclamation for sustaining evidence. The realists among us might find a striking parallel elsewhere; even though, admittedly, in the reverse order. They might look at the destruction of Jewish communities in Europe and observe the emergence of Jewish life somewhere on the American Continent. Mexico, Porto Rico, Santo Domingo are budding promises of new centers of Jewry in the Americas.

The Hawaiian Islands are perhaps another possibility.

The chain of islands in the vast ocean, truly called Pacific Paradise, is still virgin soil for the explorer, pioneer and adventurer, Jew or Gentile. As one of the newcomers to these islands, I confess, it is terra-incognita to most of us.

What is the outlook for increased Jewish life on these islands? The same as for any other American group, is the answer! The islands are not allergic to Jews. Yet it is strange that so few Jews made their homes here, Honolulu not excluded. In Hilo, the metropolis of Hawaii, the largest of the Islands, only four Jews thus far have made their homes there: Mr. Louis Amiel, of Sephardic vintage, stems from Smyrna and is one of the leading merchants of the city. He is philanthropic, civic minded, orthodox. In the absence of a J.W.B. worker in that area he acts as their representative voluntarily, faithfully and most generously. Doctor Archie Orenstein, a fine physician, represents the other Jewish family in that city, in the island. He hails from San Francisco, he is distinguished in his profession, he is a credit to his people and country. Two more: Miss Fussfeld and Mr. Ziff complete the Jewish quartet at Hawaii. The Jewish population of Kauai is one-fourth that of Hawaii, there being only one Jew on that island, Mr. Martin Dreyer who reached these islands from his native Germany. During the thirty years and more he lived in Kauai, he prospered, occupied offices of trust and honor, including that of postmaster of Lihue and won a distinguished name in the community. The last two Seder Services, conducted for the American servicemen there in 1942 and 1943, represented his first contact with Jewish life in his thirty years in Kauai. Dr. and Mrs. Benjamin Shapiro, Mr. Hyman

Meyer, and Mr. Hyman Wachs, of Maui, complete the roster of Jews for that island. The islands of Molokau and Lanai have no Jews.

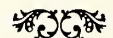
It is the City of Honolulu, in the island of Oahu, that may lay claim to Jewish community life.

Three Layers of Jews

Two years ago and more, when I first came here, Mr. I. Weinstein, then J.W.B. director of this area, for a decade and more, informed me that the Jewish population of Honolulu numbered about fifty families. Collectively they exhibited a pattern of Jewish life not uncommon to America. They represented here, as similar groupings elsewhere, three social levels peculiar to the stream of American Jewry: The first and oldest group, properly styled by Prof. Salo Baron perverted Marranos numbered the few who succeeded to remove consciously every vestige of Jewish consciousness. By marital ties, economic penetration and social solid-

(Please Turn to Page 92)

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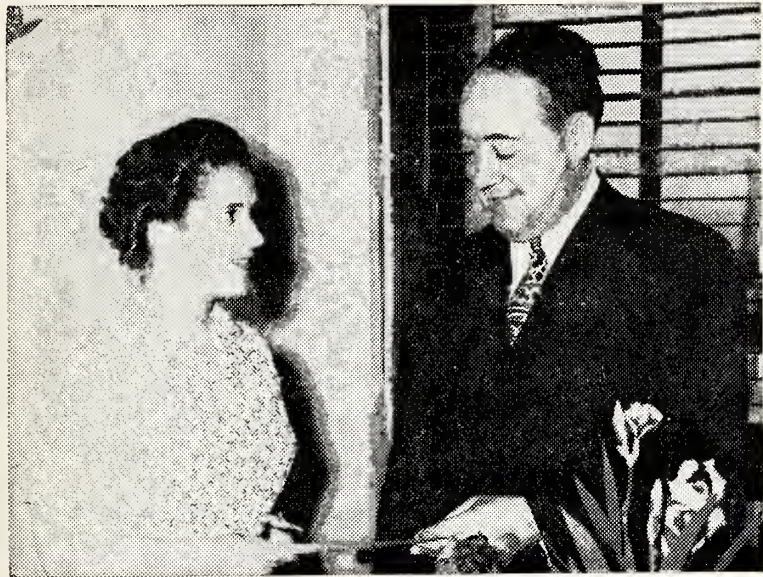
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Inspired by the example of her father, Edwin J. Schanfarber, who, as President of the United Jewish Fund of Columbus, (O.) has been one of the most devoted leaders in behalf of the United Jewish Appeal for Refugees, Overseas Needs and Palestine, Betty Schanfarber guided her B'nai B'rith Hillel Foundation campaign at Ohio State University to raising a record sum for overseas war relief and rehabilitation, for the rebuilding of the Jewish homeland in Palestine and for refugee aid in the United States. Photo shows Betty proudly presenting to her father a check for the support of the Joint Dis-

tribution Committee, United Palestine Appeal and National Refugee Service, the constituent agencies of the \$25,000,000 nationwide campaign of the United Jewish Appeal for Refugees, Overseas Needs and Palestine. During the past year, B'nai B'rith Hillel Foundations throughout the country have raised more than \$50,000 in special student campaigns, of which the United Jewish Appeal was the major beneficiary. In addition, several thousand boys from the ages of 14 to 17, members of Aleph Zadik Aleph of B'nai B'rith served as campaign volunteers in many communities and raised approximately \$25,000 for Jewish rescue and rehabilitation.

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WAR WAKES UP HAWAIIAN JEWRY

(Continued from Page 90)

arity, they have burned all the bridges of a people behind them, and integrated successfully with the tradition and outlook of their newly found homeland. That some Jews still consider them their own is the tragic admission of the weakness of a people. Those who drown will hold fast even to a straw. The second class represents those Jews who are tradition-bound. They constitute the bulk of the Jewish community here. In the main they are American Jews from the Western Coast; they gave up cultural San Francisco for green pastures in Honolulu. If the first layer of Honolulu Jewry is representative of western Europe, in origin and culture, the second layer is East European, in character and background. The third layer, a small minority, embraces those Jews completely "emancipated" from traditional ties, from diaspora dreams, from Hebrew heritages. In that group you will usually find the most productive minds, the most energetic spirits, the most zealous in pursuit and practice of a noble excuse. They have a cosmopolitan complexion, a world contour, a universalistic pose. Nothing human is alien to them—except Jews or Judaism. The sorrow of every group is their first sorrow; the needs of a people in a far and distant land has urgent claim upon them; for the sovereignty of a submerged race they will sacrifice their lives; but of the dignity of their own people they will have nothing. They are Israel's cosmopolitan isolationists.

These three layers of Honolulu Jewry have not yet found organic unity, or spiritual solidarity. One of the oldest Jewish settlers here, Jules Levy, erstwhile chairman of the J.W.B. Hawaiian area, is still waiting for the emergence of organic Jewish life here, after nearly half a century of residence in Honolulu. Apparently, the Jewish dead in Honolulu fare better. Ground was recently acquired and a cemetery consecrated for the burial of Mrs. Max Lewis: the first Jewish dead to be buried in a Jewish cemetery in these Hawaiian Islands. The living, however, still feed on indifference, intermarriage and much ignorance. Always and everywhere such tendencies threaten the body politic of Israel. Here they constitute a danger point; because no constructive positive program or conserving agencies exist to offset

these undermining influences. Elsewhere the devastating microbes are dissolved and neutralized by the healthy corpuscles of a vital organism; here the pernicious germs riot on a body empty of life blood. Negative tendencies inevitably rise to the surface when positive values are in absentia. Synagogal leadership, congregational organization and community interest are still to come, to Honolulu.

The modicum of Jewish life I met, in my early days here, was associated with the Center group. Organized primarily to serve the social proclivities of the tired businessman, it acquired a home to serve that purpose. An unpretentious Congregational church, housed in a very modest wooden frame, raised on a high basement, situated in an isolated spot, neither in the heart of the city, nor in a suburban area, became the home of the Jewish center. The B'nai B'rith, the only fraternal Jewish organization in Honolulu, began to meet there. The J.W.B., through its representative, rented office space in one corner of the building, used the hall for religious services and the basement for social functions for the Jewish servicemen in the Department. The military personnel being the largest group of Jewish men on the island, naturally became the life of the party at the center; especially during festivals and holy days.

In the course of time, obviously, the J.W.B. premises became the hub of Jewish life in Honolulu, and its director, the official Jewish leader in the community. Jewish life in Honolulu, before December 7th, was a minus quantity rather than a positive influence. The Jewish community had its proportionate share of physicians, lawyers and merchants, men of repute and achievement, but little of inspiring leadership. And the absence of it, admit it or not, had a telling effect upon Honolulu Jewry.

Honolulu Jews

It is natural to ask for the circumstances that so shaped Honolulu Jewry. The newcomer, with all deference to the old settlers in the community, is tempted to ask why Honolulu Jewry has achieved less organically than similar groups elsewhere. Negative and positive factors contributed to its singular position. First among the negative in-

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STARS and SAND

Reviewed By
MORTIMER J. COHEN, Ph.D.

Jewish Notes by Non-Jewish Notables. Selected and edited by Joseph L. Baron. xvii+555 pages. Eighteen full page illustrations. Introduction, Bibliography, Index of authors and Index of Subjects. \$2.50. Philadelphia: The Jewish Publication Society of America.

Just as twisted and distorting mirrors deform and misshape all objects placed before them, so the hateful minds of all enemies distort and twist Jews and Jewish life and values out of their true and recognizable shapes. Hence, if only to restore a modicum of normality to Jews, it is necessary for Jews to see themselves in honest, straight and friendly mirrors. Courage and confidence return in the face of raving idiocies of manical hatred. It is necessary for the Gentile world so to see the Jews that they too might add to Christian self-respect through the knowledge that the better part of Christian manhood has shown itself remarkably humane and understanding toward the Jews.

The high, worthy purpose of *Stars and Sand*, as stated by its author, Dr. Joseph L. Baron, is to present "a com-

the ancient Jews, but held in utter contempt their Jewish contemporaries. Others reversed this attitude and manifested deep dislike for Judaism as an ancient religion, yet held in genuine friendship Jews with whom they came into personal contact. Some few, of course, disliked both Jews and Judaism, ancient and modern, yet here and there they found an individual Jew for whom they developed regard and even affection. Occasionally the same Gentile varied in his attitude toward Jews at different times in his life. Some merely pitied the Jews; others sought to proselytize them; a few held them up as heroic models for the times; still others, in their wider interest in fighting general bigotry and absolutism, became the defenders of the Jews.

The excerpts found in *Stars and Sand* are arranged into groups of fifteen topics which serve as chapters of the book. Interspersed between the chapters are reproductions of paintings or illustrations of statues on Jewish themes by great Christian painters or sculptors, representing almost every nation on earth. Among these artists are Rembrandt, El Greco, Delacroix, Ilya Repin, Lorado Taft, and many others.

The notables quoted run back as far as Augustine, a Latin Church Father, who lived in 354-430, and as far forward as Franklin D. Roosevelt and Wendell L. Willkie in this year of war. Every phase of Jewish life receives comment, and every Jewish quality and virtue is mirrored in these reflective and reflecting minds. The book's final quotation comes from an official statement by the United Nations condemning the "appalling horror and brutality" of the Germans, and affirming "their solemn resolution to ensure that those responsible for these crimes" shall not escape just retribution.

One needs a mirror to see how his hat fits—or his soul. To be sure, we would despise a person who spends his whole day sitting before a mirror, overly worried about how the mirror pictures him. Equally would we despise a person whose whole concern in life is to learn how he is reflected in the opinions of those about him.

It must be admitted, however, that we do want to win and retain the good opinion of our fellowmen. We are not isolated individuals, groups or nations. We are social beings who fear the censure and desire the approval of our fellows. It is, within proper bounds, a normal desire to see ourselves as others see us.

These reflections apply especially to Jews. Contemptible are Jews who cramp the style of their lives lest they in the slightest offend the Gentile world. "Mah yomern ha-Goyim" ("What do

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JOSEPH L. BARON

pilation of more than four hundred brief statements and excerpts from the larger works of Gentile notables that breathe the spirit of humaneness toward Israel." In making this compilation Dr. Baron was well aware of the dark times in which we live when "skillfully organized and lavishly subsidized agencies of propaganda spread everywhere the poisonous seed of intolerance." The bitter fruit of this propaganda not only harms and destroys the Jews, but corrupts the moral fabric of nations such as Germany and Italy, and brutalizes and desolates Europe. "Society," he rightly asserts, "cannot be trained to desecrate the human personality in any direction without destroying its own soul and writing its own doom."

Stars and Sand is admirably organized. In a well-conceived Introduction, Dr. Baron, in lucid style, describes the complexity one finds in non-Jewish attitudes toward Jews. Some admired

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THE AMULET

A Short Story

By JULIAN L. MELTZER

"RAFT AHOY!" The cry in Hebrew by the leading man in the patrol brought the others to the alert. A party of Jewish Settlement Police on horseback patrolling a stretch of the coast between Nathanya and Hadera quickly gathered around their sergeant, who had whipped out his binoculars and was scanning the near horizon of the sea.

Bronzed and sturdy, these sons of the Yishuv were doing their war service as mounted coastguards, ready to spot and report any untoward happening. They came from different places—some from the towns, some from the Keren Hayesod settlements, or from the plantation villages. They knew every inch of the countryside, as efficient as the highly trained Home Guard or Volunteer Defense Force in any United Nations land. They were born to the saddle, crack marksmen, and without fear.

"Looks like a man on the raft," said the sergeant after scrutinizing the object bobbing up and down on the waves. "Schmuel, you'd better ride to the post and tell them to push a boat out. He seems to be exhausted, cannot even wave to us."

Within half an hour, the raft was being towed into shore. On it, the boatman had found a young English sailor, mouth parched and blackened for want of water, but still full of courage and glad that he had at last made landfall. He was carried through the surf and into the post, where he was wrapped in blankets and allowed to drink, gradually, from a pannikin of warm water. They gave him a warm meal, and within an hour he was almost back to normal.

It was a strange story that he told. His ship had been torpedoed somewhere in the Mediterranean. By some mischance, he was unable to get away with the rest of the crew, but managed to grab a raft just as the vessel was settling. He had almost reached one of the lifeboats when the pitchy waves separated them, and, tried though he did, he was unable to make contact again. That was three days ago. He

had decided to follow the prevailing current, which had turned out to be westerly, knowing that he would eventually make a landfall. The only difficulty had been the lack of water. He had found none on the raft.

"But I stuck it out," he grinned. "I knew that if I went either south or west, I'd reach friendly country. So here I am."

Later, refreshed, he told the Jewish coastguards, his good Samaritans, that it was not the first time he had been torpedoed. "I've got a lucky charm which pulled me through then and I knew that I wouldn't go wrong if I hung on to it now." It was something he had bought a couple of years back in Jerusalem, he said. He had threaded it on a chain and it was around his neck, with his identification disc.

Obligingly he opened his undervest to show it to them. The Jewish coastal patrolmen crowding around gasped, and then began to laugh. Delightedly they smacked him on the back. "That's the best possible amulet you could have," they told him.

It was an exquisitely worked silver filigree tube, about two or three inches long, just under the size of the forefinger. At the top was a tiny aperture, and under a piece of mica was a Hebrew word.

"It is a real talisman, isn't it?" he asked, puzzled at their jovial laughter. "A girl I met in Jerusalem told me to buy it for luck."

"The best there is," they assured him. "It's been the amulet for millions of Jews for centuries."

What he was wearing was a miniature Mezuzah made by Jewish silversmiths in Jerusalem as souvenirs!

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DR. ISRAEL GOLDSTEIN

(Continued from Page 8)

Schechter and asked to read his sermon on "Gamaliel of Jabneh" at the funeral of Schechter. They thought the career of Gamaliel and Professor Schechter so corresponded, as drawn by young Goldstein, that the eulogy of Gamaliel might well serve as a eulogy of Professor Schechter.

I think the incident has something to teach us beside the fact that Professor Schechter thought highly of his young rabbinical student. The Freudians tell us that nothing happens by accident. Professor Schechter was attracted to the sermon by Goldstein not only by the mastery in which the theme was developed, but by the fact that he unconsciously sensed, as did his colleagues, that there was a strong resemblance between Gamaliel of Jabneh and Schechter of the Seminary, and I think I can further say that the choice of Gamaliel of Jabneh as the text for his sermon by Dr. Goldstein was due to the fact that the young student too imagined his own life patterns after Gamaliel and after Schechter.

Unifier of Israel

It is a hazardous business, of course, to compare a living person with one hallowed by some two thousands years of history, yet the outer resemblances, at least, between the career of Gamaliel of Jabneh and Dr. Israel Goldstein stare one in the face. Dr. Goldstein has been brought forward as the great harmonizer—the one who is to restore unity in the ranks of Zionism. Remembering this, see what the Jewish Encyclopedia says of Gamaliel of Jabneh:

"The ends which Gamaliel had in view were the abolition of the old dissensions, the prevention of new quarrels and the restoration of unity within Judaism."

Substitute the name of Dr. Goldstein—and does not the item read as a piece of the biography of Goldstein today might read? Nothing is ever done by accident. Was not the very designation of Dr. Goldstein the intuitive response on the part of Zionist leaders that for the purposes of restoring unity in Israel, he is ideally qualified?

Gamaliel of Jabneh was president of the learned assembly at Jabneh which

took the place of Sanhedrin at Jerusalem. Perhaps it was Gamaliel, writes the Jewish Encyclopedia, "to whom the title of 'Nasi' was first given to revive the Biblical designation for the head of the nation." Aside from his official position, says the same source, "Gamaliel stood in learning on an equal footing with the legal teachers of his time."

This paragraph too might well serve as part of the biography of Dr. Israel Goldstein. Dr. Goldstein has just completed two books, shortly to be published, and one of these deals with Jewish juridical autonomy since the destruction of the Jewish State.

The resemblance here with the ancient Jewish sage is not only one of theory. Jewish juridical processes have long been an absorbing interest with Dr. Goldstein. He has been for years the President of the Jewish Board of Conciliation. Like many of the activities of Dr. Goldstein, few know of this activity, though the Jewish Board of Conciliation is one of the truly unique institutions of Jewish life in America. It is a court where Jews voluntarily come to adjust their differences. It is designed especially to adjust cases where it is felt that the dragging of the disputes to the courts would constitute a "chillul hashem." A great part of its activity is devoted to settling disputes in Jewish organizations, but domestic cases are also adjudicated by the court. The court meets weekly at the Educational Alliance with three judges sitting regularly, one of whom is a rabbi, the second a lawyer, and the third a layman. By the laws of the State of New York, the judgments of this Board of Conciliation are enforceable by the State as the decisions of any regular court.

For the proper solution of the domestic issues, the Board of Conciliation has also attached to it a Social Service department, which has won high praise.

As might be expected, the hearings of this Jewish Court are often highly dramatic and the Jewish Board of Conciliation has been repeatedly sought to allow its sessions to go on the air, with very tempting offers, but the

(Please Turn to Page 100)

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VANGUARD OF THE LIBERATORS

(Continued from Page 31)

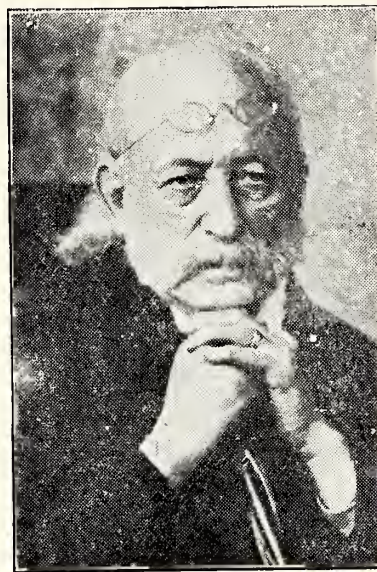
urgent increased assistance to local and refugee populations in that area. A representative would be needed, too, in the Middle East, crossroads for food shipments to Soviet Asia and an expected emigration movement from the Balkans. Above all, the course of the

ience in the field of reconstruction after the first World War, can play an important role in the restoration of Jewish community life there as a prelude to later work in Europe. He now has the opportunity to translate his conviction into action, for latest reports reaching J.D.C. in New York indicate that he and Dr. Schwartz are completing a survey of conditions in Libya and Tunisia and are prepared, in cooperation with the Office of Foreign Relief and Rehabilitation Operations, to bring J.D.C. aid to native Jews and to refugees freed from Axis domination.

Donald Hurwitz

When Donald Hurwitz's friends and colleagues in New Haven tendered him a farewell party on the occasion of his appointment to the J.D.C. staff, they were saying goodbye to the Executive Director of their Jewish Community Council who in the two years of his incumbency had built up the Council from a small federation of fourteen organizations to a strong body of fifty-five Jewish groups, at the same time doubling the income of the New Haven Welfare Fund. Hurwitz was born in Tiffin, Ohio, attended the Cleveland public schools and was graduated from Western Reserve University in 1930 at the age of nineteen. He received his professional training at the School of Applied Sciences of Western Reserve University. His early experience came as a relief worker with the Cuya-

(Please Turn to Page 102)



ISAAC M. WISE

war had turned and a strong likelihood existed that on short notice enemy-occupied countries might be reclaimed by the United Nations and immediate assistance to stricken populations required.

Aside from scholastic training and professional experience, the four men chosen to participate in the J.D.C.'s new relief and rehabilitation program have in common a keen realization of the importance of their role in this war. As one of them stated before sailing, "No one forced me to take this job. Probably it would be a lot safer and convenient for me to stay right here at home for the duration. But I feel that next to serving in the armed forces, working overseas to help victims of Fascism get on their feet again is one of the most important ways of putting the Four Freedoms into practice."

Senior member of the group is Kurt Peiser, one of the country's leading Jewish social workers. He has taken a six months' leave of absence from his post as Executive Director of the Federation of Jewish Charities of Philadelphia. Mr. Peiser was graduated from the University of Michigan and has lectured at the University of Cincinnati and Wayne University on social welfare subjects. Before coming to Philadelphia he was executive director of welfare federations and social agencies in Milwaukee, Cincinnati and Detroit. He was the President of the National Council of Jewish Social Welfare and is one of the Honorary Vice-Chairmen of the United Palestine Appeal for 1943. He is a member of the Board of the National Refugee Service as well as a member of the War Emergency Council of the Jewish Welfare Board.

Peiser foresees a large task of relief work in North Africa and feels that the J.D.C., on the basis of its exper-

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WHAT MAKES JOHNNY BULL RUN

(Continued from Page 87)

wartime use of the port of Alexandria, the British position in that port naturally depends on the attitude of Egypt toward Arab nationalists — but the Treaty of 1936 was actually a bid for the support of Egyptian Nationalists who appreciated the threat of Italian fascist domination and who preferred to associate themselves with Great Britain. Nevertheless, no Egyptian soldiers have participated in the present conflict. While large British military establishments are maintained at Port Said and Suez, it must become, at this time, self-evident that Britain's political concern in Palestine derives largely from the need of defending the canal since it adjoins the Suez Canal and to protect that water link Great Britain must be satisfied that control remains in friendly hands. The British mandate over Palestine protects the eastern approach to the canal so that a recurrence of the events of 1915 when Turkish troops advanced to Kantarah is now unlikely.

Palestine is a keystone in the arch of the British Empire. It is an important link in the motorized land route to Iran and India via Mesopotamia; it has recently come into prominence in post-war planning for Great Britain in relation to air routes to the Far and Middle East. With the elimination of Egypt from the British political scene, Palestine offers a perfect mid-terminus for air traffic to India. It is directly in the line of trans-British air travel. Haifa is the outlet of the Mosul pipe line and an important fueling depot for British shipping. These imperial interests are so extensive that they make Palestine a key point in the international politics of the Levant. The Arab populations of Palestine, moreover, are connected by the Pan-Arab movement with the Moslem peoples in Britain's other possessions—and Britain's handling of the Palestine situation, a major item of political and administrative capacity, inevitably has its repercussions throughout the entire Middle East.

VIII. British Imperialism and An Industrialized Palestine

The British Empire is the greatest colonial enterprise of our day. It comprises more than one quarter of the habitable surface of the globe and spreads over six continents. In its extent, its diversity, and its loose political organization, Great Britain is a unique phenomenon. With England as the nucleus, the Empire expanded with a policy of expansion. A commercial and industrial nation by reason of geographical good fortune, she naturally became a maritime and naval power. The final phase of this Imperialism began with the scramble for Africa and Asia in the Nineteenth century and, marked by intense rivalry and bitter competition, finally culminated in World War I.

This struggle for colonies, which has always affected European policies to some extent, as we have witnessed in the demands of the Axis dictators, is frankly recognized as a cardinal element in the maintenance of power. With the complete industrialization of European economy two developments

were occasioned: (1) A neo-mercantilist revival leading to the closing of colonial areas to outside trade, (2) the investment of "surplus" capital into more backward regions of the world. This has introduced a new competitive element into British imperial policy: the interests of industrial and commercial operators in colonial raw materials and markets. British Colonial areas that were formerly important for their raw materials and markets have been industrialized as a consequence of Western investment. The development of the Palestine Industrial Economy has interfered with British economic imperialism in the spheres of interest—the Middle East and Africa—which Great Britain considered as a commodity market to be monopolized by the produce of its home industries. There is a greater latent potential than is apparent to the casual observer. While the operation of colonies, from an economic consideration, is a kind of irrational operation in which the funds expended to maintain the balance of power are never expected to pay direct cash dividends, the changing character of Palestine offers, in some measure, a challenge to British imperialist motive. No imperialistic nation abandons an area willingly. If there is any profit in British imperialism in the Middle East it accrues only to special groups and interests, seldom to the benefit of the nation as a whole. British commercial and financial interests in the Middle East will continue to oppose the continued industrialization of Palestine, the possibility of jeopardizing Middle Eastern and African Markets, and the loss of political control over a strategic anchor of the British Life-line.

IX. Epilogue

It is generally expected that a writer will dazzle his readers with a sparkling and brilliant interpretation of what the future holds for British Palestine policy. This writer does not pretend to know the answer. The world will have what it will have. Sooner or later it must get wise to itself. Many of the ideas expressed in this article are, consciously or unconsciously, the result of the influence of others. If the article serves to create a better understanding of the Palestine situation, the author will feel fully rewarded for his efforts.

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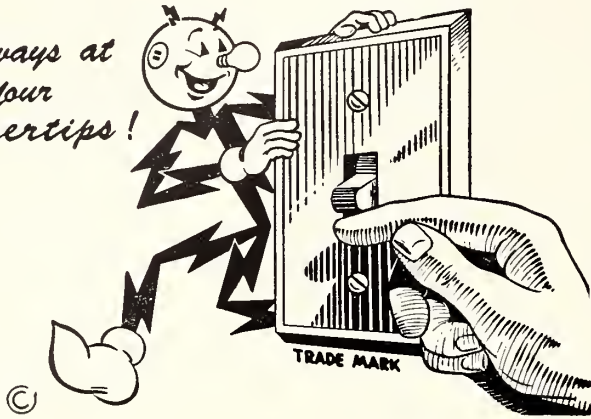
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The insurance that pays Disability income, to men and women, beginning with the first day of disability, caused either by sickness or accident. Perfect Protection permits you to have a complete Life insurance program and Disability insurance in One Life Insurance Policy.

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Living Tomorrow**

OCCIDENTAL Life
INSURANCE COMPANY
Raleigh, North Carolina

Mr. Tcholenteppel Sees It Through

(Continued from Page 13)

had been done to cut out root and branch all traces of discrimination in the resort advertising. While Jews were being massacred in Nazi-dominated Europe a reputable liberal paper had decided that it was the psychological moment to launch a holy crusade against the monster of anti-Semitism. It being warm and hot, the editors decided to make it topical, as newspapers have a habit of doing, and pounced on the vacation ad pages. As he sank his teeth into the toast which Mrs. Tcholenteppel had singed, the master of the house couldn't quite make out the reasons for this great Dreyfus affair in sport clothes.

In the good old days you could be reasonably sure of where you were wanted or not. The signposts were marked clear and sharp for every son of the covenant to see. "Restricted"—"Christian clientele"—"Christian Community." No chance of falling in among the Philistines with those red lights, failing to see any of these warning markers. Mr. Tcholenteppel was ready to exclaim that the Jews had already won the war in the vacation section if not in the news pages. But, hold on. What's this? "Protestant and Catholic churches nearby"—"Near Catholic and Protestant Churches." Mr. Tcholenteppel chuckled and the chuckles were quickly drowned out by loud guffaws. He had an impulse to telephone that crusading liberal newspaper and ask the editor how he felt about his great victory of forcing all the papers to eliminate the restriction tags.

He studied those simple words about the availability of churches for a long time. Was it possible that these hotels mentioned only that the Catholic and Protestant churches were nearby because they had a synagogue and a cantor on the premises? Hardly. If Mr. Tcholenteppel were a philosopher he would undoubtedly have gone a bit deeper into the matter. But his chief reaction was one of genuine amusement. Only one thing bothered him—how many great minds and how much midnight oil had it taken to find this choice substitute for the taboo of "restricted." Inwardly, Mr. Tcholenteppel was quite content with this situation. A simple man, he was concerned chiefly about his own comfort. It would be a fine thing if he turned up for his vacation at a "Judenrein" establishment and didn't have his car with which to make a hasty retreat. If they don't want Jews let them say so. It saves postage and nerves both ways. Besides, who wants to unsheath the sword of righteous indignation and do or die for the Jewish name on your vacation, on your own time. For what does Mr. Tcholenteppel contribute to the local community campaign if he can't have a little peace and quiet on his two weeks of escape from the prison of office routine. The coffee needed a little more sugar. The tinkle of the spoon rotating in his cup clashed with the pealing of nearby church bells. I wonder, thought Mr. T., what those people do in church—praying for a little saichel wouldn't be a bad idea, even on a hot Sunday morning.

A Voice from the Past

(Continued from Page 86)

might take two or more generations. Not only this, but even if we could get Palestine today, we could not take it, because the mass of our people is not yet fit for self-government. The immediate aims of the Zionists are the preparing of the way and the fitting of the people for the future. If our statesmen could not hitherto foretell the outbreak of anti-Semitism in Germany, the Dreyfus case and the anti-Jewish riots in France, the breaking of the constitution and the shooting down of men fighting for their liberty in the United States, how can they know what attitude Russia would assume toward Zionism two or three generations hence?

But even assuming that after all our work in that direction, it should be found that the idea must be for the present abandoned as temporarily impossible of realization, what will we have lost by it? The beneficial effects of the preparatory work will remain a permanent gain to the nation. The masses will have been raised to a higher plane of life, and thus brought nearer to ourselves; the religious factions will have been united through a common ideal, and the indifferent who had strayed away will have been regained—all results which are as desirable to the progressive party as to the rest of the people.

On the other hand, should the movement succeed, the powers having guaranteed the existence of a Jewish state, the people would be removed from the sphere of international politics and be able to devote themselves to their internal affairs. With the increase of material prosperity and the entrance into the life of modern civilization will come a higher view of life and religion.

Should my deductions, though standing the test of scientific criticism, disagree with somebody's theology, I would repeat the fearless statement that Isaac M. Wise, the beloved teacher of us all, made anent the University of Cincinnati controversy, namely, that somebody would have to revise his theology.

Greetings

**W. KOURY
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GREENSBORO, N. C.

SOCIAL NEWS

Charleston, S. C.—Mr. and Mrs. Sidney Rittenberg have announced the engagement of their daughter, Elinor Cecile and Major Arthur Henry Weinberger, U.S.M.C., son of Mr. and Mrs. Philip Weinberger, also of Charleston. Plans for the wedding have not been announced. Miss Rittenberg was graduated from Ashley Hall and from the College of Charleston. Major Weinberger was graduated from the Citadel in 1936 and was commissioned in the U. S. Marine Corps. At present he is on overseas duty with the Marine Air Corps.

Greensboro, N. C.—With about 70 Jewish girls at Woman's College this fall, activities started with home hospitality for the holidays. All the girls were invited into homes and later attended services. The committee for this year to work with the students is composed of Mrs. F. I. Rypins, chairman, Mrs. M. H. Zaubner, Mrs. A. L. Hyman and Mrs. A. F. Klein. A great number of service men from B.T.C. No. 10 were also invited into the homes and services on the post were in charge of Chaplain Aaron, recently arrived in Greensboro.

The first meeting of the local Hadasah for the fall season was held on Monday night, September 20th, in the Temple assembly room. Serving as an installation meeting, it carried out a full program. Rabbi Rypins conducted the installation and presented each charter member with an attractive little scroll bearing her name. The opening prayer was given by Rabbi Mihaley of High Point, after which there was singing by the assembly. Greetings were brought by the following: S. J. Stern from the congregation; Mrs. Charles Pearl from the Council-Sisterhood, and A. Guyes from the B'nai B'rith. Guest speaker was Rabbi Maurice Schatz, Hillel director at the University of North Carolina, Chapel Hill. A skit, "Salute to the Future," was read by Mrs. Sol Weinstein and participated in by all officers and members. The committee in charge of ar-

rangements for the meeting included Mrs. Max Zager, chairman, Mrs. Max Klein, Mrs. Sam Hantmann and Mrs. H. Davidson.

Mr. and Mrs. David Weinstein of Bristol, Tenn., and Mrs. Sidney Davis of Atlanta, Ga., who were guests of Mr. and Mrs. Meyer Sternberger, were honored at an informal open house on Monday evening, September 20th, when Mr. and Mrs. Sternberger received a host of friends. The occasion was also to honor Mr. Sternberger's birthday. Mrs. Weinstein is the former Miss Elizabeth Sternberger, daughter of the hosts, and Mrs. Davis is their sister-in-law.

Tampa, Fla.—The marriage of Miss Margie Segall of Tampa, Fla., to Sgt. Elihu B. Bernstein of Burlington, N. C., took place on August 19th in Tampa, Fla. The bride was given in marriage by her father, and had as her only attendant Mrs. Jean V. Bennett. Sergeant Bernstein had as his best man, his father, A. N. Bernstein. The bride, who is a daughter of Mr. and Mrs. I. Segall of Tampa, is a graduate of the University of Tampa and for the past two years has been a member of the Seminole School faculty. Sergeant Bernstein is the son of Mr. and Mrs. A. N. Bernstein of Burlington. He is a graduate of Duke University and a member of the Phi Beta Kappa scholarship fraternity. He entered the service in October, 1941, and was stationed at Drew Field, Tampa, Fla., prior to being transferred to Bradenton, where the couple will make their home.

Goldsboro, N. C.—Announcement has been made of the marriage of Miss Alice Weiler, daughter of Mr. and Mrs. Charles Weiler of Baltimore, to Lt. Sol W. Goodman, United States Army, formerly of Goldsboro, N. C. Lieutenant Goodman is the nephew of Mr. and Mrs. Sol Isaacs of Goldsboro, with whom he made his home before going into the army. Lt. Goodman has been ordered to overseas duty and his bride will reside with her parents in Baltimore.

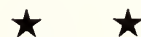
Rabbi and Mrs. M. M. Gold and son Chaim, of Laurence, L. I., have moved to Goldsboro where Rabbi Gold is chaplain at Seymour Johnson Field. Chaplain Gold takes the place of Chaplain A. Goldberg who has been sent on active duty overseas. The first Chaplain to officiate at Seymour Johnson Field was Rabbi Alexander Goode, who lost his life when his ship was torpedoed in the North Atlantic.

Rabbi Joseph I. Weiss of Oheb Sholem Temple has been appointed a chaplain in the United States Army with the rank of Lieutenant. Chaplain Weiss began his training in Boston at the Chaplains' School. The Oheb Sholem congregation has granted him a leave of absence. He came to Goldsboro in 1939. Mrs. Weiss will be with her parents, Dr. and Mrs. Samson Benderly, until Rabbi Weiss completes his training.

Mr. and Mrs. Abram Weil announce the birth of their son Alan. Mrs. Weil is the former Miss Mabel Lynn of Columbia, S. C.

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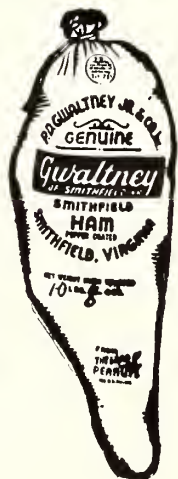
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DR. ISRAEL GOLDSTEIN

(Continued from Page 95)

Board has steadfastly declined all such offers.

Advocate of Jewry

It is written of Gamaliel of Jabneh that he participated in "numerous debates with scholars and unbelievers in Rome." He became a sort of intellectual protagonist of Judaism to the outer world.

In this connection, reference is apropos to another of the two books which Dr. Goldstein is readying for publication. This book, taking the Scriptural book of Job by way of demonstration, takes up the cudgels for the old time Jewish scriptural commentators as against the critics of the so-called Higher Criticism. Dr. Goldstein seeks to show that with all the aids offered by archaeology and the modern scientific methods, the critics of the German schools of High Criticism could not offer anything better than the Jewish critics of old, who had nothing but their mother wit to aid them. Dr. Goldstein goes further and attempts to prove that the so-called Higher Critics actually pilfered much of their material from the old Jewish commentators.

Of Gamaliel it is written also that he was noted for his relations with non-Jews. There are stories of his visiting the benches of the heathen merchants on Saturdays. He was a sort of pioneer 2,000 years ago in the good-will movement.

Perhaps in this connection it is pertinent to point out that when the present writer called on Dr. Goldstein, he was engaged in talking with the office of Mayor La Guardia. The Mayor had asked him to be one of three speakers—one a Protestant, the second a Catholic and the third to be Dr. Goldstein—to speak at a "racial unity" to be held in New York.

Dr. Goldstein was born in Philadelphia 47 years ago. At the age of five, he traveled with his mother back to Russia, where he spent close to three years. He believes that this period in Russia, though he was but a child, had a strikingly formative influence on his mind. He traces the Jewish orientation largely to it plus one other factor. This second factor was his father, Reb Yehuda Lob David, a man of great Jewish scholarship and a personality of outstanding attractiveness. At the age of 15, young Goldstein had graduated from the high school. At 18 he had graduated from the University of Pennsylvania. His doctorate thesis was of such high calibre that the work, "A Century of American Judaism," is even today regarded as a first class source in its particular field of Americana. Another book, more recently published, by Putnams, "Toward a Solution," has won the high praise of such discerning critics as Pierre Van Paasen.

Dr. Goldstein has been rabbi of the Temple Bnai Jeshurun, which follows the conservative *minhag*, for 25 years. Bnai Jeshurun is one of the two oldest Jewish houses of worship in New York. Its pulpit has been occupied by Dr. Goldstein since his graduation from the Seminary. His selection for that

pulpit was as striking as many other things about his life. He did not seek the pulpit. By chance, Sol M. Stroock, later to become President of the American Jewish Committee, was one of those who attended the graduating exercises of the Seminary. Israel Gold-



stein was the valedictorian of that class and his oration so impressed itself on Mr. Stroock, who was a member of the Bnai Jeshurun congregation, that the Directors of the Congregation invited him to become its minister, and he has been its minister these 25 years.

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With Overnight Service to
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GOOD WILL IN ACTION

(Continued from Page 47)

stained glass windows in the chapel contain representations of Buddha, Confucius, Mohammed, St. Augustine, John Calvin, John Wesley, Rabbi Hillel and St. Francis of Assisi. The Keys of the Kingdom, symbol of St. Peter, of special significance to Catholics; Solomon's Temple, symbol of Judaism; and the House Built upon the Rock, representing the Christian Church, bring to a crescendo the message of religious unity.

In Trinidad, Colorado, a bequest of \$250,000 left to the Synagogue there by Alfred Frauenthal, was utilized largely to further good will in action.



committee to stage a series of musical events featuring the works of composers of the three faiths. In Elmira, N. Y., the Elmira Ministerial Association elected a Negro clergyman president and a rabbi vice-president. Illinois Wesleyan University broke a ninety-three-year tradition when it conferred its first honorary degree on a non-Methodist, giving the degree of Doctor of Humanities to Dr. A. L. Sachar, national director of the B'nai B'rith Hillel Foundations, in recognition of the impact made by Hillel Foundation courses on Christian students who have taken Hillel credit courses in Jewish literature and history.

Inter-faith student fellowships at American universities were another impetus to good will in action. In New York City, the Metropolitan Hillel Council received a fund from the family of Morris Furman to establish inter-faith fellowships at the colleges in New York as a memorial to Burton J. Furman, U.S.N., Jewish war hero. Similar fellowships were established this year at Ohio State University and the University of Michigan as the Arnold Schiff Memorial Fellowships, while at Wayne University, Detroit, the Jewish Community Council and the National Association for the Advancement of Colored People created a number of intergroup relations fellowships.

These instances of good will in action for the year now ending are but samplings of many that have come to public notice and the thousands of others that made no headlines but evidenced in a practical way that people of America believe in the things for which we are fighting and proved it by not only preaching brotherhood but practicing it. Through good will in action they are showing that they understand that it is as important to fight against religious hatred at home as it is to give battle to the enemy whose creed is the antithesis of good will in action.

A low-water requirement, stainless melamineurea-formaldehyde synthetic resin adhesive has been developed which is suitable for bag molding of aircraft and boat parts. This adhesive contains no filler and adheres at low temperatures to give boil resistant glue bonds.—*Chemical Preview.*

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Today again, "it is for us, the living, to be dedicated to the unfinished work" . . . it is for us "to be dedicated to the great task before us — that we take increased devotion to that cause for which our forebears gave the last full measure of devotion."

May the coming year bring victory for our country and for the ideals for which it stands.

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"In the Mountains of Western North Carolina"

Located in the Heart of the Sapphire Country
PISGAH FOREST - - - NORTH CAROLINA

VANGUARD OF THE LIBERATORS

(Continued from Page 96)

hoga County (Ohio) Relief Administration in the depths of the depression when he handled as many as 400 clients at one time. He was associated with the Jewish Social Service Bureau of Cleveland from 1934 to 1936 and was supervisor of the Jewish Big Brother Association of Cleveland from 1936 to 1939. His job here was to find substitute fathers for orphan boys, and he looks back with a great deal of pleasure at the work done to prevent these boys from becoming delinquents and helping them become adjusted to a normal life. From 1939 to 1941 he was budget secretary of the Jewish Welfare Federation of Cleveland. He is married and has a son, aged four months.

Mordecai Kessler

Mordecai Kessler, who built up a fine reputation for work with teen-aged youngsters, will for the present be assigned to J.D.C.'s headquarters in Lisbon.

Born and bred on New York's East Side, he was graduated from St. John's University and received his professional training at the New York School of Social Work. He was assistant director of New York's Educational Alliance and director of the Surprise Lake Winter Camp for undernourished boys. He was Vice-President of the Metropolitan Association of Jewish Center workers and Chairman of the Boys and Girls Work Division of the United Neighborhood Houses. In recent months he was active in the Lower East Side Defense Council.

Max S. Perlman of New York, is the most recent addition to the overseas staff of the J.D.C. He will remain in this country for several weeks studying the background material and concluding arrangements for visas and passports.

Max Perlman has been a supervisor in public welfare work in New York and Chicago and was case worker for the Jewish Social Service Bureau in the latter city. He is a native of Madison, Wisconsin, and attended the university there, taking his graduate degree in the University of Chicago School of Social Service Administration. He has recently been associated with the philanthropic activities of the family of the late Julius Rosenwald on behalf of refugees.

Working on another phase of the J.D.C. program is Louis H. Sobel of New York, prominent social worker and authority on community organization, who is now touring Latin America to survey Jewish communities in leading cities there. On leave of absence from his position as Executive Director of the Federation Employment Service in New York, Sobel is serving the second term of his service with the J.D.C. He returned from Lisbon with Dr. Schwartz in February and left shortly after for South America. His reports on Jewish community organizations in the Latin American countries show a keen understanding of local conditions and his suggestions for overcoming difficulties observed there confirm the wide reputation he achieved as consultant on community problems, made in the course of investigating conditions in such American cities as

Rochester, Detroit, Pittsburgh and Philadelphia. It is hoped that as a result of Sobel's tour the communities in Latin America will be in a position to deal more effectively with refugees now there and with those who may be expected to immigrate after the war.

In addition to his work as community advisor, Sobel is an authority on vocational guidance, group work and personnel administration, having lectured on these subjects at Wayne University and New York University. He is co-author of "Group Methods in Vocational Guidance" and "Trade Job Adjustment," and has also written many articles on group and camp work, children's guidance and problems concerning the economic adjustment of Jews. He is Chairman of the Editorial Board of the Jewish Social Service Quarterly and former Vice-President of the National Conference of Jewish Social Welfare.

PAPER WINS WARS

The army fights with paper. Literally. Every shell fired comes up to the guns in an individual paper container. The powder that sends it on its way is made largely of paper stock.

To make the "V-boxes" in which food and ammunition are shipped overseas, a half million tons of paper are being used this year—more than half as much as all magazines combined will use.

Army fliers keep warm with paper clothing—soft, woolly, light. The troops keep cool with paper sun helmets.

The army is sheltered under paper—the tough insulation of Quonset huts and temporary buildings here and overseas. Paper camouflage (nine assorted colors) hides its installations.

Water mains at army bases are paper pipes—good for 20 years. Waterproof paper holsters protect the rifles of troops landing in surf, or fording streams. And the parachutes with which food and ammunition are dropped to men in advanced positions are made of paper too.—*Reader's Digest*.

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Slat Seat Chairs
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School Furniture
Child Sets**

THE TASK BEFORE AMERICAN JEWRY

(Continued from Page 51)

reports from Europe that the German authorities, not content with denying to persons of Jewish race in all the territories over which their barbarons rule has been extended the most elementary human rights, are now carrying into effect Hitler's oft-repeated intention to exterminate the Jewish people in Europe.

"From all the occupied countries, Jews are being transported in conditions of appalling horror and brutality to eastern Europe.

"In Poland, which has been made the principal Nazi slaughter house, the ghettos established by the German invader are being systematically emptied of all Jews except a few highly skilled workers required by the war industries.

"None of those taken away are ever heard of again. The able-bodied are slowly worked to death in labor camps. The infirm are left to die of exposure and starvation or are deliberately massacred in mass executions.

"The number of victims of these bloody cruelties is reckoned in many hundreds of thousands of entirely innocent men, women and children.

"The above mentioned governments and the French National Committee condemn in the strongest possible terms this bestial policy of cold-blooded extermination.

"They declare that such events can only strengthen the resolve of all freedom-loving peoples to overthrow the barbarous Hitlerite tyranny.

"They reaffirm their solemn resolution to insure that those responsible for the crimes shall not escape retribution and to press on with the necessary practical measures to this end."

This statement recognizes the problem but falls short of any practical accomplishment. We may, however, upon the basis of this expression of good will and interest, be able to point the way for practical measures.

As respects the foregoing, there will be little diversity of opinion. All will agree, first, as to the scope and extent of the calamity and the problem; second, as to its unique and special character; third, as to the necessity for immediate practical measures, and fourth, as to the inescapable responsibility of immediate, forthright, and unequivocal action by this conference in the name of the American Jewish community. We must formulate our demands and we must create and establish those instrumentalities through which such demands can be made effective.

What is the place of Palestine—what role can it play in meeting the problems of our people of the post-war world? *We are to consider and recommend action upon all matters looking to the implementation of the rights of the Jewish people with respect to Palestine*

The Balfour Declaration and the Palestine Mandate, endorsed by 52 nations, concurred in by joint resolution of the Senate and House of Representatives of the United States of America, were hailed as documents of state, legally recognizing the historic

connection of the Jewish people with Palestine and their right to rebuild their national home in that country.

In addressing the first session of the American Jewish Congress in December, 1918, the late Louis Marshall, that preeminent Jewish leader and statesman, said: "The future of Palestine is no longer a mooted question. It has become a settled question. The action of the British Government as announced by its eminent spokesman, Mr. Balfour, endorsed as it has been by France, Italy, Serbia, Greece and other of the Allied Nations—approved as it has been by the President of the United States,—will undoubtedly receive at the Peace Conference which is about to assemble at Versailles, the sanction of all the nations of the world." Mr. Marshall made the further significant statement: "We here in America sympathize with every Jewish aspiration."

Encouraged by the Balfour Declaration and the Mandate for Palestine, the Yishuv in Palestine, with the aid and support (regrettably not too universal nor adequate) of the Jewish community throughout the world, has wrought a miraculous change in Palestine. In the past ten years, the most tragic in all of Jewish history, Palestine has absorbed more than 280,000 Jewish immigrants. More than 40,000 Jewish refugees have entered Palestine since the outbreak of the present war. The Jewish population has grown from 55,000 at the close of the first World War to over 550,000 in 1942. We have invested in Palestine during the last two decades an estimated total of \$560,000,000, of which approximately \$100,000,000 came from Jewish national and public funds. Social, cultural and religious institutions established in Palestine represent an achievement of the most romantic character. These institutions are beginning to serve as a source of inspiration to the Jewish communities throughout the world. Can there be any question that Palestine in the light of long-term planning, presents the most realistic single opportunity for the resettlement of large numbers of the unfortunate and harassed of our people.

Can there be any doubt that consonant with the principles of freedom, justice and self-determination, basic in the war aims of the United Nations, there will be after the complete triumph of Democracies, an opportunity for the realization of the purpose and aims of the Balfour Declaration and the Palestine Mandate? Can there be any question that we have a right to hope for and expect the victorious United Nations, in the names of justice and humanity, to make Palestine available to the greatest extent possible to those of our people who desire to make it their homeland? The development in Palestine, notwithstanding all of the difficulties, political and economic, and notwithstanding the setbacks that have come about as a consequence of the war, and weak and uncertain appeasement diplomacy, must

(Please Turn to Page 115)

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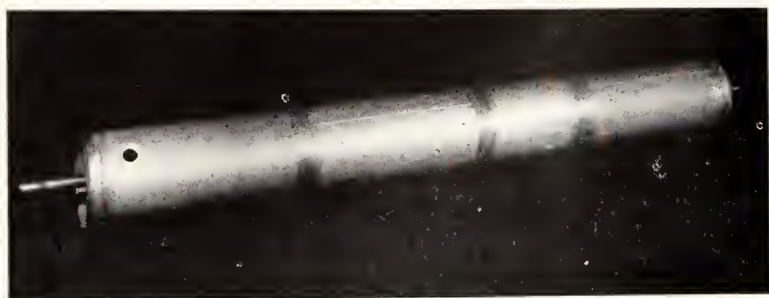


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100 YEARS OF B'NAI B'RITH

(Continued from Page 89)

gram embraced publication of studies and monographs on opportunities for Jewish youth in various job fields; dissemination of research data; promotion of regional conferences, seminars and clinics on occupations; stimulation of community action with regard to personal counselling and job placement and the strengthening of the vocational assets of Jewish youth as a partial compensation for the handicap of employment discrimination.

A whole library of occupational literature has been issued under the imprint of the Vocational Service Bureau in the last half decade. During the past two years the Bureau has broadened its program by the establishment of group vocational services, staffed by professional career counselors, and co-operating with Jewish community vocational service agencies. These services, now operating in half a dozen major cities, reach and service tens of thousands of young people in nearly forty adjacent communities.

Since the war, the vocational program of B'nai B'rith has become even more far-reaching. Through military orientation clinics, seminars on the army and navy collegiate training programs, and war manpower conferences, the Vocational Service Bureau has played an important part in guiding youth into war industry jobs and preparing them for intelligent war-time career choices. Its emergency farm mobilization program (in cooperation with the A.Z.A.) to recruit Jewish youth

for summer farm work to relieve the wartime food shortage; its stimulation of interest in war industry jobs among women; its aid to Jewish adults in shifting to essential jobs; its co-operation with war industry training courses and its publication of the bi-monthly journal, "The Career News," enable the Vocational Service Bureau to make a decided contribution to the war effort.

VIII

In its zeal to strengthen the attachment of youth to Jewish life and to guide them on the road to productive careers in a free and democratic America, B'nai B'rith did not neglect the rich opportunities for furthering appreciation of cultural and spiritual values among adults. From its very earliest days, B'nai B'rith sought to educate its own members, and through them the broader Jewish community. There was a time when every lodge had among its duly elected officers an official orator and a lecturer whose duty it was to present periodically addresses and lectures on Jewish questions.

Long before there were organized lecture bureaus, the B'nai B'rith lodges brought to the smallest communities the leading thinkers and writers as guest speakers. In recent months B'nai B'rith initiated a nationwide tour of speakers representing the United Nations who are bringing to large segments of the American people the thinking of those who will help reshape

(Please Turn to Page 106)

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HIGH LIGHTS OF THE YEAR 5703

(Continued from Page 70)

if anything, there was too little and not too much work being done to combat it.

"We'll take care of the Japs first, then the Jews later": a program of action announced by some members of the armed forces, which has been ominously growing in popularity. Jingles, stories, jokes and poems saying that the Jews are doing very little fighting have had wide currency in America. In Fact cites chapter and verse to support its contention that many soldiers, some in high rank, are anti-Semites. Jews are being passed over for promotions. 31-year-old David Ginsburg of the OPA and 34-year-old Robert Nathan of the WPB, and to a lesser degree Under-Secretary of the Interior Abe Fortas were branded as slackers on the floor of the Congress. The former two yielded to the pressure of the attacks and resigned to go into the armed forces, but the President refused to accept Fortas' resignation. Congressmen Rankin, Hoffman, Flannagan, *et al* and Senator Reynolds used the Capitol as a forum for anti-Jewish speeches which prompted replies from Senators Pepper and Murray who warned of the growth of anti-Semitism. Seven Jews were elected to the 78th Congress; there were eight before, although anti-Semites like Governor Talmadge and Gerald Smith were defeated. The Nation accused the FBI of trying to keep Jews out of the government work. While there were persistent reports that Jews are being kept out of defense jobs, a prominent educator declared that the Hitler-racist philosophy was prevailing in American schoolrooms. A new anti-Semitic group, the Constitutional American League, was busy in the field while new magazines were being published to replace those condemned by the government. A liberal Christian warns: "Anti-Semitic sentiment was expressed not only among crackpots in the Midwest, but in the best circles as well."

Measures to Meet Anti-Zionism

Measures were taken by the Government to meet the growing menace. The President's Committee on Fair Employment Practices in Industry was reorganized and given a transfusion by new personnel, including Monsignor Francis J. Haas as Chairman, with United Fruit Company's Samuel Zemurray on the board. More recently Mr. Zemurray has been appointed as consultant to the Office of Economic Warfare. Thirty-two anti-Semites were indicted by the Federal Grand Juries, and were charged with conspiracy to undermine the morale of the armed forces, but their trials have been unduly delayed. The States of New York and Connecticut have appointed committees for improving interracial relationships and to oppose discrimination.

The Jews themselves, through accelerating programs of the civic protective agencies, are attempting to meet the new challenge. Twenty Jewish communities have merged their fund-raising activities with local War Chests to help cement relationships with all sections of the community. The best

answer to the lack of patriotism among American Jews is the patriotic war record of Jewish soldiers. Meyer Levin's death this year brought him the accolade of "Immortal Sergeant." Chaplain Alexander D. Goode went down with a torpedoed troop transport when he gave his lifebelt to a soldier. One of the wounded in the North African campaign is Captain Joseph Cohn, editor of the Modern View of St. Louis, which has ceased publication, another Jewish casualty of the war. The Jewish Welfare Board is keeping the country informed of Jewish soldiers who are heroically serving and dying for their country's cause. When the figures are added up and made public, it will be seen that Jews have served in our armed forces far in excess of their proportion to the population.

The need for adequate funds to carry on this work coupled with the response by American Jews to the overseas tragedy, was amply reflected in more generous giving in the campaigns this year. The United Jewish Appeal reports that some \$17,000,000 will be raised in 1943 for the Joint Distribution Committee, the United Palestine Appeal and the National Refugee Service. Other causes have benefitted proportionately.

The Russian Jewish Delegation

For the first time since 1917 Russian Jewry has established contact with American and other Jewries. The representatives of Russian Jews, through the Jewish Anti-Fascist Committee, deliberately cemented relations with American Jewry through such emissaries as the actor Solomon Mikhoels, Director of the Moscow Art Theater and Chairman of the Jewish Anti-Fascist Committee, and the poet Col. Itzik Feffer. They visited most of the important American cities and were enthusiastically received. Forty-seven thousand heard them at the New York Polo Grounds bring greetings from "fellow Jews and blood brothers" and announce that the Red Army saved 4,000,000 Jews from the Nazis. Dr. Weizmann invited them to visit Palestine on their way home. Palestine Jewry also has now moved closer to Russia. Soviet diplomats praised Jewish achievements there and promised that the Russians will never forget their help. That help was in the form of six field ambulances equipped with medical supplies, hospital tents and other products of Palestine factories. There is a report also that the U.S.S.R. refused to grant visas to a delegation from the Jewish Agency that wanted to visit Russia to contact Russian Jewry.

The year 5703 closes with the tragedy of the unpitied 4,000,000 Jewish dead in Europe. It brings the hope, however, that comes from the knowledge that the United Nations are now on the road to victory, in whose service Jews have fought with admirable distinction. The year 5704 opens with great promise of a unified American Jewry devoted to the nation's cause and zealous to safeguard its people's future in Europe and Palestine.

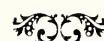
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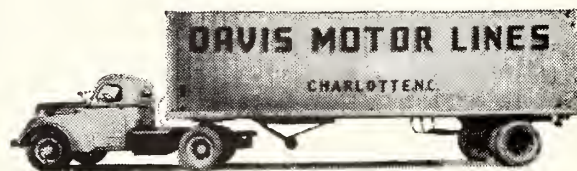


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100 YEARS OF B'NAI B'RITH

(Continued from Page 104)

the world of tomorrow. Virtually every B'nai B'rith lodge and auxiliary has as part of its year round program some form of Jewish cultural activity, either independently or in collaboration with other community agencies.

Never a religious organization in the narrow meaning of that term, B'nai B'rith is proud of its long tradition of association with and aid to the synagogue. In many smaller communities the synagogue elders and the B'nai B'rith leadership are identical. Many lodges and auxiliaries not only meet in synagogues, toward whose support they often contribute, but frequently also sponsor and help maintain Sunday and week-day Jewish schools. There are semi-rural areas where B'nai B'rith-organized synagogues are the center for all Jewish activities within a radius of 100 miles. In such areas B'nai B'rith conducts correspondence classes in Jewish history and religious subjects for children who live in farming communities.

Especially helpful in these phases of its work is The National Jewish Monthly, B'nai B'rith's monthly magazine. The National Jewish Monthly, founded in 1886 as The Menorah, is not only utilized by lodges and auxiliaries as a source of Jewish factual information, but, because it has the largest circulation of any Jewish journal in the English language, brings to wide segments of American Jewry a constant and rich stream of cultural inspiration. A supplementary avenue of information on B'nai B'rith current events is the monthly B'nai B'rith News.

IX

Recognizing that education of the Jew alone was not enough, B'nai B'rith also undertook the far-reaching task of educating the non-Jew to an appre-

ciation of the truth about the Jew. As early as 1859 farsighted men in the organization proposed the creation of a "vigilance committee." Libels against Jews during the Civil War, attempts to establish religious tests in some states for the holding of public office, propaganda by Czarist agents and assaults on Jewish immigrants prior to 1900 had moved B'nai B'rith to repeated action and protest. But it was not until 1908 that defamation of the Jew on stage and screen, in the press and in literature as well as the problem of social and economic discrimination became the serious concern of American Jewry.

In that year Sigmund Livingston, of Chicago, proposed to B'nai B'rith's District 6 that it create a permanent publicity committee to combat anti-Jewish manifestations in an intelligent, dignified and organized way. Out of that committee grew the more effective instrumentality known to all as the Anti-Defamation League of B'nai B'rith, which since its formation in 1913 has been headed by Mr. Livingston, with Richard E. Gutstadt serving as national director since 1930.

Successful in its vigorous efforts to correct popular misconceptions about the Jew, the A.D.L. worked out significant and lasting agreements in cooperation with news agencies, publishers, theatrical managers and film producers who recognized the un-Americanism implicit in the false delineations of the Jew. This long and patient struggle against prejudice based on ignorance and misunderstanding had yielded a noteworthy measure of success at the end of the 1920's when the twin evils of hate borne of economic dislocation and an organized campaign of anti-Semitism, inspired and nurtured by

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Nazi Germany, created new and unprecedented problems for those engaged in defending the good name of the Jew and in combatting subversive propaganda.

Twenty years of experience in a field in which it had been the pioneer, had prepared the Anti-Defamation League for dealing with this new danger. In the years of persecution and propaganda that followed in the wake of 1933, the A.D.L. through its program of research, wide-spread fact dissemination, neutralization of libels and a



ALFRED M. COHEN
President of B'nai Brith from 1925 to 1938, under whose leadership its major youth activities were adopted.

systematic campaign of education for democracy to counteract the effects of un-American movements, was able to make a major contribution to the common struggle against anti-Semitism and to the broader effort to protect the American way of life against the forces seeking its destruction. Independently and in cooperation with other service and civic agencies, B'nai Brith fought hard and consistently against the dogmas of Communism, Nazism and Fascism, bringing to bear the full weight of its prestige and manpower against all un-American activities and propaganda.

When war engulfed the nation in 1941, the A.D.L. again was ready with proved techniques and a national program for implementing and strengthen-

ing the attachment of the people to the ideals and practices of democracy. On the alert against the divisive tactics of Axis propagandists, the A.D.L. is now dedicating its energies to the end that the people may understand that anti-Semitism is primarily a weapon not only against Jews but a dagger aimed at the heart of all who love freedom. In this work, it cooperates with the American Jewish Committee and other civic-protective agencies.

To re-enforce and supplement its anti-defamation program, B'nai Brith has long been a leader in the promotion of Americanism. Its national Americanism Commission, under the chairmanship of Sidney G. Kusworm, has for years stimulated and encouraged the observance of national holidays, participation in patriotic exercises, support of good citizenship movements and community betterment projects, and cooperation with the schools in the sponsorship of essay contests on Americanism subjects and the provision of motion pictures on patriotic themes. Since 1940, Scouting, too, has been an integral feature of B'nai Brith's Americanism program, with many lodges organizing and taking Scout troops under their wing. President Franklin D. Roosevelt echoed his predecessors for forty years when he said that B'nai Brith's Americanism program "fortifies the effort to keep America safe for democracy."

This program has been closely linked with the good will activities of B'nai Brith, which presented the Statue to Religious Liberty to the people of America in 1876 and helped establish the organized interfaith movement for better understanding in the 1920s. Even since it has worked closely with the National Conference of Christians and Jews in the furtherance of brotherhood and amity.

X

B'nai Brith can look proudly back upon a patriotic role that began during the dark days of the Civil War when the Order, then only 18 years old, acquired a reputation for war service that has been sustained uninterruptedly through the Spanish-American War, World War I and World War II.

In the Civil War, B'nai Brith organized and equipped a whole company of Jewish volunteers that served with distinction for four years as part of the 82nd Illinois Regiment. During

(Please Turn to Page 109)

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LIBERAL JUDAISM

(Continued from Page 10)

There are those who interpret this as a complete volte face and a humiliating surrender of the principle of Reform. On the contrary, even so radical a reformer as Dr. Kaufmann Kohler, President of the Hebrew Union College from 1903 to 1921, insisted that "we must guard against conferring upon them (the early founders of Reform) the claim of infallibility—we would sin against the very spirit of progress which made them leaders and prophets of their age, should we attempt to canonize their every word. Truth grows, and many a thing which seemed true fifty years ago is no longer considered so today."

The same applies to our present attitude to Zionism which is another indication of the Union's quest for unity with its brethren of the house of Israel. Foremost among those things which seemed true fifty years ago and can "no longer be considered so today," was the supreme confidence of the early Reformers that the millenium was immediately around the corner and that the dream of returning to Zion was seriously out of harmony with the spirit of that supposedly humanitarian age. Grim reality has compelled considerable re-thinking on this problem and we do "sin against the very spirit of progress" if we attempt to canonize the every word of a Kohler and a Wise on the place of Palestine in Jewish life, precisely as they insisted we would sin in applying without reserve the dicta of Geiger and Holdheim, Einhorn and Hirsch in their day. Consequently, Reform Judaism has provided many of the outstanding leaders in the Zionist movement today while the Union itself, as early as the year 1937, voiced its unequivocal demand for the literal and legal fulfillment of the Balfour Declaration and the Mandate for Palestine. To be sure, it will continue to insist upon a religious, rather than a nationalistic, interpretation of Jewish destiny especially in America. Yet it formulated a declaration of principles for the American Jewish Conference to provide a platform upon which the various dissidents in Jewish life today might find common ground. The Union, comprised as it is of various shades of opinion relating particularly to Palestine, took full advantage of its unique opportunity to effect a synthesis between these opposing viewpoints. It

seems that only the blinded partisan could fail to give serious attention to its program which seeks the fullest implementation of the Balfour Declaration while refraining from reducing all Israel to a mere political entity which would make our proud and historic people "like unto all nations."

"Truth grows, and many a thing which seemed true fifty years ago is no longer considered so today." These words should serve as a warning to Zionists as well as to static reformers. Jewish life, like all life, must continue to be dynamic. The whole era of nationalism may be on the wane and we must fix our gaze forward rather than backward. We in the Union want full justice for the Jew everywhere; we wish to see a homeland for the Jews facilitated and speeded in Palestine.

Above all, Liberal Judaism argues that if there are those who insist that the Jew cannot live without his land: surely it must be conceded that he cannot live without his God, without his Torah, without his Synagogue, without his distinctive spiritual way of life. If there be assimilationists in our midst today, they are to be found not merely among the reformers, but among those who neglect these erstwhile axioms of Jewish survival. Liberal Judaism, through the Union of American Hebrew Congregations, seeks such a re-awakening of the spirit of the Jew and of his faith. In this grave moral crisis, it would go out to the "men of the abyss" with its light of hope for a better day which we must help to build. Girded and guided, as it originally was, by prophetic principles, it would turn from its "rich men's clubs" of yesterday, to throbbing centers of Jewish education and social aspiration which might win the plodding multitudes to itself as offering a way of life stimulating and satisfying for such a time as this.

Again, as in the days of Isaac Mayer Wise, there is need for "all Israelites to unite": to unite, first and foremost to save our brother Jews and to offer them a haven and a home in their own land as well as wherever they may choose to dwell. But to unite also in proclaiming "Hear, O Israel, the Lord our God—is One" and one world, one humanity has He summoned us to bring into being.

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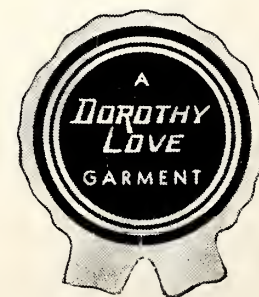
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100 YEARS OF B'NAI B'RITH

(Continued from Page 107)

the Spanish-American War, B'nai B'rith was active in promoting the enlistment of volunteers and cooperated fully with the newly organized Red Cross. In World War I, B'nai B'rith contributed 3,250 of its sons to the military and naval forces and organized the Soldiers and Sailors Welfare League to provide an extensive welfare and recreational program for Jewish soldiers in the Army camps. B'nai B'rith also rendered valuable aid in the Liberty Loan drives and the food conservation campaigns and served as an important ally of the Red Cross. The Order's role in World War II thus was clearly marked.

B'nai B'rith's war services in World War II sprang from its continuing war relief efforts on behalf of the embattled democracies and the victim of Axis aggression (already referred to) as well as from its activities in the very first months of the national defense program in 1940. Pearl Harbor found B'nai B'rith ready to serve this country.

The first phase of this program geared all B'nai B'rith units into the Red Cross home service program for families of men in the armed forces through an agreement which paved the way for more far-reaching war services in cooperation with the Red Cross. When the Red Cross launched its blood donor service, B'nai B'rith led the way with organized donor days and the development of new recruitment techniques that have now resulted in 34,000 pints of blood contributed through its effort. The B'nai B'rith women and girls organized more than three hundred Red Cross units which have produced 2,300,000 surgical dressings and 185,000 garments for the Army and Navy. Red Cross first aid and nursing classes, nutrition centers and motor corps units enlisted the services of a

small army of B'nai B'rith men, women and young people. By September 1, 1943, the Red Cross had received from B'nai B'rith groups thirty-nine pieces of mobile equipment, including cauceteens, station wagons, ambulances and travelling blood donor clinics.

Shortly after Pearl Harbor, B'nai B'rith-Red Cross cooperation was climaxed by a new arrangement through which all B'nai B'rith groups became allied with the Red Cross Camp and Hospital Service Councils in meeting the welfare and recreational needs of both hospitalized and able-bodied servicemen in the army camps and hospitals. Through this program, B'nai B'rith already furnished and equipped 500 recreational facilities at various military posts and stations in thirty-six states. The B'nai B'rith in Canada has equipped thirty-two recreational centers for members of the British Empire forces stationed there. When the Red Cross opened service clubs abroad for the A.E.F., B'nai B'rith cooperation was again forthcoming, especially in Great Britain, Egypt and Palestine.

A new phase of this program is the provision of recreational facilities at Army and Navy hospitals and the sponsorship of continuing welfare activities for hospitalized servicemen, in cooperation with the Red Cross. A parallel service known as the Serve-A-Ship Program has been developed for the men of the Navy, and thirty-three vessels, including two battleships and two aircraft carriers, are already being provided with reading material, musical equipment, games and onshore hospitality. Merchant Marine ships are also provided for.

B'nai B'rith has found a fruitful field for war service in helping provide for the recreational, welfare, per-

(Please Turn to Page 112)

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STARS and SAND

(Continued from Page 93)

the Gentiles say?" indicates a slavish willingness to sit at life's mirror and preen oneself to please others. Yet, it is equally true that we need the world's approbation. We Jews know full well the Gentile's unfair and harsh censure—from the days of Haman, who accused Jews of being "disobedient to the King's laws," through Apion, who charged Jews with worshiping "an ass's head . . . made of gold, and worth a deal of money," down to Hitler, who is quite convinced that the Jews alone "are the world's misfortune."

The Jewish community should well be grateful to Dr. Joseph L. Baron for his patient research and exacting labor in putting *Stars and Sand* together, and to the Jewish Publication Society of America for making this book available in such excellent format to both Jews and Gentiles. It makes a useful and fine gift.

"All lovers of humanity will be heartened by the wonderful enthusiasm which many of the greatest Gentile thinkers displayed for the Jewish heritage. . . . No other culture can compare with that of Israel in the affection and honor accorded to it in the heart of humanity. . . . It is, indeed, one of the strangest anomalies that this people, lifted to the stars in the praise of men, has been scattered and trampled like the dust by successive generations of men."

Dr. Joseph L. Baron is the rabbi of Congregation Emann-El B'ne Jeshurun in Milwaukee.

He received his Bachelor of Arts and his Master of Arts degrees at Columbia University, and was ordained at the Hebrew Union College. He received a Doctor of Philosophy degree at the University of Chicago in 1932. Besides serving as rabbi of a very large congregation, he is Professor of Philosophy at the Milwaukee State Teachers College.

He is well known for his organization work, having been the founder of Congregation Judah in Cedar Rapids, Iowa; Congregation Beth El in Madison, Wisconsin; Congregation Emann-El in Waukesha, Wisconsin; Congregation Emann-El in Janesville, Wisconsin; Tri-City Jewish Charities in Davenport, Iowa; and the Wisconsin Conference of Liberal Synagogues.

He was the editor of the Hebrew supplement of *Young Judaea* in 1914 and of the *Hebrew Union College Monthly* in 1918. He has been a contributor to *The Day*, *Young Judaea*, Central Conference of American Rabbis *Year Books*, *The Books of Moses* edited by A. Burstein, *"The Project Method in the Jewish School"* edited by E. Gamoran, *American Hebrew*, *Reform Advocate*, *Wisconsin Jewish Chronicle*, *Encyclopedia of Jewish Knowledge*, *Universal Jewish Encyclopedia*, etc.

He has served on the Commissions of Education, Social Justice, Church and State, of the Central Conference of American Rabbis; he is a Governor of the Hebrew Union College; Treasurer of the Hebrew Union College Alumni Association; Chairman of the Committee on Pulpit Creation of the He-

brew Union College Alumni Association, etc.

He is the author of *The Immigrant*, 1923; *Clubs for Religious Education*,



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1925; *The Jewish Bible*, 1927; *Death in Folk Religion*, 1932; *In Quest of Integrity*, 1926; and he compiled and edited *Candles in the Night: Jewish Tales by Gentile Authors*, 1940.



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WAR WAKES UP HAWAIIAN JEWS

(Continued from Page 92)

fluences is the insularity of Honolulu. The metropolis of the Hawaiian Islands is virtually isolated and cut off from the Mainland by five days distance to San Francisco; Honolulu, by its geographical position, has no contact with the many turbulent, tortuous and mercurial aspects of Jewish life anywhere. What American Jewry feared would overtake it, should immigration of East European Jewry be restricted, is already a fait accompli in Honolulu. Honolulu Jewry, not because of exclusion acts, but chiefly because of natural barriers, is completely isolated from world Jewry. A spiritual self-sufficiency Honolulu has not. Next to insularity I would consider the insufficiency of numbers. At a recent J.W.B. meeting it was disclosed that the directorate of the Jewish community center has not met in the past twelve months. But even that seemed quite plausible in the light of the fact that the entire membership of the Center is exactly one dozen. When plans for the high holy days were considered a few days ago, twenty-five seats were considered enough for the Honolulu Jewish community. Obviously when the numbers are so thin, so widespread and scattered, organized mass community work is well nigh prohibitive. Perhaps the strongest factor militating against organized Jewish life in Honolulu is the absence of the irritating itch of anti-Semitism. There is no anti-Semitism in Hawaii. There being no whipping scorpion in Honolulu to remind us that we are Jews, we are

tempted to forget that we are children of a martyr race. The sum of it explains the absence of the positive factor supremely essential in organized Jewish life: It is the will to live organically as a Jewish community. Where that is present all else follows. For where there is a will there is a way.

War Brings Changes

Much has changed since December 7th, and the status of the Jewish community changed correspondingly. In the exodus that followed that day there were many of the Jewish community. War workers and civilian defense projects have no doubt increased the Jewish population here, but the evacuees have not been replaced. They were the residents; the new arrivals are transients. They are here for the duration, or emergency. Jewish servicemen too, in all branches of the armed services, have increased proportionately. But facilities to serve them fittingly are still to come. The only evidence of Jewish communal effort is still only at the Jewish community center, on Sunday, at 11:00 o'clock in the morning. At that time the Jewish Center group plays host to the Jewish servicemen attending religious services in the center. The services are conducted jointly by Jewish chaplains of the Army and Navy. After the services, the men meet downstairs, in the assembly room, where refreshments are served by the hostesses of the Jewish community and the J.W.B.

The efforts of the Jewish community, however, must not be limited by the Sunday morning service. There is a promising change that augurs well for greater effort in the future. With the recent arrival of Mr. Maurice Schneirov, Director J.W.B. Hawaiian Area, a spirit of cooperation has begun to make itself manifest in Jewish circles here. It became fully evident in the recent Jewish Welfare Drive here. The quota sought was over-subscribed most generously.

To predict the post bellum nature of the Jewish community here, not even a prophet would dare. It is no more safe to hazard the nature of the Jewish community in post war Honolulu than that of postwar Junction City, Kansas. Many midwestern towns that were empty of Jews five years ago, now that their seams have burst because of the influx of defense workers, are housing many Jews. Will the Jews take root in those towns and prosper, as Jewish communities, long after the hectic days are over?

No one knows!

But the odds are in favor of Honolulu.

At the North Carolina Pulp Company mill at Plymouth, N. C., a cinematograph film is being made covering the process of papermaking from the time that wood is brought into the pulp mill to the time when the pulp is turned into paper. Camera men from New York and Hollywood are taking the pictures, and Mr. Lowell Thomas will lecture on papermaking when the film is shown on the screen.

—World's Paper Trade Review.

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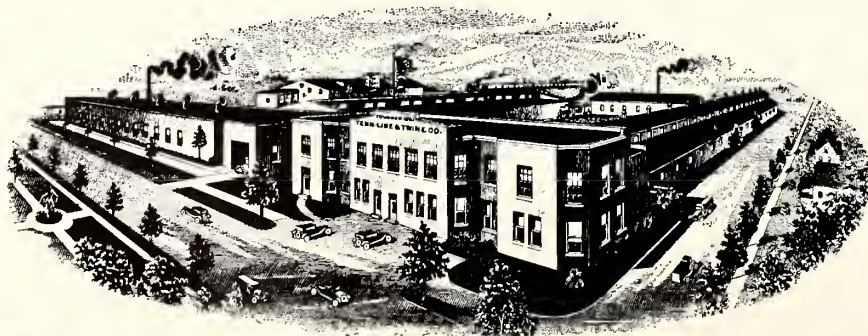
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100 YEARS OF B'NAI B'RITH

(Continued from Page 109)

sonal and spiritual needs of the men in uniform through close cooperation with the Army and Navy Committee of the Jewish Welfare Board and the United Service Organizations. When the J.W.B. first began forming its local army and navy committee to execute its national program on the local level, it was found that the only Jewish agency in many communities adjacent to army camps was B'nai B'rith. The J.W.B. asked and received the wholehearted co-operation of B'nai B'rith in the creation of community programs for the men in camps. With every B'nai B'rith unit on the alert for opportunities to serve, B'nai B'rith co-operation with J.W.B. programs has come to embrace virtually every aspect of service.

The 50,000 B'nai B'rith women and girls, guided by the Women's Supreme Council, have rendered yeoman service in this sphere as they have in every aspect of B'nai B'rith's program.

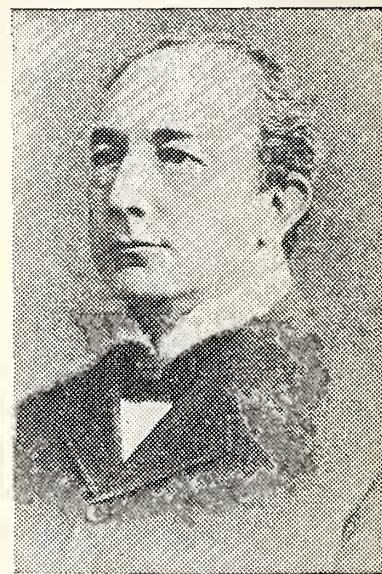
One of the most colorful of B'nai B'rith's war service projects was its successful campaign to obtain Sifrei Torah for use in religious services at army camps, air bases and naval stations. In cooperation with the J.W.B., the Order encouraged its local units to borrow Torah Scrolls for the duration from synagogues and temples. Of the 160 Scrolls thus obtained, 76 have already been made available to field workers of the J.W.B. and Jewish chaplains and dedicated at public exercises.

Equally close has been B'nai B'rith's cooperation with the U.S.O. In countless communities B'nai B'rith groups have joined in sponsoring U.S.O. appeals, contributing to them from B'nai B'rith funds, organizing special functions to raise U.S.O. funds and providing thousands of volunteer workers for campaign purposes and the organization of U.S.O. programs. In the Victory Book Campaigns, the B'nai B'rith women and A.Z.A. collected well over 1,000,000 volumes and magazines.

Besides serving Uncle Sam's fighting men, the B'nai B'rith has also extended its aid to troops of the United Nations in Egypt, Palestine, Great Britain and Canada. In England, B'nai B'rith helped establish the first hotel for Jewish servicemen. In Canadian lodges and auxiliaries have entertained over 100,000 troops at variety shows, distributed tens of thousands of gift

boxes and created the pattern for what is now a nationwide network of servicemen's clubs.

A second major phase of B'nai B'rith's war service program was its role in the home front mobilization. Even before the establishment of the Office of Civilian Defense, B'nai B'rith groups were helping to stimulate the organization of community defense councils. B'nai B'rith leaders were serving on state defense agencies and B'nai B'rith facilities were being utilized by public



LEO N. LEVI

President of B'nai B'rith from 1900 to 1904, who set the organization on its modern course.

defense authorities. Months before Pearl Harbor brought a torrent of volunteers into the civilian defense ranks, B'nai B'rith was already the best represented Jewish group among the civilian protective services and in the state home guard and militia units.

After Pearl Harbor, these home front activities were further intensified. B'nai B'rith lodges and auxiliaries became important arteries of communication between the military and civilian authorities. A.Z.A. opened two youth houses for community war service training. Lodge rooms were converted into civilian defense headquarters and Red Cross workrooms. Hillel Foundations became defense registration centers. One year after Pearl Harbor, 48,000 B'nai B'rith members were actively engaged in volunteer civilian tasks and 1,500 were serving with state military units.

Equally important was B'nai B'rith's role in stimulating the sale of war bonds and stamps. Developing resourceful and ingenious sales techniques, including the new popular auction rally, B'nai B'rith groups had been responsible for the sale of \$115,000,000 worth of bonds and stamps by September 1, 1943. In scores of communities B'nai B'rith and A.Z.A. units led the way in bond sales, frequently initiating city-wide campaigns. At the same time, nearly \$500,000 of B'nai B'rith funds were invested in war bonds.

(Please Turn to Page 113)

FUNERAL UNDER NAZI NEW ORDER

From one of the neutral countries we have received the following description of the funeral rites of one of the many victims of Hitler's "New Order" in Europe, who died in the notorious concentration camp for Poles in Oswiecim:

The history of the man whose remains we buried is typical of the daily tragedies in present-day Poland. Seized in one of the many street round-ups conducted by the Germans in Polish cities, he was deported from Warsaw together with 5,000 other Poles. A month later he wrote home from Oswiecim, where he was confined as a political criminal.

The Germans found no evidence against him. He simply shared the lot of all round-up victims. Soon after he sent his first card from Oswiecim, his brother received a telegram from the Kommandantur of the camp, notifying him of the prisoner's death. His clothes were being returned to his family, his body had been cremated and the ashes could be obtained upon the completion of all cemetery and police formalities and upon the equivalent payment of seven German marks to the camp administration.

After all formalities were completed, the ashes arrived by mail in the guise of a sample package. The mail also brought the dead man's clothes, slashed, torn, and stained with blood.

It was a strange funeral. On a table covered with a white cloth stood the open coffin filled with flowers. At its head, on a cushion, lay a small object

covered with a red kerchief. Two candles burned before the coffin and many friends and neighbors knelt on the floor beside it. One of them raised briefly a corner of the red kerchief and revealed a small tin can with a white band bearing a swastika seal, which looked like a horrible spider.

Later, four men carried the light, flower-filled coffin on their shoulders to its burial place in the cemetery. The funeral of one of the many thousands of Hitler's victims in occupied Poland was over.

NATIONAL WOMEN'S LEAGUE CELEBRATES 25th ANNIVERSARY

A quarter century of progress of the National Women's League of the United Synagogue of America will be marked on November 10th by a series of simultaneous conferences to be held in each of the organization's districts throughout the United States and Canada, announced Mrs. Samuel Spiegel, National President of the organization.

The League, founded in 1918 by Mrs. Solomon Schechter, was established to perpetuate the ideals of traditional Judaism through the home. With the same purpose, broadened and enlarged to include every phase of Jewish life, the organization has grown in 25 years to affect a membership of 100,000 American and Canadian Jewish women.

The simultaneous conferences, held in lieu of a National Convention because of wartime traveling restrictions, will be devoted to the establishing of the role of the organization in a unified national program towards victory and postwar planning.

Theme at the main session, "The Most Immediate Needs and Duties of American Jews," will include discussions of the Women's League policy in developing and maintaining the religious traditions in the Jewish home.

"The League Marches," a pageant written by Deborah Possin expressly for the occasion of the anniversary, will be presented at each of the conferences. Beginning with the founding of the Women's League by Mrs. Solomon Schechter, the pageant depicts the growth and progress of the organization in each succeeding year until the present.

100 Years of B'nai B'rith

(Continued from Page 112)

An integral part of B'nai B'rith's developing war service program are the Hillel Foundations, Aleph Zadik Aleph, Vocational Service Bureau and the Anti-Defamation League, all of which have expended their activities because of their demonstrated ability to make continuing and vital contributions to the war effort as well as to the morale and well-being of the Jewish community in war as in peace.

Firmly believing that these four long range activities of B'nai B'rith will continue to play vital roles in the expanding war effort as they did in pre-war days, B'nai B'rith has declared its faith in the ability of these programs and of the emergency war service program together to make a maximum contribution to the common national struggle for victory to which B'nai B'rith in its entirety is dedicated.

By September 1, 1943, over 17,000 members of B'nai B'rith, A.Z.A. and Hillel were serving in the nation's fighting forces. Seventy-nine have already died in their country's service and sixty-one have been decorated or cited for bravery. They were adding a new and glorious chapter to the record of B'nai B'rith as it had been chronicled up to the fall of the fateful year of 1943.

What the months and years ahead hold in store, no man dares foretell. But wherever the march of destiny leads and whatever the challenges to come, B'nai B'rith, which has been part of the fabric of American and Jewish life for a century, will neither falter nor be found wanting on the road ahead.

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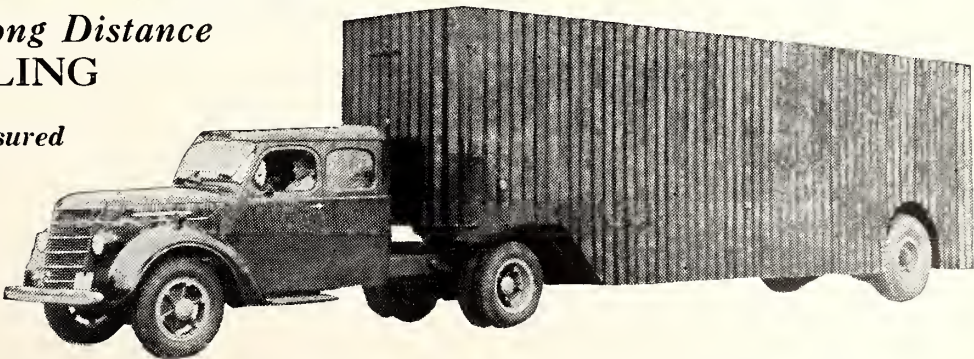
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Portrait of a Fraternal Order

*A Study of the Jewish National
Workers' Alliance*

By LOUIS SEGAL

The author of this article is regarded as one of the most militant figures in the labor Zionist movement. As the executive head of the Jewish National Workers' Alliance, he has guided the destinies not only of the tens of thousands of American Jews who have come within the membership of that fraternal organization but sections of the community within its orbit. The fraternal order is one of the most remarkable phenomena of American Jewish life. Here Mr. Segal describes the Alliance as typical and yet as revolutionary in the program it initiated. The current year marks the thirtieth anniversary of the founding of this American Jewish organization. — THE EDITOR.

WHEN the Jewish National Workers' Alliance was founded thirty years ago, there were other Jewish fraternal orders in the United States. Why, then, did its organizers feel warranted in launching a new organization? First, in their view, was the fact that most of the Jewish fraternal and benefit societies of that period — and that is true to this day — were totally devoid of any Jewish national content. Jewish life, the fate and struggles of the Jewish people, national aspirations and Jewish culture were almost wholly beyond their sphere of interest. Zionism and Palestine upbuilding were totally alien to them and, sometimes, even met with their opposition.

Secondly, there were felt to be certain elements in the Jewish fraternal order system which boded ill for the future. Often irresponsible promises were made as to the benefits to be paid. Members in these orders, created usually for individuals who wanted protection of various types and who did not want to use the normal insurance channels, were charged the same fees, regardless of age and family status. Death claims were met by levying assessments on members. Other benefits were subject to the good will of the membership and, in many cases, of a special group of its officers.

No one knows how many millions of dollars were paid out in this way by innocent victims, for the most part poor working men and women. When the need arose for collection, they often found themselves out on a limb.

It was to eliminate these two characteristics often found in Jewish fraternal orders that the Jewish National Workers' Alliance was founded. It was designed to provide its members with co-operative fraternal benefits based on the most scientific actuarial methods and, at the same time, to give them a distinct place in the Jewish community. The Alliance became the first Jewish fraternal order combining the insurance interests of the individual and his concern with his people. Thirty years ago that was considered a revolutionary departure in American Jewish fraternal life.

Hardly out of its swaddling clothes at the outbreak of the first World War, the Alliance soon became recognized as a virile factor in American Jewish life. Jointly with the Paole Zion, from whose loins it had sprung, the Alliance took a leading part in the struggle for the establishment of a centrally representative and democratically elected American Jewish Congress in order to establish unity and order in American Jewry and to provide a unified voice at the peace conference. It was among the first to formulate the aims of the fight for the recognition of Jewish rights. It did yeoman service for the People's Relief, the Palestine Labor Fund and on the home front. There was satisfaction in the knowledge that in its thirtieth anniversary, the Alliance played a similar role in the American Jewish Conference, which proved a worthy successor to the 1918 conclave.

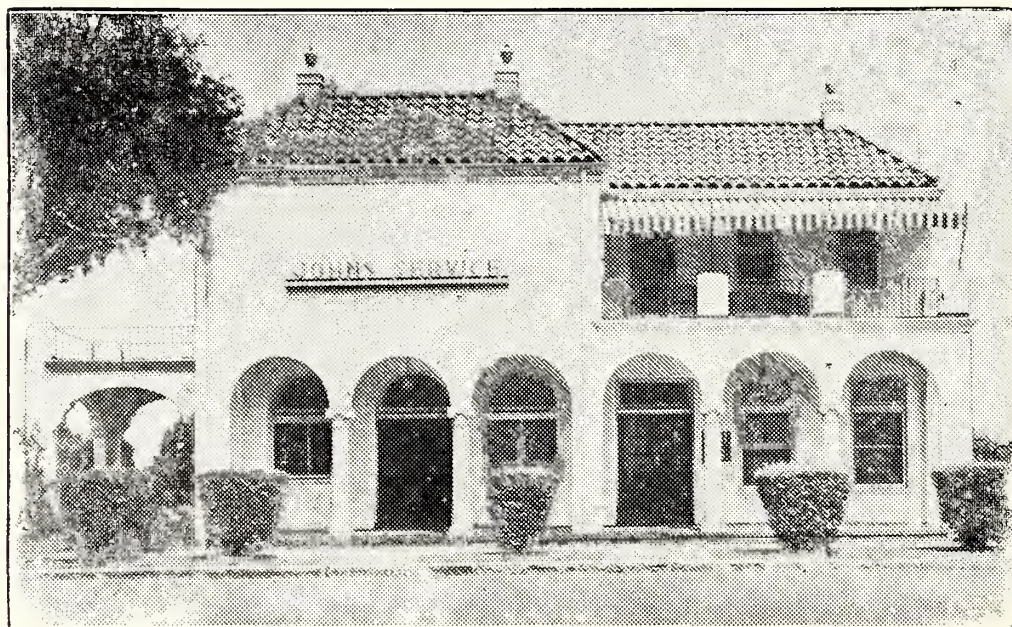
The Alliance undertook to spread the message of labor Zionism among the working class, which was, at the beginning, greatly influenced by the

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(Please Turn to Page 118)

THE TASK BEFORE AMERICAN JEWRY

(Continued from Page 103)

be recognized as an heroic and thrilling chapter in Jewish history.

Can there be any substantial difference of opinion with respect to the flagrant injustice of the White Paper of 1939? It has been correctly described not only by Jews, but by non-Jewish public opinion and by statesmen in the Congress of the United States and in the British Parliament as "cruel and indefensible." In June, 1939, Winston Churchill, whose magnificent leadership of the British people in the present crisis has won the esteem, the admiration and affection of all freedom-loving men throughout the universe, made the declaration in Parliament: "There is much in this White Paper that is alien to the spirit of the Balfour Declaration—I shall feel personally embarrassed in the most acute manner if I lend myself by silence or inaction to what I must regard as an act of repudiation."

We commend for your careful reading that section of the Preliminary Studies Committee entitled, "Area Six—Palestine" which furnished background material for the consideration of this most important question.

We are not unaware of the difficulties in Arab-Jewish relations, unquestionably aggravated by and largely the result of Nazi anti-Semitic propaganda and political stimulation. The removal or dissipation of this cause after a United Nations victory, and following the annihilation of the sources of hate, will bring, in my judgment, a completely changed attitude on the part of the Arab population. The utilization by enemy propaganda machinery of any disaffection between the Jews and Arabs is understandable. The readiness, however, with which those of our own people who, however earnestly and sincerely they disagree with certain ideological concepts, appropriate, adopt and help to spread such propaganda is incomprehensible and represents a malady in Jewish life.

The tragedies that have overwhelmed mankind as a result of the diplomacy of expediency as distinguished from rigorous adherence to the principles of justice and equity, should serve as a compelling admonition to those who plan the post-war world, or the bankrupt character of the whole appeasement doctrine. The "Treaty of Friendship" signed by Emir Feisal and Chaim Weizmann in January, 1919, expressed most cordial good will and understanding for Jewish aspirations in Palestine and endorsed the fullest guarantee for carrying into effect the co-

operation of Jews and Arabs for their common destiny. That this attitude was changed under the leadership of the Mufti of Jerusalem, the collaborator of the Axis, is not strange. The Yishuv has courageously continued its colonization and the development of Palestine. Its will to survive in the face of all obstacles, its determination to reclaim and establish Palestine as a homeland, have resisted and overcome every frustration. I make bold to predict that with the advent of peace and the restoration of friendly relationships between the various peoples of the earth, this affliction of Arab-Jewish dissension will run its course and substantially disappear.

There are different points of view in this conference with respect to Palestine. The diversity of opinion runs the whole course, from the *minimum* which prescribes to the support of Palestine as a haven of refuge and as a spiritual and cultural center, to the *maximum* represented by the concept of a Jewish state in Palestine.

It is not the function of your Chairman, in his official capacity, to commend or criticize any of these various points of view. It will be the responsibility of this conference in the consideration of this problem with an attitude of tolerance toward and mutual respect for the diverse opinions, to determine what shall be the declared position of the American Jewish community.

There are some among our people who view with anxiety, if not alarm, any forthright expression by the Jewish community on behalf of our fellow Jews in time of war. This attitude, in my opinion, is a grievous mistake. It grows out of the fallacious notion that we are asking for special privileges—that we desire to be singled out for special consideration. The sad and irrefutable fact is that we have been singled out for persecution, for oppression, for destruction. Our demand is only this—that we shall enjoy in common with all free men the freedoms for which our beloved nation and its allies are now engaged in a global conflict. All that we ask for is that justice shall be done.

As Americans and as Jews, the cause of the United Nations is doubly ours. All that we possess must be dedicated without reserve to this cause. Every sacrifice which the needs of the war effort may demand of us must be made. We may record with gratification that throughout the world and upon every United Nations' front, our people are found rendering patriotic

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service of a high and distinguished character.

The Jews in Russia have played a magnificent role in the Red Army. More than 600,000 Jews are now actively participating in the glorious performances of that army, apart from the fine demonstrations of heroism in the effective guerilla warfare. We find the Jews fighting in the ranks of the Chetniks, in the legions of the Greek guerillas, in the armies of the Free French, Free Poles, Free Norwegians, Free Czechs and Free Dutch. In the South African army there are 9,250 Jewish men and women volunteers, 10 per cent of the entire Union's Jewish population. There are the modern Maccabees of the Polish ghettos. Here in America the record is well known. The London Evening Standard editorially commented in connection with the resistance of the Warsaw ghetto: "Jews are fighting today on all fronts for the cause of humanity and the Jew will be among the proud participants of common victory." There are 21,000 heroic Jewish warriors of Palestine whose important role in the Nazi debacle of North Africa is yet to be told.

The Jew will be among the proud participants in a common victory.

If after the war is won, we shall not lose the peace, not only the Jew, but every nation ravished by the Nazi lust, all peoples now deprived of their freedom, all mankind will participate in the fruits of that victory. Our demands should be easily grantable. We want no special privileges—we ask only for simple justice and equality.

Our destroyers make no distinction between Jews. The Jewish slave labor battalions of the Nazis are made up, I am sure, of Zionists and non-Zionists, of bankers, doctors, lawyers, business men, laborers, assimilationists and non-assimilationists, devoutly religious Jews and those of our people who are indifferent to their religion—the simple basic and unchangeable fact is, they are made up of Jews.

Let us emulate the fighting Jews of the Warsaw ghetto. They were thoroughly conscious of their common bond and went heroically to their death, but not without glory. They found no time or place for ideological disputation. The entire Jewish community was galvanized into action for the heroic last stand. Radicals and conservatives, Bundists and Zionists, Orthodox and Liberals, all were agreed on the dynamic decision to fight together, though it meant inevitable death. The Jewish guerillas in the Red army, the Jewish partisans in the armies of the Greek and Yugoslav guerillas, have likewise had their unity sealed in blood. The whole Yishuv in Palestine is one, in its determination to build a free homeland, and in its unshakable resolve to defend the accomplishment of a quarter of a century of consecrated self-sacrificing labor.

With magnificent fortitude have the Jews in the stricken lands manifested once again the will of Israel to survive. Their fight is our fight. Their struggle is our struggle. Their ultimate fate may in large measure de-

termine our fate. The doctrine of isolation in matters of Jewish interest is fatal to our cause. We are an integral group, call it what you will—religious or national—it matters not, for we do have a common inheritance, a common history, a common religion, common traditions and a common cause, and we must strive for a common basis for action.

The intangible and indefinable forces that unite Jews as a people are vastly more potent than the apparent differences that seem to divide us. The Democracies learned belatedly, but well, that their choice was between death alone or victory together. Jews must recognize that our continued disunity portends our loss of opportunity for salvation. We cannot in these tragic and trying times indulge in the luxury of dialectics. Our people's salvation depends upon a united front.

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STATESVILLE, N. C.

THE YEAR IN MUSIC

(Continued from Page 46)

lovers who have long admired not only his voice, but his noble conceptions of such Wagnerian characters as Wotan, Hans Sachs, the Wanderer, etc. Thus we have seen and heard for the last time one of the great Wagnerian artists not only of our time but of all time. He has stepped with dignity from the stage of the Metropolitan—and into the stage of history.

Leinsdorf to Cleveland

Another farewell took place at the Metropolitan. Young Erich Leinsdorf, leading German conductor, relinquished his post to become principal conductor of the Cleveland Orchestra in succession to Artur Rodzinski who comes to New York. It is now history how Leinsdorf, then only a boy, took over Bodanzky's assignments upon the latter's death, and fulfilled them with artistry. Leinsdorf has grown since then, and—despite his youth—he is already one of the most authoritative of

Wagnerian conductors. He finds, however, that devotion to Wagner (and a few other German operas) is constricting his growth as an artist. He, therefore, decided to abandon one of the most desired operatic posts in the world to become a symphonic conductor. Wagner has not lost a great conductor—for, undoubtedly, we will hear more of Leinsdorf in the opera house from time to time. But from what we know of Leinsdorf, it is safe to prophesy that symphonic music has acquired a new distinguished interpreter.

The Metropolitan, however, was not exclusively the scene for farewells. A magnificent debut took place last year—that of a major conductor. George Szell, long famous in the opera houses in Europe, was officially introduced as one of the most important of contemporary operatic batons with unforgettable performances of Strauss' Salome and Moussorgsky's Boris Gudonoff. Szell, because of his impressive introductory performances, has since been added to the permanent roster of Metropolitan conductors.

Important awards to Jewish musicians during the last year include that of the Paderewski Fund for the Encouragement of American Composers to David Diamond for his Quartet for Piano and Strings and Trio in E Minor; to Emanuel Vardi, brilliant violinist who was born in Jerusalem and who, until he joined the Navy, was a member of the NBC Orchestra, the Town Hall Endowment Award; to William Schuman the already mentioned Pulitzer Prize and Koussevitzky Foundation Award.

Sylvan Levin, gifted conductor of the Philadelphia Opera Company, was appointed head of the conducting department at the Peabody Conservatory. Incidentally, during the past year, the Philadelphia Opera Company, under Levin's brilliant direction, went on an extensive tour for the first time, under the managerial direction of Samuel Hurok. It presented opera in English in intimate performances, and it duplicated its Philadelphia triumphs wherever it went. Because of its success, a much more extended tour is planned for next year.

Abram Chasins, gifted American composer-pianist, was appointed music consultant of radio station WQXR (New York).

The year saw the death of three major Jewish musicians. One of them was Joseph Achron, composer of Hebrew music, and famous for his Hebrew Melody made famous by violinists like Heifetz, Zimbalist and Elman. Another musician who is lamented is Joseph Schillinger, a well-known theorist, and teacher of George Gershwin (Gershwin wrote Porgy and Bess under Schillinger's eye), Morton Gould, and others. Hermann Wetzler also passed away during the year. The name may be unknown—but the man was important. At the turn of the century he organized an orchestra in America which was a major element in our musical life at the time; that orchestra helped to conduct a monumental Richard Strauss festival when that world-famous com-

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PORTRAIT OF A FRATERNAL ORDER

(Continued from Page 114)

assimilationist, anti-Zionist propaganda of the Jewish Socialist "Bund." Through the efforts of the Alliance thousands in the working class were brought closer to Palestine.

Among the achievements in which the Alliance takes special pride was its establishment of the first modern progressive Jewish schools in America. It also pioneered the publication of the first literature in Yiddish for children. It campaigned for the establishment of Jewish sections in the public libraries. It helped create among the masses a broader appreciation of Jewish cultural values.

The two decades between the wars saw the Alliance in the forefront of activities concerned with the improvement of Jewish life, here, abroad and in Palestine. The Alliance has also taken an important role in the American Jewish Congress and the World Jewish Congress and has shared in relief activities of all types.

Acting as a labor Zionist organization, the Alliance helped to create the Gewerkshafte campaign which, since its inception, has succeeded in mobilizing a large following, especially among labor, in support of the Jewish Federation of Labor in Palestine. Alliance branches annually raise hundreds of thousands of dollars for this fund and otherwise help the Histadruth establish and maintain various cooperative institutions. The Alliance also takes an active part in the work of the Jewish National Fund, the Palestine Foundation Fund and other agencies of the world Zionist movement.

The Alliance constitutes a significant influence in the organized labor movement in the United States. It has helped organize special trade union branches in many cities. It has a strong program to combat the evils of discrimination in the employment of Jews. It is specially proud of the vigorous opposition it has exercised against the communist influence in the labor movement and in Jewish life, even as it has waged a tireless fight against Nazism and fascism and for the defense of human rights.

The far-flung activities of the Alliance include the field of education, both for its own members and the Jewish community at large. Lecture and concert tours with outstanding personalities from this country and overseas are a regular feature of its educational program. It is constantly publishing books, magazines and other literature to acquaint Jews with vital issues of the day. The Alliance also maintains a chain of modern progressive Jewish folk-schools, including kindergartens,

afternoon and evening schools, three parochial schools and high schools. The system culminates in the Jewish Teachers' Seminary, chartered by the State of New York as the first accredited school of Jewish secular higher education.

It is natural that an organization playing so vital a role in the everyday life of its membership should assume wartime responsibilities. Every aspect of the national war program, from the sale of bonds to civilian defense, has had the co-operation of the membership. More than a thousand members and sons of members are in the armed forces. Regular contact is maintained with them through literature and packages. The organization is proud of its Treasury Department Certificate of Award for the high per capita purchase of war bonds. The treasury as well as the members have made contributions to the Red Cross, U.S.O. and the other war agencies, in addition to funds specially raised for British, Russian, Chinese, Greek and other United Nations war relief causes.

The Alliance finds itself, in its thirtieth anniversary, with tens of thousands of members in over three hundred branches throughout the United States and Canada. It is universally regarded today as one of the militant instrumentalities of Jewish communal life as well as an outstanding national and Jewish influence in the organized labor movement. Of all the tributes which the Alliance received on its anniversary none was more eagerly welcomed than the affiliation into membership of Dr. Chaim Weizmann, President of the Jewish Agency for Palestine.

As it begins a new decade of activity, the Alliance finds its original program vindicated. Its determination to stress Jewish values in the labor movement and to advocate national Zionist principles within the Jewish community has been given new meaning by the events of the past three decades.

Get "in the groove" and buy extra War Bonds now."

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HICKORY, N. C.

Another Refugee Boy Makes Good

IN casting young John Goetz out of Germany, Hitler did the Japs a bad turn. One of the first group of child refugees rescued from Germany and brought to this country, he has just won a citation and the Order of the Purple Heart in action somewhere in the Pacific.

Now recovered from a wound received in the battle where he earned his decoration, Private Goetz is back at the front, fighting harder than ever. In a letter to his mother, Mrs. Rebecca Goetz, of New Rochelle, N. Y., he tells

whom he had succeeded in bringing to this country before he marched proudly off to join the colors. While recovering from his wounds he had been writing her cheerful letters with no mention of having been a target for the enemy. Some weeks later, he wrote her the entire story but that was after he was well enough to leave the hospital.

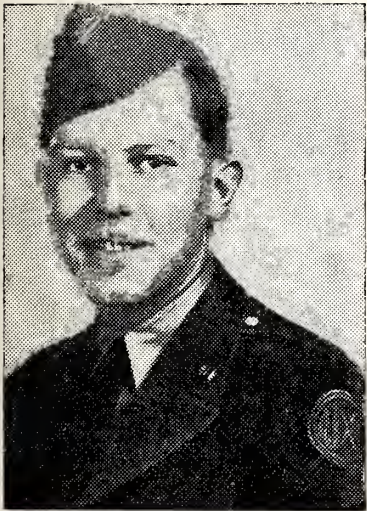
Here is part of his letter: "I shall tell you this because you know I have never kept anything from you or tried to hide anything in regard to health or sickness. I was wounded in action during the late part of the fighting here and I had to spend some time in the hospital. The wound was not terribly serious but it was rough and it came pretty close. It was a gunshot wound through the right cheek; it just barely grazed the bone and came out again in front of the ear. It has healed now, and healed very well. I have been out of the hospital for over two and a half weeks now and everything is quite O.K. No damage of any permanent nature was done, the only thing is that I shall probably never get into the movies because there will always be a little scar.

"So now that it is all over you might just as well know about it. One thing I can tell you—the Japs paid heavily for that one little scar. I was not fighting with my own company during the action in which I was wounded but with one of the line companies of the regiment. I don't want to sound too boastful but I am very proud of the fact that the Commanding Officer of that company cited me for my fighting in this engagement. Beside the golden wound stripe I shall also be able to wear another medal on my uniform. I was awarded the Order of the Purple Heart.

"When I get back to the States and wear all the medals, ribbons, stripes, and bars I am entitled to wear I'll look like one of those doormen in front of a Russian night club."

In a post-script to the letter Private Goetz goes on record with his opinion of the Japs: "If you were to call a Jap soldier a yellow dog," he says, "you'd be insulting all members of the canine race. Christopher would sue you for libel."

Christopher, needless to add, is Johnny Goetz's dog.



PVT. JOHN GOETZ

of his satisfaction in being able to pay the Axis back.

For what Private Goetz did to them, the Japs can also thank the National Refugee Service, which took him under its aegis in this country, and the United Jewish Appeal, which finances the work of the NRS. The NRS is particularly proud of Johnny Goetz's heroism, because he worked in its office for five years. Ever since reaching this country, he has been eager to show his gratitude to America. On arriving here ten years ago, he set diligently about learning American ways. He resumed his studies, interrupted by the Nazis, at New Rochelle High School, and later went to work for the NRS. When he left, it was to join the Army. That was a happy day for him, surpassed only by the day they pinned those decorations on his uniform.

For his part, Private Goetz will never forget the action in which he was wounded. The scar on his face will be an ever-present reminder of the experience. Just what the experience was, or where it happened, remains under the heading of military secrets. This much he was able to reveal: the Japs paid heavily for inflicting that scar.

"We have seen action, plenty of it, against the Japanese," he wrote to his mother. "No account I can give you by mail, or even by word of mouth will ever be able to paint a true picture for you about the experiences we have had, the adventures we have lived, and what we have been through."

The official telegram announcing the award and the fact that he had been wounded came as a shock to his mother,

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CHAPLAIN STRAUS

(Continued from Page 54)

fighting together for the preservation of what they believe is right, there is a decided narrowing in rank. I can tell you that these boys are well-cared for, well-fed, and that they are receiving the spiritual comfort that goes with the belief in which they were raised.

"I think it is a fine and inspiring thing that all chaplains are following out what I was told by the commanding admiral when I reported at Pearl Harbor and that was: 'You are a Jewish Chaplain, Rabbi, but remember, first of all, you are a Navy Chaplain.'

"Under the stress of combat the administration of the rites of their faith is carried out by the chaplains for all of the men with whom they come in contact. I think it is safe to say that eighty per cent of the men coming into my office for advice and guidance are non-Jewish and I know that this same advice and guidance has been extended by Protestant and Catholic chaplains to men of my faith when a rabbi was not available.

"To me it is very heartening to realize the tremendous resurgence of religious conviction in men of all creeds. It isn't unusual on encountering the parents of some lad whom I have known in the service to have them express surprise when I told them that I first met their boy at religious service—they are inclined to say . . . 'Who him? You couldn't drag him to service.' But when we realize that we are possibly all close to eternity there is a tendency to slough off externals and get down to fundamental beliefs.

"There is definitely a religious reawakening with the boys in the service.

"To those of you who wish to know whether or not the rites of your church have been administered to the boys who died at Pearl Harbor, you may rest assured that such is the case because even where identification was impossible, services were read by a Protestant minister, a Jewish rabbi and a Catholic priest—all chaplains.

"I wish to assure all of you who have someone in the service that everything possible for their physical, mental and spiritual welfare is being done. I should like only to ask of you that you make equally certain in your work—whether it be in a war plant, in the Red Cross, in the donation of your blood for the vitally needed plasma or in the support of your Government by the purchase of bonds and war savings stamps, that you are doing everything possible to back up these boys of ours who are doing everything possible to stand in front of you.

"May God grant that at this time next year peace, the result of a just victory, may universally bless all peoples."

Hebrew in War-Time England

(Continued from Page 29)

sense of an evening devoted to Hebrew music, songs and dramatic representations, possibly with a Hebrew speech or two thrown in. This form of entertainment is becoming increasingly popular. The great value of the neshef lies in the wide range of its aesthetic appeal. Hebrew songs, dramatic sketches, recitations and dances can give enjoyment to many who do not know sufficient Hebrew to read a book or follow a speech with ease. Besides a number of individual performers of talent, there are choirs which specialize in Hebrew songs.

Finally, the Hebrew movement in England now has the advantage of possessing a literary organ of its own. This is especially necessary at the present time, when no Hebrew publication is possible on the continent of Europe and Hebrew books and papers can be obtained from Palestine and the United States of America only after long delay. Realizing this need, Dr. S. Rawidowicz, a distinguished Hebrew writer and publicist, who holds the Hebrew Lectureship in the University of Leeds succeeded some two years ago in establishing a Hebrew monthly with the title of Yalkut, which appeared under his editorship for about a year. Technical difficulties made it impossible to continue the monthly issue, but Dr. Rawidowicz has since produced the first of a series of volumes of Hebrew essays and studies, called Metsudah "Fortress," in allusion to the fact that Great Britain, the stronghold of liberty, is also the last remaining stronghold of the Hebrew movement in Europe.

The Year in Music

(Continued from Page 117)

poser visited this country for the first time.

Two particularly significant concerts of Hebrew music took place during the year. One was at the Park Avenue Synagogue in New York under the direction of Cantor Putterman and comprised a Friday Evening Service composed of works (some new, some old) written for Friday evening prayers by composers like Bloch, Gretchaninoff, Castelnuovo-Tedesco, Schalit, Dessau, Jacobi and others. With this concert at least one pattern for the performance of great Hebrew music was suggested. A second concert of Hebrew music took place at Town Hall under the direction of Lazare Saminsky, under the auspices of the National Conference of Christian and Jews. Memorable works by composers like Weirberg, Achron, Binder, Jacobi, and Saminsky were heard, and offered proof that music of rare eloquence is being written by our composers to our prayers.

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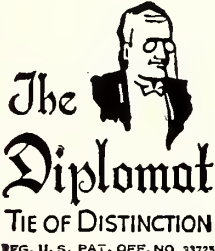
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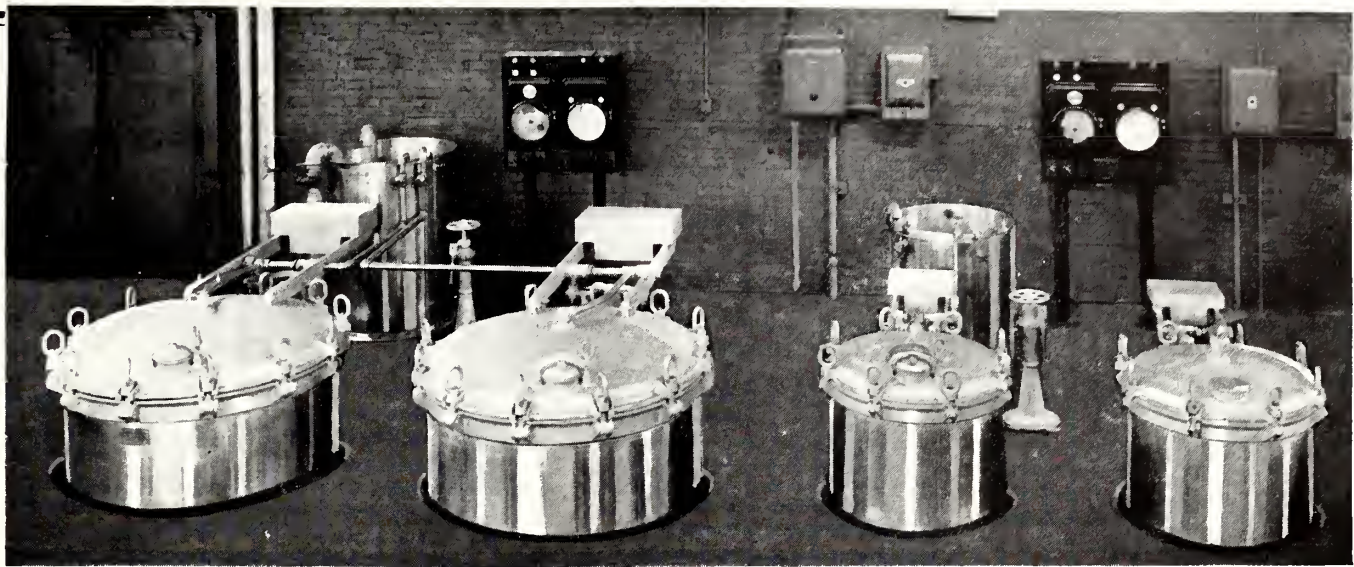
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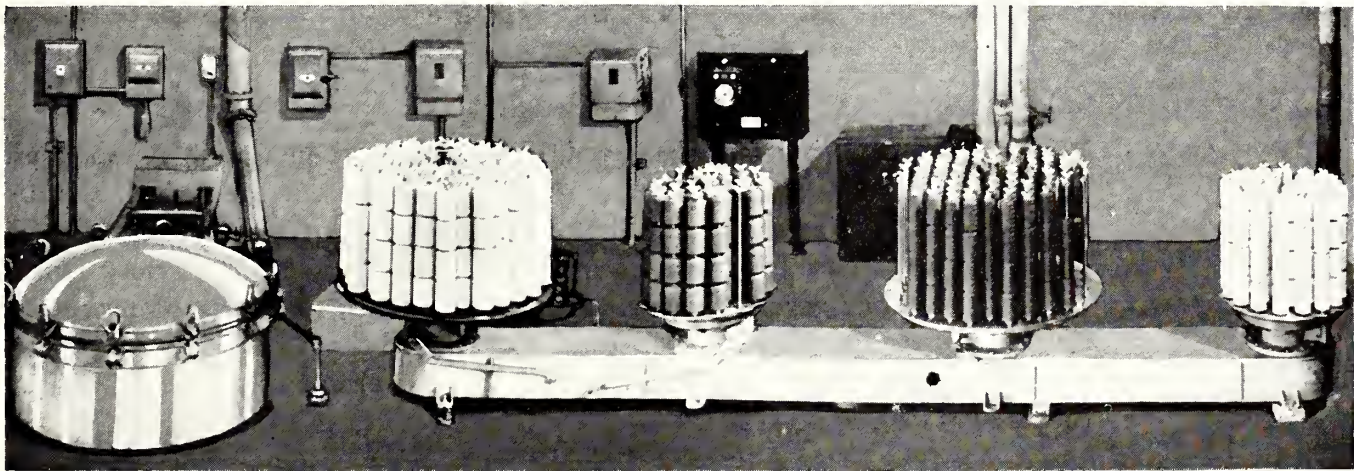
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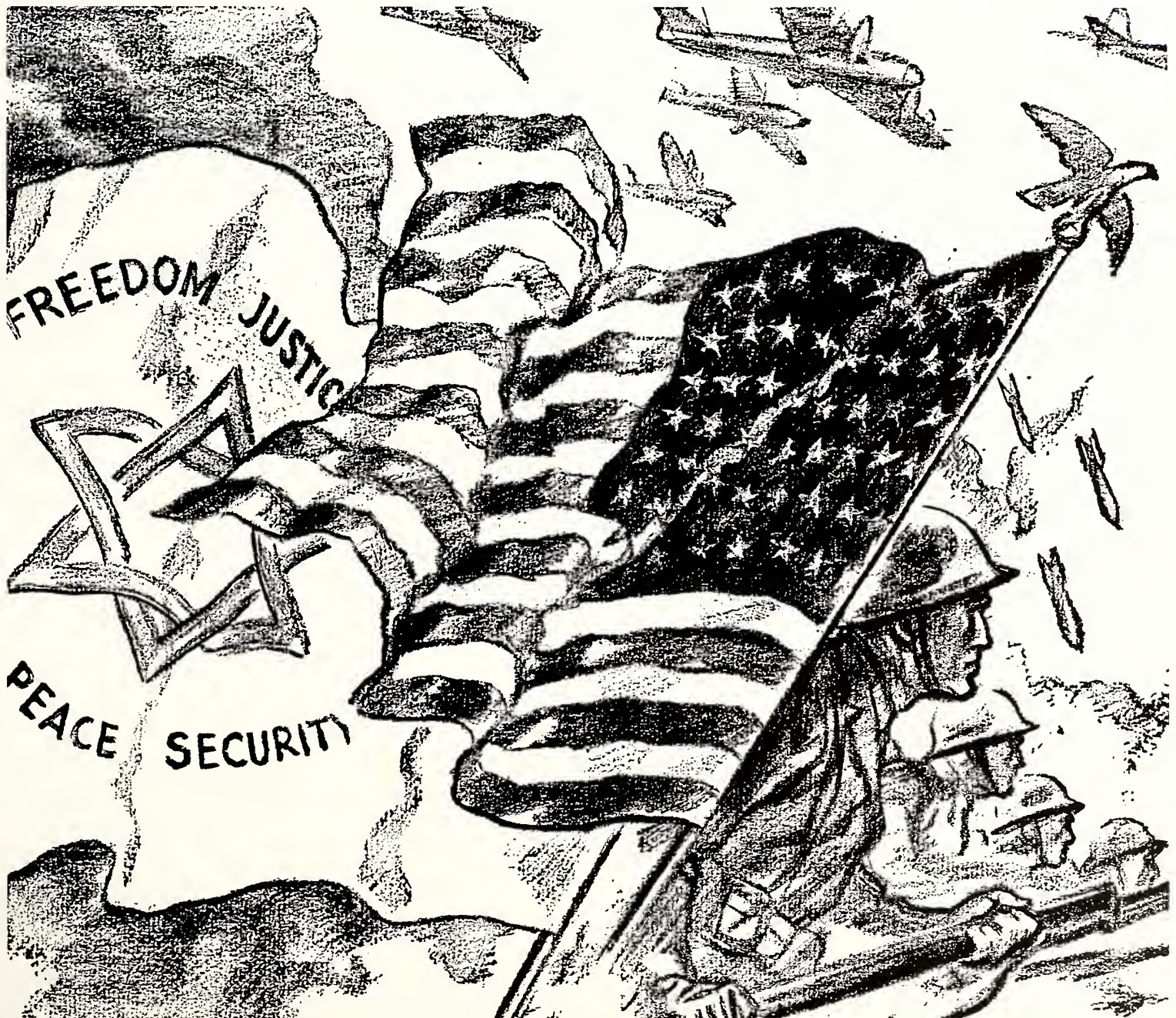
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NOVEMBER 1943

NUMBER 3

U. N. C.
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The American Jewish Times

VOLUME 9

NOVEMBER, 1943

NUMBER 3

EDITORIALS

The Robe

When a book becomes the No. 1 best seller in every important city in the country week after week for a period of several weeks, it must necessarily have merit, treat of a subject that has wide interest, or both. The latter is the case with *The Robe* by Lloyd C. Douglas and published by the Houghton Mifflin Company. *The Robe*, which deals with the origin and rise of Christianity, has enjoyed a distinction rarely accorded a work of fiction. For, while the background of the book is historical, it makes no claim to historical accuracy and the leading characters are purely fictional. It would take a good memory to recall another instance of consistent and universal popularity such as has been accorded this manuscript.

The book has attracted the attention of the rabbinate, and there has been much pulpit-thumping on the score that it maligns the Jew and Judaism. While it is true that mention of the Jew is not always complimentary, the same criticism could also be made of reference to the Romans. In other words, the author seemingly has not made any deliberate attempt to degrade the Jews, but has portrayed them as the best available research seemed to indicate they were. About the worst criticism that has been levelled has been to depict certain Jewish characters that appear in the narrative as mercenary, and there are many Jews who themselves will admit that this is a true characteristic of some of our faith. This portrayal in no sense stigmatizes us as a people.

It seems to us that *The Robe* makes one contribution to the cause of Judaism that so far transcends any injurious effect as to make it important that sight of it is not lost. For generations the Jews have borne the opprobrium of "Christ-killers." It does not suffice to say that only the ignorant have used that designation. The facts are that for years the idea has been inculcated in the child mind that the Jews were responsible for Christ's crucifixion. That Christian leaders, both clerical and lay, have long since abandoned that contention does not detract from the fact that it is the greatest single basis for anti-Semitism. The Christian youth still feels that he has flung an unanswerable charge in an argument with a Jewish neighbor when he shouts "Christ-killer."

The Robe, throughout its entire length, makes it clear that the responsibility for the crucifixion was that of the Romans. The story, as its name indicates, has to do with the history of the robe which Christ wore and which fell from the cross on which he was transfixed. It passes into the hands of the Roman Legate who had the responsibility for carrying out the death sentence of the Galilean Jew who became the Christ. It is subsequently touched by other hands and in every instance brings about a miraculous change in whomsoever touches it, equivalent to the miracle of the loaves and the fishes, the healing of the leper, and the many other miracles ascribed to Christ in the New Testament. It eventually converts to Christianity the Legate, Marcellus Gallio, and as a result both he and his fiancée are ordered executed by the Emperor. In no instance is there any inference in the book that the Jews were responsible for the crucifixion.

The book is most interesting, and for those to whom the story is new it explains with a high degree of plausibility the rise of Christianity. But aside from its value as entertainment, it performs yeoman service for Judaism. When a book is as widely read as is *The Robe*, it surely must convert thousands of its readers to a more sensible appreciation of where the responsibility for the crucifixion really lay. And if it does that in even a small way, and thus helps to scotch the charge against the Jew of "Christ-killer," it will have a much more

beneficial effect for the cause of Judaism than could be offset by such innocuous references that may appear from time to time in the work. With all of the major crimes that are being perpetrated against Jews in the present world-upheaval, it is not becoming for us to become thin-skinned at supposed petty calumnies, and in so doing lose sight of a greater good for Judaism as such, in the opinion of the writer, is achieved by *The Robe*.

Carry On!

There is an old maxim which says in effect that when the doctors disagree, the patient suffers. This can be as true of a people, as of individuals.

A blow which could be staggering to the post-war hopes of world-wide Jewry, has been delivered by the withdrawal of the American Jewish Committee from the American Jewish Conference. Disregarding for the moment the merits of the action, steps must be taken at once to the end that the blow does not produce fatal results. Time must not be wasted in bemoaning the fact that Jews have again given evidence of a lamentable inability to get together on vital matters affecting themselves and their posterity.

Despite the prominent and respected names included in the group which has announced its withdrawal, the fact remains that the actions taken by the American Jewish Conference still reflect, by a large majority, the wishes of American Jewry. The best answer to the newly created problem is for the Conference to carry on, secure in the knowledge that, while they may not be reflecting the attitude of all Jews, they still must respect the basic democratic principle of majority rule.

The defection is unfortunate but need not be disastrous. We say to the American Jewish Conference, "Carry On!"

Two Worthy Appointments

The announcement by President Franklin D. Roosevelt of the appointment as special assistants, of Herbert Lehman and Samuel Rosenman, has been accorded almost world-wide commendation. We use "almost" advisedly. The appointments were probably not approved in Berlin.

Despite the outstanding qualifications of these men to serve the country in its emergency, it nevertheless required a high degree of courage on the President's part to make the appointments. There are undoubtedly a number of people who feel that with Henry J. Morgenthau, Jr., Bernard Baruch, Felix Frankfurter, Ben Cohen et al., there are enough Jews high in the confidence of the administration. And with a national election looming up, the appointment of two more Jews to high public office will without question add considerable fuel to campaign fires.

Of course, it must be evident to anyone who is open to reason that Mr. Roosevelt did not choose Messrs. Lehman and Rosenman as his aides because they were Jews. He made the appointments because he felt that they were the men who would best make the contribution to the war effort that is needed. Nevertheless, that fact will be lost in the shuffle of a political campaign. Mr. Roosevelt must know this, and the fact that he made the appointments despite the fodder that it would give his political adversaries, is indeed a tribute to his rare fortitude.

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Building Inter-Faith Comity In U. S. Camps

By ISRAEL GOLDSTEIN

President, Zionist Organization of America

A GREAT privilege was mine recently to visit a number of army camps, naval stations and airfields in various parts of the country, in the company of a Catholic Priest and a Protestant Minister. We went as an interfaith team under the auspices of the National Conference of Christians and Jews.

Ours was a unique mission in more than one respect. Our contacts with the boys were not the same as those of the chaplains whom they see day by day. We came as civilian clergy to bring to the men in the armed forces a sense of the overall unity which welds our country's civilian and military population together into a oneness of purpose. We came to convey something of the thinking that is going on about the issues of the war and about the kind of peace which will justify the huge cost of the war, in tax burdens, family dislocations and the expenditure of life itself. We came to point up a vision of the future which might give substance to the ideals of Religion as proclaimed by the great teachers of all the great Religions.

Our very appearance together as Protestant, Catholic and Jew, was more significant than anything anyone of us might have said. Our standing together on the same platform was itself an earnest of victory for brotherhood, which was our main theme. Yet we appealed to the men of various religious denominations to be true each to his own religious heritage, to worship each at his own altar, to confide most each in his own chaplain. At the same time we pointed out how each religious tradition, properly understood and followed, Protestantism, Catholicism, Judaism, inspired its adherent to American loyalty and helps him to cultivate those traits of character which are indestructible assets in war as in peace. And we drew from our respective religious sources, those moral imperatives which charge us as one nation indivisible, and that spiritual outlook which looks toward a world society one and indivisible. In a word, we tried to interpret America to these young Americans in the light of broad spiritual truth.

We were of course, interested in seeing how the chaplains function. They are much more than religious functionaries. They are spiritual advisers to the men in a very vital sense. Dignified without being unctious, comradely without being cheap, they place themselves unstintingly at the disposal of the men not only of their own denomination but of all denominations. Many a personal problem comes to the chaplain first. Many an adjustment problem they help to solve. Often they are called upon to give such fatherly counsel as the young men would expect to receive from their own fathers at home. Boys who back home had been accustomed to shy away from formal

religion and from clergymen, come to feel a new respect for religion and a genuine regard for the representatives of religion. These men, when they come back to civilian life after the war, will never again think of religion as something aloof, or of priests, or ministers and rabbis as "holier than thou."

Because of the comradeship among the chaplains themselves which runs across sectarian lines, the Protestant, Catholic and Jewish boys get to feel that they are of one another, due not



DR. ISRAEL GOLDSTEIN

so much to precept as to the example of their religious ministers validated by their own experience of living and working together.

How do the boys feel about the war? Perhaps the best answer would be to say that they take it for granted. That is both good and not so good. It is good in that they address themselves to their tasks without any mental reservations, they assume the rightness of our cause, they are resolved to make a good job of it, and they want to get it over with as soon as possible—which is all to the good. Jingo patriotism leaves them unmoved. Oratorical flourishes which back home would be greeted by applause, they pass by in silence. Hard-working and eager to acquire the skills necessary for their assignments, they are tired at the end of the day, and are therefore not as prone to engage in discussions about the war and the peace, as their more leisurely kin back home. It would seem to one coming from the outside, that a greater measure of ideological stimulation might be helpful. That is one of the purposes served by the interfaith teams which the National Conference of Christians and Jews is making available.

(Please Turn to Page 6)

Fighting on the Home Front

The Battle of Public Relations

By RICHARD E. GUTSTADT

"... so, this sergeant from Guadalcanal says to me: 'When we get through with the Japs over there, my buddies and I are coming back to America to take care of the Jews!'"

The speaker in the club car waved a fat cigar for emphasis as he belted the words in an intentionally loud voice for the benefit of other passengers. Somebody snickered. A buzz of conversation began, and some eyes turned quizzically to a quiet, dark man who had laid aside his newspaper and listened to the fat man's discourse.

The quiet man looked at the quizzical ones, then spoke slowly but with conviction and knowledge:

"I think you're misinformed, sir. Or maybe you are intentionally spreading misinformation. There are Jews on all fronts in this war, fighting at the side of Baptists, Lutherans, Catholics, Confucianists and Agnostics. Sergeant Meyer Levin, before he was killed in action, took part in more than 50 combat flights and received the Silver Star and the Distinguished Flying Cross. He dropped the bombs which sank the Jap battleship *Haruna*—remember?"

"A Corporal Finkelstein received the Purple Heart after risking his life to save a pilot and crew member after their plane crashed in New Guinea. A Jewish ensign from Minneapolis, Ira Jeffery, was killed in action in Pearl Harbor, but a new destroyer has been named after him to commemorate his valor."

The quiet man leaned forward and continued:

"The list is endless, my friend, I can give you facts. But perhaps you don't want facts. Those men and thousands more, all Jewish, are brothers-in-arms with Christian fighting men. Brotherhood is being forged, not forgotten, in the crucible of war."

The fat man's jaw dropped. He squirmed in his seat uneasily as a buzz of approbation swept the car. Then he lumbered to his sleeper, disgruntled and confounded by a little quick thinking and some mastery of facts by a Jewish man unafraid to speak his mind in the face of unwarranted attack.

Later, the quiet Jewish traveller pulled from his pocket a booklet which he showed to interested fellow passengers, listing the names of Jewish heroes in this war and some of their deeds.

It came from the Anti-Defamation League of B'nai B'rith, and thereby hangs a tale of other wartime activities of this agency.

This wartime Rosh Hashonah of 5704 finds the Jewish population of the world, despite the decimation of one-third of its ranks, filled with more hope than at any time in the past four years. The successes of Allied arms against the Axis and the growing awareness of Christians that anti-Semitism is a social evil too hideous to tolerate, prompt the hope that out of today's carnage will emerge a world of decency and freedom from fear.

But despite the discrediting of Axis-fostered anti-Semitism, and its flout-

ing of historical accuracy, too many persons in the United States are spreading false stories about the Jewish role in the war effort in much the same fashion as the loud traveler mentioned above, who was countered so effectively by a well-informed Jew.

Domestic nazis and fascists, taking their cue from short wave scurrilities beamed by Axis stations, sedulously have planted seeds of suspicion and distrust of the Jews, with special emphasis on the evasion of responsibility by Jews in war, etc. The same whispered attacks were made in World War I, despite incontrovertible records of the War Department which showed the names of some 200,000 Jews in the American forces of 1918. Of this number, 15,000 were casualties—and because the present conflict dwarfs the so-called "Great War," we apprehend that Jewish participation in the Global War will considerably exceed the previous figure.

Yet we must wait until after the war for the release of final figures on Jews in the armed forces, and at the same time confute those spreaders of hate and disunity who would have our Christian fellow-citizens believe the worst of us. The Anti-Defamation League since Pearl Harbor has pursued a policy of dignified publicizing of Jewish men who acquit themselves with valor and distinction in this war. We have ascertained that bringing the name of a Meyer Levin or Hymie Epstein before the public alongside heroes of other faiths impresses people, often subconsciously, with the falsity of charges that the Jews are not "doing their part."

Mere figures do not tell an adequate story. Only to the objective and analytical mind are figures convincing.

But everybody is interested in a tale of man against the elements—or man against unequal odds—or man

saving his buddy at the risk or cost of his own life.

There already is a wealth of such accounts in the annals of this war—and many of them center about Jewish soldiers, sailors and airmen whose deeds, adequately told, go far to refute the vicious propaganda which would label the Jews slackers and profiteers.

Very cleverly, friends of the Axis and apostles of disunity have hit upon a propaganda carrier second to none in effectiveness. I refer to the so-called "humorous" jingles and stories with the stay-at-home profiteering Jewish stereotype as the "patsy" of the story. Many well-meaning communal leaders and publications have been taken in by this "humor," which purports to tell a funny story whose subject is an unpatriotic character with a Jewish name.

Trade journals, newspapers and magazines which have re-published these grim jokes have expressed surprise, then dismay, when the propaganda intent behind these stories has been exposed through A.D.L. representations. Subsequently, editorial explanations of the harm done by the circulation of these stories were published, and many newspaper columnists and editorial writers have taken up the cudgels against this newest propaganda carrier—*diabolical humor*.

But devilish as this technique is, examples of anti-Semitism—sometimes not even thinly disguised—crop up on the floor of Congress, mouthed by representatives and senators who, of all people, should know the Axis-aiding potentialities of wartime anti-Semitism.

When men in positions of leadership succumb to the temptation to make political capital of anti-Semitism, we cannot wonder overmuch that this malady of the mind has affected tens of thousands of persons who in nor-

mal times would be healthily skeptical of planned campaigns of hate. Blind anti-Semitism is like any other aberration of the mind—it must receive prompt and scientific attention, for there is no mental ailment which is cured by neglect or indifference.

As in medieval days of the rack and water torture, men fear—and persecute—what they do not understand. Today the Jewish position in the world has been so obscured by misinformation, viciousness, and paranoiac propaganda, that we must slash through the tatters binding the human mind before we can introduce reason and sanity about the Jews.

The wartime "techniques" of the Anti-Defamation League are modifications of those methods used successfully in the days of peace. War may bring new and startling innovations in the realm of armaments and machines, but the methods of bringing truth and understanding about Jews and Judaism have suffered no violent changes.

Our numerous speakers who address service clubs, high schools, colleges, churches and veterans' groups continue their work on a larger scale—but the work of these speakers in former years is bearing fruit now in the form of increased resistance to anti-Jewish propaganda on the part of persons who have heard these messages. Millions of Americans have been set on guard by A.D.L. speakers against taking stock in the propaganda wares of wily professional anti-Semites. Today, messages on good will and interfaith understanding are more pointed—for this is a fast moving period when every word counts.

The distribution of compact, small booklets illustrated with color and cartoons has reached national proportions, and these booklets find great favor with busy people who do not have the time to read lengthier articles. War plants have distributed these booklets to workers by the hundreds of thousands, and social service organizations—likewise attracted by their topical value and humorous content—have given vital circulation to these pieces.

Special reprints of articles and booklets of a religious or scholarly appeal are issued regularly by the A.D.L., and are utilized in a practical manner by students, research workers, churchmen and editors. Much of the material distributed through our efforts is subsequently utilized in the form of sermons, editorials and books.

Recognizing in the daily press a potent medium for reaching thousands, the Anti-Defamation League closely collaborated in the preparation of certain press features to be incorporated into the programs of organizations engaged in "selling democracy" to the American public. Striking illustrations and short but pungent copy keynote these full-page displays which are underwritten by business firms and institutions as a patriotic act.

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BUILDING INTER-FAITH COMITY

(Continued from Page 4)

Aside from the value for wartime morale, the ideological stimulation of the men in the armed services can become a potent aid for the postwar period. Here are millions of men who present a tremendous opportunity, nay a challenge for American education in the best sense, education in what America means in terms of political idealism, economic justice, and interracial and inter-religious goodwill. Here are great numbers of our youth, young and receptive, who are becoming acquainted, many of them for the first time, with their fellow-Americans of diverse geographical, economic, and cultural groupings. Their experiences need to be interpreted to them, and if they are interpreted properly, a foundation can be laid for an improved edifice of post-war democracy.

Here is a typical talk, delivered before a group of 5,000 trainees in an outdoor theatre in one of our largest army camps:

"My fellow Americans:

"We three clergymen, I think, have the right to say to you, not only that we rejoice to be with you but that we bring you regards from your folks back home, in spite of the fact that most of you are not in the parishes of anyone of us. Folks back home, however, are pretty much the same all over, whether they live in Topeka, Kansas, Hartford, Connecticut, or Brooklyn, New York.

"Your folks back home, I daresay, will be glad to hear from you, when next you write them, that this morning you listened to three clergymen in one hour. That's probably a record that you will never again duplicate. Our subject is a doubleheader,—America's World Task and Victory for Brotherhood.

"Not long ago, I received a letter from one of the boys in my Congregation, a bombardier on one of our Flying Fortresses which failed to return from a recent raid. In this letter he was telling about his chats with the boys of the RAF after a day's combat when they would be sitting around of an evening, talking. He said they talked not so much about the war, or even about the day's exciting combat, as about the kind of world which will come into being after the war; and they wonder whether the plain people, their folks, will have the kind of world which will make them feel that the war was worth fighting.

"I wonder if you boys give much thought to questions of that kind, or does one think about these matters only when war becomes the real thing, the daily rendezvous with danger?

"This has been called a global war. The battlefronts are on all the continents and all the oceans. Our allies are in America, Europe, Asia, Africa and Australia. By the same token we have to think of the peace as a global peace. To paraphrase Benjamin Franklin's caution to the American colonies, the nations of the world must hang together or they may hang separately. I was deeply impressed a few minutes ago when in response to Dr. Searle's question as to how many of you were the sons of men who fought in the last

war, more than half of you raised your hands. Well, if humanity doesn't learn a lesson from two wars in the span of one generation, it doesn't deserve enduring peace.

"It will be America's task to take the lead in helping to bring about a global peace that will endure. And it will be qualified for that role because of its economic resources, technical skills, political ideals and freedom from empire problems. America's part in the safeguarding of the peace of the world may be even more crucial than its part in the winning of the war.

"A global peace must be a peace in which the small nations as well as the great ones shall have the chance at life, liberty and the pursuit of happiness. A global peace must be a peace in which the scourge of unemployment shall be lifted, through international cooperation. These ends can be attained if a fraction of what is now being spent for works of destruction would be spent for works of construction. A global peace must be a peace in which races and creeds will dwell side by side with none to make them afraid of one another.

"Such a global peace is more possible now than ever it was in the history of man, thanks to the achievements of science. You men in the air force are in a special position to appreciate how much the airplane and the radio have made the whole globe a relatively manageable neighborhood. Science has made the vision of Religion realizable, at last. What is the vision of Religion? You will find it in your Bibles, in the utterances of the Prophets of the Jewish-Christian tradition 2,000 and 2,500 years ago. It is the vision of international peace based upon international justice. Those prophets were not idle dreamers but practical statesmen ahead of their time. We are just beginning to catch up with them.

"Science is the tool which enables mankind to realize the vision of Religion. It is a tool which can be used to bless or to curse. The same airplane which brings destruction, tragedy and ruin can also be the messenger of contentment, brotherhood and peace. Everything depends on the human heart and the human will. Nature is generous, man is skillful, we have

(Please Turn to Page 23)



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Story Without Ending

A Short Story Against the Background of War

By JULIAN LOUIS MELTZER

LOSING its way down the Aegean Sea in that blinding-white mid-summer week of 1940 came a small, dilapidated boat lurching unsteadily upon the calm waters, its engines coughing and choking in the asthmatic mechanical effort to drive the vessel's creaking timbers forward against the ocean currents. She was rolling down almost to the water line. Her decks cluttered with a weird assortment of

parcels and bags but save for a few wan-faced men and women sprawling upon the gunwales or lying prone, their faces to the searing sun, upon the hatches covered with shabby tarpaulin, there seemed no life in that solitary speck of motion upon the spacious bowl of the horizon rimmed sea.

It was a coffin ship. The kind of converted bark which formerly ferried cargo down the Danube but was now carrying a cargo of souls upon a much longer voyage than the river crossing. There was hardly room in her for twenty passengers; but two hundred were on this endless trip, which by now lasted for weeks on end: body-tiring and soul-tiring monotony, the endless stretches of water, the interminable mutter of the waves which had its first sounded musical to the ears of these fugitives from oppression, later a torture to the penned mind seeking rest, relief, from the constant sunshine and sea parching their lives and blistering their hopes.

The captain had ordered that only a few people at a time could come up from the stench-laden between-decks and holds for fresh air daily. A larger load on the deck might cause the balance of its rotten timbers to give and send the whole boat to the bottom. They took it in groups, turn and turn about, to gulp down the clean air for relief spells.

Below, a woman lay in the corner of the hold which had been turned into a female dormitory. She swayed with the motion of the rocking vessel upon her pallet of straw. She was dying of scurvy. Reclining beside her was a fresh-faced pretty girl of about eighteen, her unruly hair sedately tied by a peasant kerchief. She stroked the woman's forehead caressingly, soothingly. There was nothing else to be done. The doctors — and there were several — among these outcast waifs of the ocean had no medicines. For once nature had defeated their arts. The woman lay dying.

It is strange how the living cling so passionately to the slipping hem of the cloak of life in those about to die. Those on the brink of the beyond fail to comprehend the agony of the ones they are leaving. And to die in an unfamiliar dimension, upon the sea, away from the accustomed gravity of firm soil, that seems to bear an immeasurable quality of poignancy which deepens the melancholy.

To the girl, the whole tremendous breadth of the Jewish tragedy, the aimlessness in the existence of their own community, had narrowed down into this cosmic atom which was her mother, on her death pallet in the stinking hold of a condemned ship. To her the oft pondered awfulness of the Jewish fate was now focused upon the inevitability of individual loss. For none can comprehend the scope of a universal misery in the face of an overwhelming personal emotion of which death is the sole judge.

(Please Turn to Page 15)



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FIGHTING ON THE HOME FRONT

(Continued from Page 5)

The role played by Americans of all races and faiths are strikingly depicted in these full-page displays, which cannot but thrill readers who get a new insight into the "melting pot" provided by the American armed forces.

In the radio field, substantial help is given to the producers of programs—network and local—which dramatically present moving scenes of American democratic living. Radio is one of the great forces of education today.

discrimination and economic barriers against minorities are evils which can be altered only by patient effort and understanding programs designed to minimize discrimination through a long range program of education for good will.

That is the function of the A.D.L.'s Community Service Department, inaugurated in wartime by the League to meet the needs of communities having problems aggravated by wartime con-



League speakers reach millions of listeners annually by radio.

Through the excellent research facilities of the Anti-Defamation League, the producers of outstanding radio shows with democratic themes receive factual, documented material on short notice. The Fact-Finding department of the A.D.L. provides authentic material on subversive activities, utilized on programs exposing the Fifth Column and methods of Axis espionage, including psychological warfare.

In the coming year radio will occupy more and more of our time as we listen to blow-by-blow descriptions of the battle for Hitler's European Fortress. But while spot news is an un-failing magnet for all of us, we must remember that the decent world of tomorrow must have its under-pinnings in today's lessons for democratic living—and the job is only half-done when radio's education potentialities are not used to the fullest. To interpret the crashing events of the day in terms of democratic living is the purpose of League speakers utilizing the radio and those who cooperate with us in providing dramatic and helpful wartime radio programs.

Political anti-Semitism is a menace which must be crushed promptly whenever it shows its head. But social

conditions. Unfair accusations taxing Jewish merchants with profiteering, scurrilous charges of favoritism allegedly shown Jewish selectees by draft boards, and discrimination against Jews in resorts, newspaper ads, war plants, employment agencies and schools, all fall within the province of Community Service activities.

Sound public relations programs are offered to community leaders by the A.D.L., each program conceived to meet specific situations. For example, the same complex interfaith program offered to Detroit—a tinder-box of racial and religious animosities—would not be urged upon a small Ohio city predominantly agricultural in make-up. The industrial, economic and racial

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A Leader of American Jews

Marginal Notes on Henry Monsky

By HENRY MONTOR

HENRY MONSKY was the only one who came to the platform who did not have his tongue in his cheek. The atmosphere was tense in the ballroom of a Cleveland hotel as representatives of many communities gathered to hear reports on the unification of civic-protective agencies. The introductory speaker had sharply castigated the B'nai B'rith for its alleged unwillingness to accept a merger while all the others had agreed. There was corroboration of the speaker's allegation as representatives of the three other groups came forward to assert the entire willingness of their bodies to yield their identities. To the delegates unfamiliar with the vagaries of Jewish communal life it was, therefore, a shock to hear Henry Monsky explain why the B'nai B'rith could not accept the program that had been outlined. He could have taken the easier course. The delegates would uniformly have applauded him if, as had the other speakers, he had cast truth to the wind and said that his organization stood ready to accept the plan of unification. He might, on the other hand, have pointed out that the other three had shrouded their acceptances with so many reservations as to make acceptance meaningless. Henry Monsky decided that this was no time to talk with tongue in cheek.

Monsky rarely does. That solid virtue is one of the notable traits of a man whose stature in the Jewish community has steadily expanded. His name is in the forefront of the Jewish news.

Henry Monsky is a product and a symbol of American Jewish life. It is an appropriate reflection of the changes that have occurred in that life that as B'nai B'rith marks its hundredth anniversary in October, 1943, that organization should be headed by a Jew whose parents came from Lithuania, who is a native-born American, who had a traditional Jewish education and whose leadership arises from the distinction he gained in the Middle West. A century ago there were some 15,000 Jews in all the United States. A handful of German Jews responded to the call of Henry Jones of New York, to form the B'nai B'rith in 1843—to create another organization, a Jewish replica of its neighbors, with secret symbols and the uniform of the ritual societies. B'nai B'rith was at first wholly identified with German Jewry in America. It was not until the last generation that East European Jews began flowing into that organization, enlarging it, enriching it. It was fitting that the son of an orthodox cantor, who immigrated into the United States in the '80s, should become the seventh president of what is now the oldest national Jewish organization in the country.

Henry Monsky is not a "new face" in Jewish life by any means. In December it will be exactly twenty-five years since the American Jewish Con-

gress met. Mr. Monsky represented Omaha, his birthplace, at that session. At fifty-three he can look back upon an eventful, colorful, successful career in his profession, in his community, among his people. The details of his biography catch only the shadows of his life and do not reveal its full intensity. In 1912 he graduated from Creighton University and immediately began a law practice that was to be-



HENRY MONSKY

come one of the most respected in Nebraska. From the beginning he was fully integrated as an American and as a Jew. He became President of the Omaha Talmud Torah; he also headed the Omaha Council of Boy Scouts. His forward-looking social convictions were responsible for the founding of the Omaha Community Chest. He also headed the Jewish Federation. The recognition that he enjoyed throughout the State was manifested in his election to the presidency of the Nebraska Conference of Social Work.

During these years he played a notable part in the development of the organization which he now heads. At regional and national meetings, his logic and his conciseness inevitably directed attention to him. Men began to rally around the banner of his ideas. If in the last two decades the B'nai B'rith has changed its character—or, rather, has adapted its character to the changed conditions of Jewish life, Henry Monsky should be given a substantial part of the credit. The A.Z.A., one of the most effective youth groups in the Jewish community, owes much to his interest, although he was not its sponsor. Omaha, which seems to have more vigorous Jewish leadership per capita than many communities of its size, was its birthplace. The Hillel Foundations, which have proved to be one of the most valuable contributions to the Jewish education of college students, received their impetus from a \$2,000,000 campaign which Henry Monsky headed in the 1927-1929 period.

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BROADWAY'S MOST SUCCESSFUL COMPOSER

Richard Rodgers of Oklahoma Fame

By DAVID EWEN

"Oklahoma!" smash hit on Broadway, is regarded as one of the most original musical comedies in the history of the American theater. Its freshness of spirit has been hailed by the music and dramatic critics alike. Mr. Ewen, well known musical chronicler, here outlines the career of Richard Rodgers, one of the nation's most celebrated tunesmiths.—
THE EDITOR.

CERTAINLY no small measure of the phenomenal success being enjoyed by the Theater Guild musical-comedy production of "Oklahoma!" belongs to the composer of its score, Richard Rodgers. "Oklahoma" strikes altogether new paths for the musical comedy. It makes obsolete all the old and outworn formulas to which the musical adhered for so many years—the set numbers, the formal dances, the stilted book, the straw characters. Instead, we have here a folk tale of

a comparatively well-to-do physician. From his mother—a competent amateur pianist—he inherited his love for music; and from her he received his first piano lessons. He was naturally musical, able to play the violin and the piano by ear when he was four years old, and inventing little melodic strains before he could even speak coherently. Later, when he studied the piano seriously, he would spend his hours of practice in improvising original melodies. At fourteen, he wrote his first song—"My Auto Show Girl." Soon he was writing the music for shows produced by a social club of which his brother was a member.

For a brief period he was a student at Columbia University. It was at this time that he met and became a friend of his collaborator, Lorenz Hart, who was to write the lyrics for all his songs for twenty years. Hart, a descendant of Heinrich Heine had also attended Columbia University where he had proved his talent for writing verses. He, too, did not remain long at Columbia, but soon found a job as translator and adapter of plays from the German. (One of the plays he translated and rewrote, incidentally, was Molnar's "Liliom" for which—despite its great success on Broadway—he never received official credit.)

A mutual friend—Herbert Fields, son of the famous comedian, Lew Fields—realized that the two should meet and talk things over. He, therefore, introduced Rodgers to Hart in 1918. They talked all evening about the theater. "It was," they have since said, "love at first sight." Though the question of collaboration had never come up during the conversation that evening, they both knew—when they separated—that they were destined to work together.

It was an artistic marriage—made in heaven. Temperamentally they may be at opposite poles. Rodgers is comparatively placid, self-contained, a well ordered and disciplined mind; Hart is volatile, fiery, inflammable, and appears to be traveling in several different directions at once. The one works according to schedule, is methodical, and can always be depended upon (Please Turn to Page 22)



DAVID EWEN

rare simplicity and beauty, rich with native flavors; and it is a folk tale in which the music is an integral and indispensable part.

A book like "Oklahoma" inevitably demanded music quite different from anything usually heard on Broadway. Not wit, or sophistication, or sentimentality was called for, but simplicity, directness, unpretentiousness, colored with native idioms. It is just such a score that Rodgers supplied for "Oklahoma," and it is just such a score which gives this musical comedy its great distinction. Forgetting his former Broadway attitudes, Rodgers wrote a score that has the character of American folk music. Songs like "Oh, What a Beautiful Morning," "Out of My Dreams," "All or Nothing" have simplicity of design, and a graceful and unaffected kind of lyricism which we find in our best native musical expressions.

Success on Broadway is nothing new for the composer of "Oklahoma." For more than twenty years he has been one of the most successful of Broadway musical comedy composers.

Richard Rodgers was born in New York City on June 28, 1902, the son of

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A Fool's Paradise

By CHESTER A. BROWN

Editor, *The American Jewish Times*

IT is alarming, not to add discouraging, for those of us who were beginning to hope that anti-Semitism was on the wane in this country, to take up a book such as *Under Cover*, the leading best-seller in its field, now in its eighth printing, authored by John Roy Carlson and published by E. P. Dutton & Co. This opus is not a work of fiction, such as is *See What I Mean*, by Lewis Browne, but a recital of hard, cold facts substantiated by reproductions of letters, photo-stats, etc., and names, dates and places are plentifully mentioned throughout.

Under Cover is the result of more than four years of investigations by Mr. Carlson, among all of the gutters of subversive influence through the United States. An Armenian by birth, son of parents who became naturalized citizens of this country upon their arrival here, he received his education in this country and was prompted to undertake the work which resulted in his remarkable book by a feeling that he owed something to his adopted country for the hospitable way in which it received him and his family.

In the course of his investigations which took him to many of the largest cities of the country, he visited representatives of about every subversive organization in existence. They included members of the German-American Bund, America First Committee, Nationalist Americans, Christian Front, Silver Shirts, Christian Mobilizers, Mothers of America, Coughlinites, Phalanx, American Fascists, National Workers' League, etc. Those whom he interviewed, using an assumed name, included business men whose names are household by-words, bankers, lawyers, publishers, clergymen, members of the armed forces, United States Senators, Congressmen and others high in government circles. While it is true that a few of those to whom he spoke were more or less innocent dupes taken in by wily and unscrupulous organizers eager for the support of a respected name, such instances are by far the exception rather than the rule. This deception was not difficult because of the fact that most of the subversive organizations cloak their operations in euphemistic pro-American titles, and profess purely patriotic motives.

For us as citizens there are two outstandingly alarming disclosures in the book. In the period before Pearl Harbor there was what might be called an honest difference of opinion as to the part which we were playing in the world-upheaval. Such things as Lend-Lease, the creation of a large armed force, our open hostility to the Axis,—those and other manifestations of our attitude were open to debate. But after Pearl Harbor, with the die definitely cast, it was only reasonable to expect a unification of views, now that we were actually a part of the conflict. But not so. The subversive elements continued with the dissemination of

their poisonous propaganda, and merely intensified their patriotic dressing. Mr. Carlson made it a special point after the Pearl Harbor incident, to check back on the organizations he had previously contacted, to find out if there had been any change in their views. In practically every instance he found that there had been no change, but many of the subverts had soft-pedalled their activities and were awaiting a more propitious time to resume in earnest.

The second alarming fact for us as citizens, is that so many of those who without any question of doubt are opposed to our democratic way of life, are holding important positions of trust in various phases of our war activities, and despite the disclosures of Mr. Carlson, Walter Winchell and others, remain undisturbed and unhampered, free to wreck our war-efforts at their will. This is no reflection on the F.B.I. or other governmental agencies. Many of the guilty parties have been apprehended and either convicted, or face trial. And it is equally true that some of the policies which are fundamental in our scheme of things, such as freedom of speech, make it extremely difficult to establish bona fide cases against those who are obviously guilty. Nevertheless it is disturbing to know that so many are still at large where their nefarious influence can delay our progress to victory.

For us as Jews there is one outstanding and disturbing disclosure. Not all of the organizations that Mr. Carlson contacted saw eye to eye. While they were all concerned with the destruction of our existing democracy, there were as many methods advocated as there were organizations. Many of them had individual axes to grind. Many of them were pro-Axis, with definite ties to Berlin. Many of them were merely anti-democratic. But there was one common ground,—one philosophy on which there was complete agreement. They were all anti-Semitic. Their anti-Semitism varied in degree from a mild objection to the Jew because "he is the author of Communism," to the wild frenzied hatred of those, who along with Hitler, are looking to the complete extermination of the Jew from the earth. But it was manifested in practically every interview, and while much of this sentiment was obviously inspired, nevertheless, it was so evident that Mr. Carlson, in the fourteen points which he made in summarizing his observations, ranked it as number one. If it is representative in any way of the thinking of the country, then those of us who were beginning to feel that some headway was being made in the alleviation of anti-Semitism in this country have indeed been living in a fool's paradise. Despite all of the Christian-Jewish organizations, despite all of the many protestations of friendship, it

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A Fool's Paradise

(Continued from Page 11)

still remains a fact that anti-Semitism is far from a thing of the past, and if anything, appears to be a rising tide rather than a receding one.

Jacques Maritain has defined anti-Semitism as a "monstrous collective disease." It is a sheer waste of time to grieve over the facts, or even speculate on reasons. For our people it is not a new experience. We are confronted with a condition and not a theory. Our job is to see what we can do about it—to take such means as are ours by reason of our citizenship to make sure that this anti-Semitic feeling that seems to be so prevalent does not interfere with our rights, or those of our faith who might find their way to our shores when the war is won. It is our responsibility as individuals to continue to comport ourselves as loyal Americans, to continue to buy War Bonds, to accept military service and in every way to lend our efforts to the winning of the war. The list of war heroes contains its fair share of Jewish names, as do the casualty lists. All the branches of the armed services are receiving a reasonable number of enlistments of our sons and daughters, despite the whispers of bigots to the contrary. In this way we can at least have a clear conscience regardless of the effect of all of these things on the Christian world. Our consolation can come only from the realization that over the centuries of the past we have survived similar persecutions, and there is every reason to believe that we will survive the current situation too.

SOME FIGURES ON PALESTINE'S GROWTH

Jerusalem (Z.O.A.)—Electric current sold in ten months of 1942 totaled over 114 million units, an increase of 20 million over the corresponding period in the preceding year.

Official statistics of cigarette output in the first nine months of 1942 puts the total at 875 tons, which is 230 tons more than for the corresponding period in 1941, and twice as much as for the same period in 1939.

New companies registered in Palestine during the past year totaled 1,347, as compared with 935 in 1941. There were 837 new partnerships registered during 1942 as against 542 in the previous year.

Bank deposits in Palestine at the end of 1942 totaled 31,573,486 pounds sterling or almost 10,000,000 pounds more than in 1941.



Heads Chair in Jewish Studies At Duke University



Dr. Judah I. Goldin, for the past four years director of the B'nai B'rith Hillel Foundation at the University of Illinois, who has been named the first occupant of the newly-established Chair in Jewish Studies at the Graduate School of Duke University. The Chair of Jewish Studies was established primarily to encourage a better understanding of the rabbinic period during which Christianity grew out of Judaism.

IN THE ARMED FORCES

Charlotte, N. C.—Tech. Sgt. Jimmy Cohen, son of Mrs. M. Cohen has recently arrived safely somewhere in England. Another son, Pvt. Jack Cohen, is now on the east coast.

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The Jewish Chautauqua Society Celebrates Fiftieth Anniversary

1943 marks the Golden Anniversary in the life of the Jewish Chautauqua Society, which for the past four years has been under the sponsorship of the National Federation of Temple Brotherhoods. Plans are now under way for an intensified effort to increase the means for expanding and broadening the program.

Building on the construction record of a half century of service, these critical war days make all the more urgent JCS participation in building for the coming peace. College presidents in every section of the land acclaim the Chautauqua program as a valuable war effort. Not only does it serve to create better understanding of the Jew, but it helps enrich the best in democratic ideals.

History

Founded in 1893 by the late Rabbi Henry Berkowitz, the Jewish Chautauqua Society has passed through numerous phases to achieve its present scope. The basic idea of the Jewish Chautauqua Society was clearly defined in its incorporation papers as "the dissemination of knowledge of the Jewish religion by fostering the study of its history and literature, giving popular courses of instruction, issuing publications, establishing reading circles, holding general assemblies and such other means as may from time to time be found necessary."

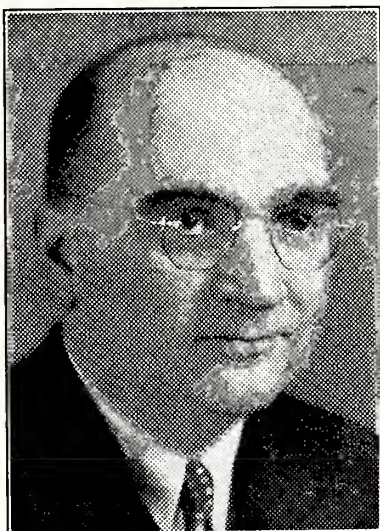
From the beginning, the Society developed the various educational functions outlined above by organizing each department under the leadership of carefully selected individuals, experts in their fields. Reading Circles were formed in various cities, and Course Books written for the guidance of Chautauqua members by such eminent men as Professor Richard Gottheil of Columbia University, Rabbi Harry Levy of Boston, Reverend Norris Joseph of London, and Dr. Maurice H. Harris, of New York.

The demand for the formation of these Reading Circles came from Jewish communities in all sections of the United States, and finally a Field Secretary was employed to visit these various communities so that the work might be made uniform. This position was finally filled by Jeanette Miriam Goldberg who was outstanding for her dynamic personality and radiant enthusiasm for the cause. From Field Secretary (1906) she was promoted to Executive Secretary (1910) and from that time on devoted her entire ener-

gies to the voluminous details of the organization until her death in 1935.

The Jewish Chautauqua Society entered its second phase with its first public Summer Assembly for study and discussion of various topics relating to the furtherance of Judaism in America, held in Atlantic City, New Jersey, in 1897. This proved so successful that for ten consecutive summers thereafter similar assemblies were held there.

In addition to these activities, the Jewish Chautauqua Society inaugurated a number of other undertakings in those early years. Special Normal Schools and Teachers Colleges were conducted at the Summer Assemblies. A Correspondence School was started to reach



RABBI HENRY BERKOWITZ

those in the smaller towns and villages remote from any contact with institutions having a Jewish religious background. Textbooks on various phases of Jewish Education were published and widely circulated among the enrolled students.

It was not until 1910, however, that the Society began sending lecturers on Jewish subjects to the colleges and universities, a work that is now the principal function of the organization. It is interesting to note that this development came about through the suggestions made to Henry Berkowitz by the Hon. P. P. Claxton, then United States Commissioner of Education, who had been the principal speaker at one of the Summer Assemblies and there expressed the conviction that "the tremendous force and genius of the Jew

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The Day We Hit Palermo

By STAFF SERGEANT SCHILLER COHEN

In one of the most remarkable stories of aerial combat to come out of this war, Staff Sergeant Schiller Cohen of 1931 Walton Avenue, New York, Flying Fortress Tail Gunner, herewith tells of his most exciting experience in the air. For his heroic exploits, Sergeant Cohen holds the Distinguished Flying Cross, the Air Medal, ten Oak Leaf Clusters, and a Squadron Citation. He served with the first American fortresses to bomb occupied Europe, the first fortresses to bomb the enemy in North Africa, and first fortresses over Italy. After completing 52 bombing missions and 254 hours of air combat, Sergeant Cohen recently returned home for a brief furlough. (Published by arrangement with the National Jewish Welfare Board.)

I WAS in on the opening of the campaign against Italy. I stood a few yards away from Capt. Eddie Rickenbacker in a clearing in North Africa on that Saturday, May 8.

It was hot—so hot that we couldn't touch the metal of our planes with our bare hands. I was sitting in my tent, when a private from Operations rushed in.

"Rickenbacker's here," he said, puffing. "He's going to talk to you guys outside HQ. Better get down there."

About a thousand of us gathered around to listen to Rickenbacker.

He got to the point right away. "Victory for us in Africa is just about here," he said. "That's good. But now we've got another job. We're going to get Italy out of the war—and fast."

"Up till now, you men have bombed only a few Italian military objectives," Rickenbacker went on. "Now you're going to go further. You're going to blast Italy out of the war."

Off to my left, I saw General Spaatz and General Doolittle standing together. They both looked grim.

After his speech, we went over to our planes and checked guns and ammunition. Then we got up a game of baseball with the officers and beat them. Just after nightfall we were told that there'd be a pre-raid briefing the next morning at 6.

We were up the next morning—Mother's Day—bright and early at 4 a.m. I attached my Mezuzah to my dog tag as soon as I got up. I've never gone on a raid without it.

Our briefings were held in the small HQ tent. Major Kimmel, the Operations Officer, stepped up to a big blackboard in the middle of the room and waited till we all settled down. Then he took a piece of chalk and wrote, in big sprawling letters, P-A-L-E-R-M-O.

He outlined the course of action. He said this would probably be a tough raid, that we'd run into plenty of anti-aircraft and fighters.

I got up into the air around 7 aboard the B-17, Stinky, in the tail gun position. It was pretty cold upstairs. We climbed steadily higher as we flew. As we approached the coast of Sicily and started to circle it, we got ready for business.

It came suddenly, as I was looking out the window. All at once, as if they'd appeared out of a cloud, I saw 50 fighters coming at us. One minute they weren't there; the next they were right on us, firing away.

Our planes picked up speed. We had no fighter escort with us, which meant that the gunners had to keep the enemy planes off. We pumped plenty of lead. I saw one ME109 near my plane's tail begin to smoke, but I didn't stop

to watch it go down. There was too much to do.

The enemy fighters kept up with us all the way to the target. Every time they came into us, we let them have it, thick and fast, and they peeled off.

We reached the target and started our runs. As we did so, thirty more enemy fighters came up. The air was getting thick with them.

They began to try new tactics. They made passes at us, trying to divert us from our targets and cause us to drop



our bombs in the Mediterranean. It didn't do them any good. Our guns were going so furiously that they couldn't get close without having their heads blasted off.

We laid our eggs. Pictures later showed that the raid was one of the most successful of the war.

Suddenly I saw the bomber on our right wing, the Yankee Doodle, get a blast. It stepped right into a stream of cannon fire, and heavy shells raked its tail. The tail was shot apart from the rest of the plane. It hung by a hair.

I called my pilot and told him about it. As I talked, I saw the Yankee Doodle's tail gunner, Staff Sgt. Raymond Lewis, bail out. Up till a week before, when I was transferred into Stinky to take the place of a man who'd been furloughed, I'd been a waist gunner on the Yankee Doodle. Ray Lewis was one of my best friends.

Then he got out of my range, and I didn't see him any more. None of us saw him after that. We don't know whether or not he made the ground.

The Yankee Doodle was in bad shape. Seconds later, it was hit again, and this time its electrical controls were

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STORY WITHOUT ENDING

(Continued from Page 7)

The woman moaned and opened her eyes.

"I am going, Marian," she said feebly, faintly, and the girl leaned forward to catch her whisper. "They will put me into the ocean like they did Frau Oppenheim and the little Kreindel girl—what a pretty, laughing thing she was, how she romped and played even down here in this foul place. But she died, too, she died."

Her voice ceased. Her eyes opened again and gazed lovingly at the tender, anxious face of her daughter bending over her. Her hand fumblingly clasped the girl's forearm.

"But you, Marian, you will live and you will come to land in God's good time. Pray God it is the land. You will remember me then, Marian, when you get to that land."

The girl choked back a sob. Her soft hand stroked the woman's head mechanically now.

"Of course, mother, of course. But you're not going to die. You'll live. Doctor Fernbacher said so. You and I, we'll reach the land together and we'll start life again there."

The woman shook her head commiseratingly, her eyes roaming the girl's grief-puckered face.

"You must be brave, Marian. It is not I who will suffer. The living suffer when we die. You must be brave. You must always remember the things of which we spoke when we first left Rumania, and your father—when he was still with us. You will be on your own now, darling, an orphan. Think of what we tried to teach you all these years, and be brave and of strong heart. I shall try to guide you, if I can."

The boat lurched on, the shuddering throbbing of its wheezy engines surging through the protesting structures. It had been taken off the beach, where it had lain a hulk for years, for this last desperate throw of a community of homeless seafarers to find a home.

Doomed to die, the ancient ferry-boat, lived on, a vessel of woe: doomed to live, a human soul gratefully died in welcome of the peace that had eluded her in life.

Into the troubled sea lanes and byways of the world a whole people had been cast, to wander without purpose and without direction, on land and over the seas, in search of an illusory anchorage. From the sheltered lives of their placid backwaters in Europe, they had been ruthlessly whipped out and sent staggering over endless paths, bewildered and uncomprehending, as stunned by the suddenness of it all as any six-year-old child dazed at the absence of the familiar home surroundings, the familiar playmates.

* * *

Daniel Kaminsky had reached Eretz Israel by the roundabout route of Denmark, Norway, Finland and the breadth

of Russia to Odessa, and then down the Black Sea, the Aegean and the Mediterranean. He was in an agricultural pioneer-training camp in Denmark, near Copenhagen, when the war began and had managed to get into Russia before the Nazis swept through Scandinavia. Travel was comparatively easy in those early days of 1940—easy, that is, in comparison with the strain and difficulties of later war years. With a group of other lads of seventeen and eighteen he travelled none the less for nearly three months until the smiling shores of Palestine were reached.

A year on the soil in a Keren Hayesod village which had also become a youth training center, and then with three other lads of his own age he had decided to join the Army. When the war had finished, and the world's equilibrium had been restored, they would return to the soil which they had grown to love in their brief period of acclimatization. But now, now they must fight the common foe.

Strong, vigorous, sun-burned after twelve months in the health-giving environment of a Jewish national village on national land, Daniel Kaminsky was rapidly becoming typical of Palestinian youth, as indeed he and his coevals had long aspired and prepared to be. He spoke fluent Hebrew, had learned it from youth. He had doggedly worked long hours to grasp the essentials of farming that makes a Keren Hayesod settler. His destiny was unalterably fixed by himself now that he had come to the land and the manhood he sought.

It was Hanukkah time, and with a couple of friends in the Palestine Buffs, Daniel was off on leave. What more natural than that he should spend it in the village where he and his mates had spent so happy a twelve month? The settlers received them with open arms. They went about, visiting the cows and livestock, yielding to the exuberant attentions of the adoring children, who called them "our soldiers—ha'chayyalim schelanu." It was so simple and friendly and unaffected a hospitality that they were deeply moved.

A new class of youth in training were in the large collective village. That first night they went to the communal dining hall where a concert was being given, for the culture of the soil and the culture of the mind go hand in hand in pastoral Jewish Palestine.

Daniel found himself among the embryo chalutzim and chalutzot, eager and earnest faced youngsters. Next to him was a fresh-faced pretty girl of about nineteen, his own age, who sat with parted lips and a pose of intense listening as the concert proceeded. She was undeniably attractive and the least conscious of it. The interval came and they stood up, pushing the benches back with a clatter. She turned and,

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*Some Observations on the Problem of
American Immigration*

By JACOB FISHMAN

Recently the House Ways and Means Committee unanimously rejected the President's request for war-time powers on tariff, espionage and immigration matters. The charge was subsequently made that Congress was inspired by anti-Semitism in its fear of a wave of immigration. Mr. Fishman, Dean of American Jewish Journalism, examines this vital question, a key to the Jewish position in the United States.—THE EDITOR.

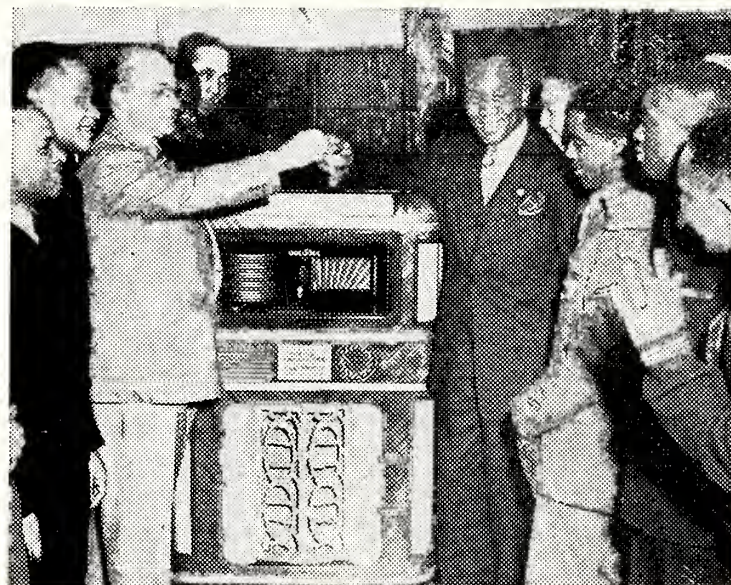
HERE is enough anti-Semitism without exaggerating it. The world as a whole is now prone to hasty labeling, in an effort to cut through the maze of confusion. Jews, too, sometimes suffer from the tendency to reduce all phenomena to simple formulae of black and white. Failure to differentiate between the superficially true and the basically false is too costly a pastime for Jews, who cannot afford the mistakes of inaccurate diagnosis.

A case very much in point is the problem of immigration into the United States. The open door into America has always been the ideal of Jews suffering from oppression, because this country has represented for them the paragon of virtues. The millions of Jews now in the United States owe their security and their well-being to the generous immigration policy that prevailed in the decades since 1880.

Concerned as American Jews are with the indescribable suffering of their people in Europe, it is inevitable that they should hope for a liberalization of the immigration restrictions so that eventually many Jews of Europe might also bring their hopes, their skills, and their loyalties to the United States. In their eagerness to see this indication of the "four freedoms" as applied to American immigration, some Jews are inclined to make snap judgments if they see their hopes in this direction frustrated.

Some weeks ago Newsweek Magazine asserted that the opposition in Congress to the wartime powers bill requested by the President on tariff, espionage, and immigration matters was basically motivated by anti-Semitism. It is a point of view which a number of Jews have tacitly or openly

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Upper — Representatives of Catholics, Jews, Protestants and Negroes participate in dedication of a B'nai B'rith-equipped recreation room for the Army to underscore the fact that these facilities are for men of all faiths and races and colors.

Lower — Negro Servicemen's Center furnished by B'nai B'rith as part of its national war service program underscores good will in action. Of the 500 recreation facilities for the armed forces equipped by B'nai B'rith, more than 20 have been for the use of colored troops.

A Mission to England

By WALTER ROTHSCHILD

Anxious to meet the special needs of our Jewish men in the Army overseas and that they be provided with every opportunity to observe their faith, Walter Rothschild, Chairman of the Army and Navy Committee of the National Jewish Welfare Board, recently spent six weeks in the British Isles under authority of the War and Navy Departments, in order to survey available facilities and to make arrangements to enlarge these facilities. In the accompanying article Mr. Rothschild gives an informal impression of his six weeks stay overseas, and tells what he accomplished. The Jewish Welfare Board is now arranging missions similar to Mr. Rothschild's and representatives are leaving shortly for other parts of the world in which Jewish members of the armed services are stationed.—THE EDITOR.

I LEFT America on a transport that had been, before the war, a so-called "luxury liner", devoted to making its passengers as comfortable as possible and to getting them to Europe as fast as possible. Comfort and luxury are out for the duration. Men sleep wherever they can and the first consideration is to get as many soldiers over in the fastest time possible.

Left intact from its luxury days was the tiny synagogue of the ship and, despite the absence of a Jewish chaplain, we held services there, using the JWB material issued to every Jewish soldier. Our Jewish boys in the army are very anxious for religious guidance and services which, in general, is the case throughout the armed services.

Entertainers for camp shows overseas are recruited and financed by the USO and there was such a troop on my transport which entertained nightly. Since I did not fit into any military category and since the Jewish Welfare Board is part of the USO, I was also listed as an entertainer.

I left for Great Britain to represent the JWB under an agreement entered into by the War Department, the Navy Department, Red Cross, USO and Federal Security Agency, authorizing the JWB to send representatives overseas to help organized local community resources.

There are no USO clubs overseas, as by special arrangement, the Red Cross is in charge of that type of work outside of America. My first job, therefore, on landing in England was to try to form an organization resembling JWB to provide for the specific needs of Jewish soldiers and sailors. The Jewish community in London had opened a club called The Balfour Club in a handsome old house on Portland square which provides service to all troops and is available for special service to Jewish men of all the allied nations.

The J.W.B. had been in contact with other Jewish communities in Great Britain directly and through Jewish chaplains and had assisted them in providing hospitality and religious services.

While in London I had several preliminary meetings to probe the possibility of forming a Jewish Welfare Board type of representative organization in Great Britain. I was informed that they are not nearly as Jewish-conscious in Great Britain as we are in America and they saw no reason for doing anything special for Jewish servicemen. They had opened the Balfour Club but saw no reason for an organization to serve Jewish soldiers in Great Britain. There is a council of Voluntary

War Work in Great Britain which has 16 members representing the Salvation Army, the YMCA, YWCA and similar organizations. Although the Jews have no membership in this council, they have a secondary membership through the YMCA and the men I spoke to were satisfied that this type of arrangement was sufficient.

I thought it best to explore the problem further and with the cooperation of the military authorities proceeded on a tour of American military establishments in the islands to ascertain the



WALTER ROTHSCHILD

needs of the Jewish men and the extent to which they were being met. I found that quite a number of Jewish community groups were active in providing hospitality in England, Scotland, and Northern Ireland but were working independently. By that it was clear to me that it would be necessary to bring about a central organization representing all groups and that this body would work directly with the JWB of the United States and with the Jewish chaplains in Great Britain.

With this in mind I talked to the British Ministry of Information, which has jurisdiction over voluntary organizations serving the armed forces, and secured its hearty approval of the plan. The American Red Cross was equally cooperative and generous in its endorsement.

I then called a meeting of about 15 or 20 Jewish leaders from London, Glasgow, and other communities and informed them of the approval of the Red Cross and the British Ministry of Information. Before I left an organization was set up with Lord Nathan,

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IT ISN'T ALWAYS ANTI-SEMITISM

(Continued from Page 16)

expressed. Newsweek put it this way: "the ugly truth is that anti-Semitism was an outstanding factor in the bitter opposition to the President's demand for the right to suspend the immigration laws for the duration of the war."

The charge is a grave one and deserves the most thoughtful consideration. If the allegation is correct, it would mean that the majority of the Congress of the United States is poisoned by anti-Semitism. But even the most superficial acquaintance with the facts would prove the falsity of that view.

It is, of course, true that the majority of the House Ways and Means Committee which rejected the President's request for wartime powers consists of immigration restrictionists. That can also be said of the majority in Congress in both Houses. But that is a far cry from the contention that Congress is anti-Semitic. However one may regret the very substantial sentiment against the liberalization of immigration laws, it would be most unfair and even dangerous to assert that an advocate of immigration restriction is ipso facto an anti-Semite. One must confess that when it comes to the issue of immigration, there are many among those who would keep the gates of America closed to whom no charge of anti-Semitism could possibly apply.

Take, for instance, the great labor organizations, the American Federation of Labor and the Congress of Industrial Organizations. Each of these bodies has been a powerful force in the fight against anti-Semitism, in the vigorous excoriation of nazi policies abroad, in the request of the administration to aid the victims of persecution, and in the provision of funds for the relief of that persecution. Memories do not have to go back too far to recall that when the first immigration restrictions were adopted in the '20s, it was the so-called "liberal" Congressmen and Senators who were behind the move. Even such advocates of liberalism as The New Republic did not raise its voice in protest against the limitation; in fact, as I recall it, the famous liberal weekly offered justification of the program.

A few years ago, Senator Robert F. Wagner introduced a bill which would have permitted the entry of 20,000 children from Hitlerland. Several Jewish and Christian organizations assumed responsibility for their maintenance. Mrs. Roosevelt publicly supported the measure, as did a number of other distinguished sponsors. But it quickly became evident that the anti-immigration spirit was too strongly ingrained to permit a deviation even for the sake of an attractive group of children.

The fact is that the anti-immigration sentiment, however paradoxical it may seem in a country which owes its strength to immigration, has become part of the economic and social outlook of a large part of the American people. In the view of some, false economic doctrines have produced this spirit. In the view of others, a primitive fear that the well-being of America might be impaired by newcomers from a

continent of misery and despair is responsible. But whatever the origins of an essential xenophobia, neither truth nor Jewish policy are served by indiscriminate charges of anti-Semitism hurled against those who believe that liberalization of immigration is unwise.

A study of the records of the majority of the Representatives and Senators of the United States quickly discloses that anti-Semitism cannot be attributed to them. At most, there might be found in Congress a dozen men whose outlook is anti-Semitic. But even these will not admit the allegation: either because they themselves do not realize the effect of their point of view or because the public atmosphere of the United States is too firmly opposed to anti-Semitic expression to permit identification with it by any man hoping to retain office. To try to transform even that meager element of Congress into a symbol of the majority would be the most grievous error.

It would be wise, in my view, to abandon a frequently announced Jewish concept that immigration is a purely Jewish problem. It is nothing of the kind. It is an American problem. The majority of those who oppose immigration liberalization, whether in the ranks of left intellectuals, right wing business men or middle-of-the-road laborites, approach the issue from a point of view which usually has nothing to do with the consideration of Jewish interests. After all, we cannot forget that if the opportunity were afforded to Europeans to enter the United States freely, many, many millions of continentals, besides Jews, would be eager to seize the opportunity.

As individual citizens we may regret the narrow-minded economic and social position which a majority of Congress now seems to have on the problem of immigration. It certainly does not coincide with the lofty principles which we are announcing to the world as being the heart of our fighting purpose alongside the United Nations. It seems to stand sharply in contrast with our promise of a postwar world brotherhood in which all will share the available resources of the earth. It certainly does not accord with the liberal viewpoint recently enunciated by the board of visa review of the State Department which declared that every immigrant admitted to the United States is a token to the United States of our humanitarian policy.

We shall need the resources of intelligent education to modify the antagonism to the liberalized immigration from which the United States as well as the people of Europe may benefit in the postwar period. We may regard the present policy as wrong and painful. We would be ill-advised to ascribe it to anti-Semitism.

Rule of the Jungle . . . In a guide on how to survive in the jungle issued by the Army Air Force for use of pilots and crews forced down in such terrain one of the three general rules for recognizing edible food is "Anything you see monkeys eat—you can eat."

A LEADER OF AMERICAN JEWS

(Continued from Page 9)

Henry Monsky has exerted a profound influence on the direction of B'nai B'rith. He, perhaps more than any other single person, is responsible for the important position which it has assumed in the totality of American Jewish life. That is because the B'nai B'rith is responsive to the trends of Jewish thought; has a universalistic interest in every problem that affects the Jewish community. Once hospitals, orphan asylums and similar philanthropic institutions were the sole interest of B'nai B'rith. Today, Jewish education, Palestine, conservation of the rights of Jews everywhere are at the very center of its program.

Among the factors responsible for Henry Monsky's rise to leadership are: his affability as a person, his simplicity in phrasing a thought, his forcefulness in projecting an idea, and, not least, his physical impressiveness. His features, above all his face, have the quality of a Jacob Epstein sculpture. When he points his left index finger to accentuate an argument, the audience feels as though the gesture were in perfect counterpoint to the sober conviction of his voice. Henry Monsky is the architectural rather than the emotional speaker. He builds his foundation soundly and then slowly erects a structure of logic that inevitably is pinnacled by belief in the fairness of his presentation. If his phrasing is sometimes interpreted as pilpulistic, it might be credited to either his Talmudic or his legal background.

It isn't what he looks like but what he is that makes Henry Monsky a figure to be reckoned with. He is not a partisan in Jewish life except insofar as a man having profound convictions on fundamental principles may be described as a partisan. His perspective on Jewish and American problems is perhaps broader because of the advantage of his Middle Western environment and because he has had to live in the laboratory rather than the library of Jewish communal experience. He believes in the survival of the Jews as a group which can enrich itself and

the world at large through a Jewish existence. That does not make him a parochialist. His own record reveals the concern he has with the wholeness of life for a citizen of America and of the world. He is a Zionist. Within the B'nai B'rith his persuasiveness as an advocate and as a respecter of the beliefs of others has been best displayed in the mounting support which the B'nai B'rith has given to Palestine purposes. There are aspects of the B'nai B'rith's relationship to other civic-defense agencies during the past five years which have been the subject of accusations and recriminations. It is an area too crisscrossed with conflicting motives to permit judgments all black or all white. But in judging Henry Monsky's relationship to these problems, it might be kept in mind that the head of an organization is often merely its spokesman, not the formulator of its position.

Henry Monsky is a militant Jew. That does not mean that he has a chip on his shoulder. He is straightforward in meeting his Jewish responsibilities. He has no patience with the type of Jew who feels that the solution of the Jewish problem lies in personal or collective obeisance or disappearance. He is also a realist. That does not mean that he yields to opportunism. He recognizes, however, that it is the function of leadership to obtain unity among the forces it leads. To achieve that unity often involves the curbing of temperament, the softening of expression, the remolding of phrasing. These virtues are to be admired in one who, together with other leaders of American Jewry, will be faced with the necessity of bridging the differences that mark the varied views of American Jewry. Henry Monsky will be soft and yielding where he believes trivia to be involved. He will be stubborn and intractable where great principles for the preservation of Jewish life are at stake. That is not prophecy. That is merely a reading of the record of his participation in Jewish communal life.

Henry Monsky can never be more eloquent than he was at Pittsburgh on January 23rd when, addressing the seventy or eighty men and women gathered there, he sounded the keynote and gave his reasons for the wisdom of convening a representative body of American Jews. What he said then might well be the best identification for the spirit and philosophy of Henry Monsky. His closing paragraph was:

"May I express the hope that our decisions shall be responsive to, and consonant with, not only the practical needs but with the spirit, the hopes and the aspirations of the Jewish people. Let our deliberations be characterized by tolerance and a proper perspective of the whole of Jewish life. Let us think in terms of the preservation of the vital spirit of Judaism, the great contemporary Jewish movements, the lessons of Jewish history, a courageous, self-respecting Jewish community, and, above all else, the indomitable will to live as Jews."

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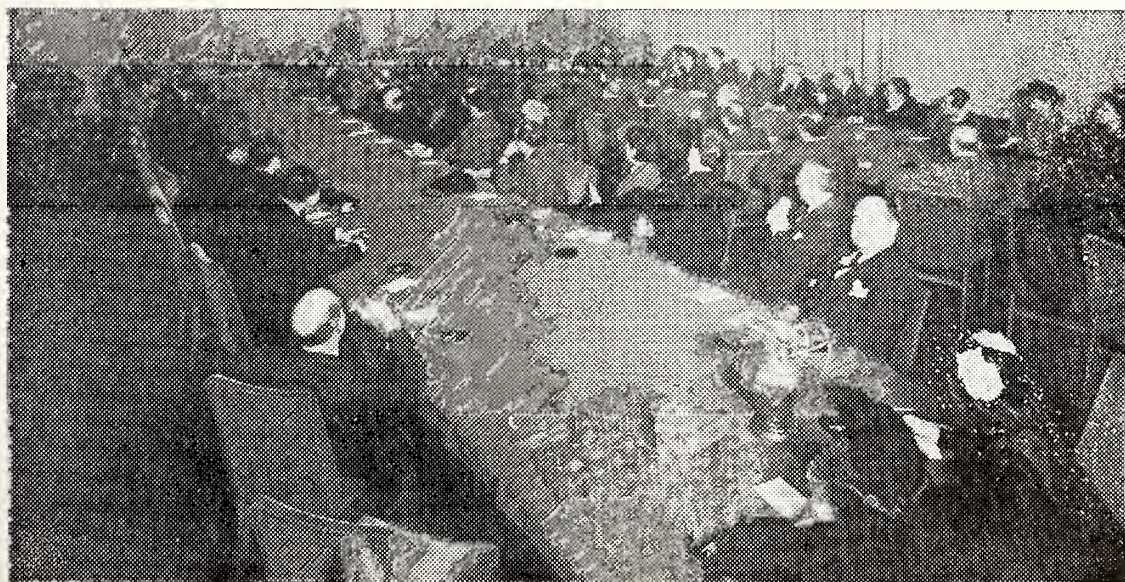
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The Army's new Pentagon building, the largest office building in the world, is a mile around, has 16½ miles of corridors, 1500 clocks, 700 janitors, and will eventually house 40,000 workers. Its five floors are distinguished by different colors—not numbers. The walls and pillars of the first floor are brown; second, green; third, red; fourth, gray; fifth, blue. Visitors are given guide cards which bear colored squares denoting the floors and corridors of the offices sought.—Witcombings.

When a good and generous host gets way out in front at his own party, we often get the idiotic notion that we ought to be out there with him, as a gesture of respect.

Historic Pittsburgh Conference Convened by B'nai B'rith



This is a general view of the opening session of the Pittsburgh Conference of national Jewish membership organizations, convened by Henry Monsky, president of B'nai B'rith, and out of which came the American Jewish Conference.

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THE JEWISH CHAUTAUQUA SOCIETY

(Continued from Page 13)

is a factor of exceedingly great value in the development of American life. The wonderful contribution the Jews have made to the history of civilization should be more generally known."

Meeting this friendly and inspirational challenge, the Jewish Chautauqua Society made its first contacts with American institutions of higher learning and sent forth its first lecturers to bring non-Jewish student bodies and faculties an understanding of what the Jew really is and what he stands for, with scrupulous avoidance of controversial issues or propagandistic approach.

Expansion Under The National Federation of Temple Brotherhoods.

Prior to October, 1939, the largest number of colleges visited in a single year totalled 86. The bulk of support for the advancement of the work came from Philadelphia, the home city of its founding. In spite of the intense belief in the program, the loyal leaders of the organizations were hampered in achieving expansion in keeping with the merits of the service. For no matter how worthy the project, the wherewithall is essential to keep the activities alive.

Accordingly, the vision of the former President, Mr. Arthur Fleisher and other leaders in sensing the potentialities of the Brotherhoods as the course for making possible the growth which Chautauqua so richly deserved, will live through the results achieved.

The stipulation in the agreement reached at the time the Brotherhood assumed the sponsorship provided that the name of the Jewish Chautauqua Society, as well as the name of the founder, Dr. Henry Berkowitz, be perpetuated, and that the Jewish Chautauqua Society shall remain purely an educational institution.

True to the tradition of the Society, the carrying on of the educational program into an expanding number of universities was maintained on a non-propagandistic basis with speakers from every wing of Jewry, the choice regulated only by the ability of the men and their proximity to the campus to avoid heavy costs in carrying on the program. As an outgrowth of the original single speaker engagement at the University of Tennessee, in 1943 approximately 100 different representatives visited 210 campuses in 46 states of the United States and two provinces of Canada.

The Colleges Respond.

We must not minimize the difficulties and obstacles which confront the JCS program at the present time and which must be overcome in planning for practically every college engagement. The cooperation of both the speakers and the colleges in surmounting these difficulties has been outstanding. Despite severe curtailment in transportation to the small college towns necessitating circuitous routes and long, inconvenient trips, our rabbis are keeping their lecture engagements and spending many extra hours in classes and discussion groups, enhancing the value of their presence on the campus.

Despite the fact that most college and university programs have had to

undergo severe readjustments to lessen the required time for graduation, they are displaying an eagerness to make room on their schedules for our speakers. Numerous college presidents have written that they were postponing the dates for the JCS representative in order that 600 pre-flight trainees, or 500 naval trainees being sent to their campus by the government, might have the benefit of the scholarly and worth while presentation of our speakers and thus gain a further insight into the reasons for and the meaning of the war which they will be fighting.

Despite accelerated courses and crowded schedules, despite, in many instances, decrease in the student body as the result of the long arm of the Draft Board, despite emphasis on practical programs of education, the JCS work is still receiving priority.

The following are extracts from a few of the typical letters which are received daily following the visits of the JCS speakers.

From the North Carolina State College of Agriculture and Engineering comes this response: "Accept our sincere thanks for continuing, even in these difficult times, the excellent service which you are rendering to education and to American culture. The need for such a service was never greater, and we are glad that through the Jewish Chautauqua Society we are allowed to meet the really great men of a really great religious tradition."

From Randolph-Macon College in Virginia: "I wish to express our gratitude to you for sending us such a stimulating speaker. I believe there is high value in this service rendered by the Jewish Chautauqua Society, especially under present world conditions."

And from Miner Teachers College, a Negro institution in Washington, D. C.: "We are indeed deeply indebted to you for the rare privilege that has been ours to know this delightful personality, to be instructed by his scholarly messages and to be inspired by his far vision and lofty ideals. Listening to your rabbi, we feel confirmed that the Jewish church has a large contribution, both in spirit and practice, to bring to the reconstruction program of human society when peace shall come again to the world."

And from a western agricultural college we hear: "Your rabbi's eloquence, his intelligence, and his manifest sincerity have, I am sure, done much to increase understanding between American Jews and non-Jews wherever he has talked. I hope that we may have the pleasure of hearing a representative from your society again next year."

Another Negro college informs us: "Your rabbi brought a splendid address in the morning chapel services, full of information and inspiration. Because of his visit to our campus, both the faculty group and the students have a better understanding of the problems and struggles affecting the Jewish people and also these groups will possibly be inspired not to lag in the great struggle for victory over those forces that so greatly disturb the

(Please Turn to Page 25)

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A MISSION TO ENGLAND

(Continued from Page 17)

a labor Peer, as Chairman. Wherever necessary, hospitality facilities will be set up. In other places arrangements will be made whereby local Jewish families will help provide for Jewish soldiers and sailors who come to their vicinity.

The Jewish community in Great Britain is not a very large one. Once, however, they agreed to form an organization, they insisted upon bearing a proportionate share of the cost and the National Jewish Welfare Board will provide funds they cannot provide themselves, as it has in the past.

Another object of the trip was to check up on the availability of Jewish chaplains and the facilities for religious services for the Jewish boys in the camps in Great Britain. From my observation there are many more Jewish soldiers and sailors in the British Isles than the Army authorities realize. From their estimate they assigned only three Jewish chaplains to Great Britain and I found this number totally inadequate, even though they are being assisted by Jewish chaplains in the British Army and by Protestant and Catholic chaplains in the American Army.

The three Jewish chaplains then serving in England were definitely overworked. As I said before, the Jewish boys in the armed forces really miss

religious guidance. Where there are no chaplains they try to organized religious services of their own, using the Jewish Welfare Board material provided for them, but they all said they would get more out of the services if they had a chaplain to lead them. It was obvious that a larger number of Jewish chaplains was immediately needed in the British Isles, and so I presented my report to the Army authorities. They were very cooperative and I have high hopes that the situation will be corrected soon. I was glad to learn, shortly after my return, that two additional Jewish chaplains were already on their way to Great Britain.

At one Naval Station I found 109 Jewish boys and two Jewish officers. They, too, were anxious to hold religious services and I was able to make arrangements with a British Army chaplain to visit the station.

There is little more I have to report. The morale of the men is magnificent. Their behavior both in camp and on leave is wonderful. I have a special warm spot in my heart for the members of the 8th Air Forces. These men are within 10 minutes of the enemy and they are entitled to a change of duty after 30 missions over enemy territory. I spoke to many and one of them, a Jewish lad, had just finished

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The Navy Takes the Cue

A favorite indoor sport of the Navy at USO clubhouses here and overseas is pocket billiards. A member agency of the National War Fund, the USO operates more than 1500 clubhouses and centers where every effort is made to furnish the men of the armed forces with a home away from home.

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(Continued from Page 10)

to fulfill an assignment with dispatch and punctuality; the other flees from work, and usually must be cornered to complete a given task. But one thing both have had in common — a natural facility for writing. Each can produce quickly and easily—without sweat and tears—and with a neatness that never betrays haste.

Gilbert and Sullivan Team

There has been in the songs of Rodgers and Hart such give and take between lyric and melody—the one echoing the subtlest suggestions of the other—that an inevitable comparison with Gilbert and Sullivan has often been posed. If our stage has a Gilbert and Sullivan, certainly Rodgers and Hart have been the closest approximation—in the glibness with which the songs have been produced, and the unity of spirit between lyric and melody. Certainly Hart's fleet lyrics at their best have the Gilbertesque flair for tongue-in-the-cheek mockery. In the Tin Pan Alley of the middle 1920s, Hart's lyrics—with their sophistication of tone and mastery of versification—swept an invigorating fresh breeze into a fetid atmosphere. There were in Tin Pan Alley other composers like Rodgers who combined mastery with sophistication—men like Gershwin and Kern, for example. But Hart was alone; he was the first to convert the song lyric into an adult expression. At least a part of Rodgers' remarkable development was due to the fact that he profited by the greatest advantage a song composer can know; the collaboration of an ideal lyricist.

Their first collaboration was the Variety Show for Columbia University. Performed in the Grand Ballroom at Hotel Astor, the show was a tremendous success, and whetted the appetites of the young men for more. They wrote a song called "Any Old Place," which was later interpolated in a show, A Lonely Romeo, featuring Lew Fields. Other songs followed. The authors went the rounds of Tin Pan Alley trying to market the songs. Everywhere they met with polite rejections. Only one man—Max Dreyfus of Harms (the same Max Dreyfus who had previously discovered Kern and Gershwin!)—encouraged them by saying that they had definite talent but needed more study and experience.

The story of how, suddenly, Rodgers and Hart became successful has since become one of the favored sagas of the Broadway theater. Rodgers telephoned his lawyer for advice as to whether he should abandon music for the underwear business. The lawyer had a counter-suggestion to offer. Through devious channels he had heard that the Junior Group of the Theater Guild were planning a little satirical revue for the purpose of raising funds to buy tapestries for the new

Guild Theater. The revue was looking for a smart composer and lyricist. There was no fee attached to the assignment, but it did seem like a good opportunity for the right pair to attract attention. To Rodgers—the none-too-proud father of some twenty-five amateur shows—the prospect of writing still another one without the benefit of an income did not appear at the moment like the Knock of Opportunity. But he allowed himself to be convinced that the writing of music for a show sponsored by the Theater Guild was quite different from anything he had previously attempted.

Hart and Rodgers set to work, and their numbers were interpolated into the Guild production, Garrick Gaieties. Originally the revue was scheduled for a single Sunday evening performance, but this proved so successful that a second performance was announced for the following week. This, in turn, brought on a few special matinees to which critics were invited. The raves of the reviews brought a veritable stampede to the box office. Garrick Gaieties was put on a regular run—and it ran for a year and a half.

From that that moment on the once diffident producers beat a track to their door. Dearest Enemy, which they had written a year before the Gaieties, was put on and was successful. They found more assignments waiting for them than they could handle—and they could handle quite a program. In 1926, they had four shows running on Broadway simultaneously; and in 1927, five in London. In rapid succession they followed one success with another: The Girl Friend (1926), Peggy Ann (1926), A Connecticut Yankee (1927), She's My Baby (1927), Present Arms (1928), Spring Is Here (1928), Heads Up (1929), Simple Simon (1930), America's Sweetheart (1931), Jumbo (1935), On Your Toes (1936), Babes in Arms (1937), I'd Rather Be Right (1937), I Married An Angel (1938), Boys from Syracuse (1938), Too Many Girls (1939), By Jupiter (1942).

The element of surprise persisted with Rodgers even when, in 1943, he ventured on his own for the first time—without the benefit of Hart's collaboration. "Oklahoma," the first adventure of the Theater Guild into the realm of musical comedy provided Rodgers with new scope and horizon—away from sophistication and smartness to the homely simplicities and native flavors of American folklore. It is now known only too well how Rodgers—with lyrics by Oscar Hammerstein—met the challenge successfully. "Oklahoma" has sounded an altogether new tone for the American musical theater, and it may well become—and largely because of Rodgers' music—the second musical comedy to win the Pulitzer Prize.

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(Continued from Page 6)

enough natural resources, enough manufacturing and transportation facilities, to banish hunger and misery from the earth, if only we might have enough of the global view, the universal pulse, and the righteous will. This is what Religion would indicate, the religion of the Catholic, Protestant and Jew, not only as expounded in their sacred texts of yore but also in their social-economic platforms of today.

"It is no accident, therefore, that Judaism and Christianity are on Hitler's blacklist. He fears Religion because it is the fountainhead of internationalism—therefore he persecutes it. The Nazi cult says that the Germans are the master race to conquer and enslave the others. Religion says, 'All men are equal in the sight of God.' The Nazi says, 'The individual is noth-

The two fronts, the home front and the international front, are part of one global peace, for as long as America will recognize an obligation to help rehabilitate the weaker nations, there will be need for the output of our factories and therefore there will be jobs for all.

"When you boys come home, you will have an opportunity to start applying and urging the global view of life, which means the unself-centered view of life, not only toward other nations, but right in your own communities, toward your next door neighbor, the fellow on the next block, the man belonging to a different race or creed from your own. You may find that attempts will be made at home after this war, as they were made after the last war, to foment suspicions and hatreds be-



ing, the State is everything.' Religion says, 'Every soul has worth and every conscience is inviolable.' The Nazi says, 'There are no standards of right and wrong; the only standard is, what makes the German nation mighty.' Religion says, 'Not by force or by might but by My spirit.' You see then, there is no room in the world for both Hitlerism and Religion. One of them must go. As sure as there is a God, it is Hitlerism which will perish from the earth.

"Next time that you boys meet your Chaplain and see the Cross or Ten Commandments on his uniform, remember that he is the witness of what Religion stands for, that Religion stands for the salvation of the Human race, not only hereafter but here, that Religion has a stake in this war, and that if the peace will be a decent peace it will be patterned on the lines of Religion's vision.

"And now it remains to hope that the condition precedent to the accomplishment of these aims, namely, the complete defeat of the Axis, will soon be achieved. I know it can't be soon enough for you. When that job is finished you boys will go back to your home communities to resume your work and your careers. If your folks back home have any sense, they will see to it in the meantime that there should be jobs for you, when you come home. If they have any sense, they will learn from the mistakes of the last war, lessons for our home economy as well as lessons for international relations.

tween races and religions. There will always be politicians who will try to rise on the crest of hate waves. But you can now resolve that you will not permit such attempts to go unchallenged.

"You men, who are now having the experience of working and living together, and who soon will have the experience of fighting side by side with men of other races and creeds, you men who see all the second-hand tales and myths which you may have heard about other groups, punctured by your daily experiences, when you get back try to spread into the body of your community life. You will be able by your voice and by your vote to say, 'I fought in the war in order that such things may not be allowed. I risked my life in the hope that I would come back to an America where people like me would live in accord, decent comfort and in peace, both at home and abroad.'

"Boys, no one will have as much right to say these things as you. If you are old enough to fight the war, you will be old enough to wage the peace. Remember, peace, like war, must be waged. It doesn't just come like 'Manna' from heaven. The waging of peace is a struggle against forces of blindness, selfishness and greed.

"We are told that the winning of the war depends upon manpower, air power, sea power, and land power. Let my closing word to you, my fellow Americans, be this,—that there is a se-

(Continued on Page 20)

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GREENVILLE, S. C.

Jews and Judaism in North Africa

By FERDINAND M. ISSERMAN

After a six months tour of duty as a special representative of the American Red Cross, Dr. Isserman has resumed his work as rabbi of Temple Israel, St. Louis, Missouri. He had an opportunity to travel all over North Africa and to observe the fighting in the closing phase of the Tunisian campaign. He also went on Red Cross missions to Tripoli, Cairo, Tel Aviv and Jerusalem and spent two weeks in the British Isles en route home. Dr. Isserman reports being impressed by the commendable work performed by Jewish soldiers and Jewish chaplains who came under his observation, and this article contains the latest authentic news of their activities. While Dr. Isserman's Red Cross mission was purely secular, he was called upon now and then by non-Jewish army chaplains to conduct Jewish services in areas where Jewish chaplains were not available.—THE EDITOR.

IT is good to be home again. The American Red Cross is creating a really noble tradition in North Africa and Sicily and I feel privileged to have been part of it.

I am proud of our Jewish boys in that theater of war. I found them in every branch of the army—air force, service of supply, infantry, airborne troops, artillery, and medical corps—sharing the dirt, hardships and risks of war with their fellow American soldiers. They performed their daily job without heroics and without much griping. Naturally they are homesick and this could be relieved considerably by mail from home. But they are determined to see the war through to the end. As one of them expressed it to me, "Sure I want to go home, but only through Berlin."

Many memories rush to mind as I resume my civilian duties. I recall breakfasting at an officers' mess in Tunis on May 24. Sitting across the table was a young air force captain who introduced himself as Eric Warburg.

"It's the same name as Felix Warburg, whom I knew well," I said.

He smiled saying, "Felix Warburg was my uncle."

Captain Warburg was one of the first Americans to enter Tunis. A Red Cross club had not yet been opened for the battle-weary soldiers and they were having difficulty finding a suitable place to sleep and eat in that ancient city. "Hurry up and open a Red Cross club here," he pleaded.

"This is why we've come here—to open a Red Cross club," I replied.

The native Jewish population of Tunis had felt the full impact of German occupation. The Germans had been friendly to the Italian population and the Arabs, and cool to the French. They were cruel to the Jews whose sons were impressed into slave labor. They were stripped of all their possessions—furniture, clothing, except for the rags on their backs, and other personal property.

In Tunisia, as in other parts of North Africa, the local Jewish population had

helped the British and American troops. Local Jewish pilots piloted the American fleet into Algiers harbor. In the French Corps d'Afrique, which fought gallantly alongside British and Americans in the hills of Tunisia, there were many Jewish volunteers who acquitted themselves well.

Captain Warburg told me he had been touched by the starved look on the faces of the Tunis Jews during the victory celebration. He wished to turn over to the poor Jews a quantity of food which the Germans had abandoned, and appealed to me for assistance. I located the chief rabbi of Tunis at his home near the big synagogue. He was sitting in a small room, a venerable white-haired figure dressed like an Arab with a white turban and a brilliant red gown. He spoke neither English, French nor German; Arabic and Hebrew were his languages. He was eager to have the food for his starving people. I warned him, however, that among the supply were several cans of non-kosher corned beef. He stroked his beard sadly, and observed, "These are hard times. This is a matter of life or death. To save life the laws of Kashruth may be suspended."

I then visited the synagogue. It had been used by the Nazi invaders as a dispensary. Empty medicine bottles, typhus serum, atabrine tablets and de-lousing powder were scattered all over the floor. In French, Italian and German, signs read, "No smoking permitted." Everything connected with the synagogue that could be destroyed suffered destruction. The marble steps leading to the altar had been smashed as if with sledge-hammers. The windows had been broken. The ornaments had been stripped from the reading desks. The arc door was gone. The cases and closets which formerly held praying shawls had been demolished. In the galleries were beds stolen from Jewish homes used by the personnel of the clinic. In the cellar were scores of large gasoline drums, indicating that the Nazis had intended to set the synagogue afire, but they left too hurriedly. Miraculously, the Ten Commandments and the Shield of David above the arc had escaped destruction. The Torahs had been hidden in the chief rabbi's home out of the enemy's reach.

As a rabbi I was naturally interested in the religious life of our soldiers. While my Red Cross mission was purely secular, I managed to perform 30 Jewish services upon the request of Christian chaplains, and the boys were delighted to have me do it.

Jewish chaplains overseas, like other chaplains, are doing fine work. Their



FERDINAND M. ISSERMAN

presence is a source of great comfort to our soldiers. When no Jewish chaplains are available, Christian chaplains, in the finest spirit of religious fellowship, perform Jewish services for them. These things will not be forgotten.

At the Red Cross club in Algiers there is an inter-denominational religious chapel used by half dozen or more religious denominations, the services being conducted by U. S. Army chaplains. When in Algiers I took charge of Jewish services in the Red Cross club by request of Colonel Roy H. Parker, senior chaplain. British soldiers of the First and Eighth Armies not infrequently worshipped with us.

Unexpected situations sometimes occur overseas. I faced one on Friday evening, August 6, as I was preparing to conduct my last Jewish service in this Red Cross chapel in Algiers. I had entered about a half hour before the service to see if the hymnals and prayer books were in place, the flowers arranged properly, the candelabras and their candles ready for lighting, the scrolls in their proper place and the chairs arranged. A young British soldier wearing the insignia of the famous Eighth Army rather timidly entered the chapel. He had been wounded in action and had just been discharged from a convalescent hospital. It developed he had never been Bar Mitzvah.

Pitifully he turned to me and said, "I do not feel quite adequate enough. I feel that when I fight I do not have the spiritual protection that others have who have been confirmed into their faith. Before I take my place again among England's fighting men, is it not possible for me to be confirmed that I might have God's protection like others?"

Just then Chaplain Louis Werfel of Birmingham, Ala., walked in and we conferred about it. I decided to confirm the young man that evening. The light of hope gleamed in his eyes when I completed the ceremony and gave him the Bar Mitzvah blessing.

Chaplain Werfel had arrived in North Africa in July to become the first Jewish chaplain attached to the air corps in that area. He told me that on the day he came to a certain post to

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THE JEWISH CHAUTAUQUA SOCIETY

(Continued from Page 20)

rights of any nation or group in life, liberty and the pursuit of happiness."

What the Speakers Say

The many rabbis who represent the Jewish Chautauqua Society on the campuses are equally enthusiastic about the program, as evidenced by the following excerpt from the report of a Chautauqua representative after a tour of four southern colleges:

The extent to which the national emergency is affecting the schools was clearly apparent. Most of the older youths are gone, either into the army or temporary employment, so that my audiences were made up, for the most part, of the younger and less mature. Since they come mainly from rural districts, their outlook is bound to be circumscribed. This was true at one state college which has an excellent program of progressive education and the best modern pedagogical techniques, where I was asked several times during the day why the Germans persecute the Jews. One student asked, after I had outlined the struggle for religious liberty in the United States, "if the Jews bore resentment against the American people for denying their rights in the colonial period."

The students continually tried to interpret Judaism in terms of Christian doctrine, and it was apparent that for many students, it was their first introduction to Judaism.

On the other hand, while the students seemed to possess little information about the Jew and his problems, it was gratifying that they possessed little misinformation. They seemed wholly unaffected by the anti-Semitic propaganda of the last ten years. Not once was I asked a question which would imply such an influence. With this in mind, it is safe to say that the aim of the Jewish Chautauqua Society in dealing with the students of our smaller Southern colleges is not that of defense against anti-Semitism, which has hardly touched them, but of making their first introduction to Judaism a positive and constructive experience.

To this end, in addition to our formal program, we must continue to emphasize our intensive program of classroom and informal discussions. Moreover, the opportunity for personal contact at small meetings and at meals will afford many students a chance to meet a Jew for the first time. I believe that this type of intensive program is going far to create a better understanding among our college youth in this region.

Accordingly, this is not the time to retrench or even to relax. On the contrary, the need is as great as ever. The simple absence of anti-Semitism cannot be counted as an asset, for good will is not the product of a negative or neutral attitude, but is understanding and mutual respect. Toward such a goal, an intensive Jewish Chautauqua Society program constitutes a major forward stride.

Personnel

The present Board of Directors of the Society is alert to the increased demands for JCS services and the members visualize the potentialities of

the work based on faith in Americans when given the opportunity to learn the facts. The leaders of the organization are: chairman, Leon L. Berkowitz, Philadelphia; vice-chairmen, Charles Friedman, Bridgeport, and Herbert van Straaten, Glencoe; treasurer, Allen V. deFord, Washington; executive secretary, Arthur L. Reinhart, Cincinnati. The Board includes: Benjamin Burstein, White Plains; Maurice Caro, Boston; Samuel B. Finkel, New York; Bernard L. Frankel, Philadelphia; Samuel L. Greenberg, New York; Maurice Jacobs, Philadelphia; Elios G. Krupp, El Paso; Lionel Levy, Philadelphia; Albert F. Mecklenburger, Chicago; Eugene Obendorfer, Atlanta. Ex-officio: Arthur A. Fleisher, Philadelphia, and Jesse Cohen, Brooklyn.

Possibilities for Growth

Although the Jewish Chautauqua Society has sent representatives to 210 colleges and universities during the 1942-43 season, the surface has merely been scratched. There are over 1,600 institutions of higher learning, and in spite of the spectacular growth of the work in the four years since the NFTB became its sponsor, much remains to be done in colleges that have never yet been served. There are many more possibilities for service within the scope of the charter laid down by the founder and the leadership of the Society maintains a broad vision of the future and continually seeks in new ways to spread education where education counts.

North Carolina Federation B'nai B'rith Convenes

Charlotte.—The annual meeting of the North Carolina Federation of B'nai B'rith was held in Charlotte on October 24th. The following officers were elected: President, Arthur A. Aaronson, Raleigh; First Vice-President, Clarence A. Ross, Gastonia; Second Vice-President, Max Zager, Greensboro; Third Vice-President, Dr. Leon Feldman, Asheville; Secretary, Larry Madalia, Durham; Treasurer, A. S. Gittlin, Charlotte.

The convention was high-lighted by a stirring address delivered by Col. A. Ralph Steinberg of the Anti-Defamation League, of New York City. Mayor Herbert H. Baxter of this city welcomed the delegates. About 200 delegates and their wives attended.

Details of the convention will appear in the December issue of The American Jewish Times.

Lurey-Bolonkin

Greenville, S. C.—Mr. and Mrs. Morris Lurey announce the engagement of their daughter, Ida, to Martin Bolonkin of Greenville and Honolulu, T. H.

Winston-Salem, N. C.—Aviation Cadet Robert M. Backer, son of Mr. and Mrs. Louis Backer of this city, has been transferred from Maxwell Field, Montgomery, Ala., to Selman Field, New Orleans, La., where he will finish his course in aerial navigation.

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shot away. It started to go down toward the water.

I called the pilot again. "Right wing going down." The pilot yelled back, "Roger," and the plane gave a sharp kick as he eased it downwards. We were following the Yankee Doodle to protect it.

I saw four of them coming toward us from the eight o'clock position. I got on the inter-phone and called Staff Sgt. Frank Hayes, who handled the guns in the waist. He didn't answer.

I called again. "Frank," I said, "Four fighters at eight o'clock." He still didn't answer. I got a little worried. When he didn't answer a third time, I knew something was wrong. I looked outside my window and saw that the waist guns weren't firing.

I waited until my tail was clear of fighters. This took a few minutes of continuous firing.

Finally I saw my chance. I'd made every one of them peel away from my tail, and I got moving. I disconnected my electric suit plug, disconnected my oxygen tank, and took a portable oxygen bottle. I got down on my hands and knees and started to crawl to the waist.

It was slow going. Electric suits are pretty heavy, and I was wearing a flying vest and parachute with it. I moved on my stomach out of the tail and entered the waist.

Hayes was lying on the floor, his face white and blue. He looked pretty bad. I got down next to him and started to feel for wounds and blood. I couldn't find any. I knew what that meant.

The waist gunner's position is the coldest in the ship. Its two windows are kept constantly open so that you can maneuver your guns, and the icy wind pours in on you. It is so cold that the perspiration freezes in your oxygen mask, and you've got to reach up every few seconds and break the ice if you want to keep breathing. If planes are coming at you fast, you break ice with one hand and fire with the other.

But sometimes they come too fast, and you can't spare the hand to break the ice. Then, before you know it, you're on your face—out. If you're alone in your part of the ship and nobody gets to you in time, you stay out.

I pulled off his mask. I was getting pretty cold myself, and I had to work fast or my fingers would become too numb to do anything. I took an extra mask which was lying on a hook nearby and connected it. Then I turned on the oxygen full blast and started to slap his face. After a few minutes he muttered to himself and opened his eyes.

My hands and feet were beginning to feel funny. I tried to move them, and couldn't.

I wanted to get back to the tail. I could hear Tech. Sgt. Culmer Darby, ship's engineer, firing away in the top turret, and Staff Sgt. Stanley Cowart, ball turret gunner, firing away in the bottom turret. I wanted to get back while we still had a tail.

Hayes had gotten to his feet now. He leaned against his guns, and I asked if he was okay. He nodded. I waited

until he got on his guns and started to crawl back.

The ship was floating around me. I was only dimly conscious of being awake, only dimly conscious of the fact that I was on a raid with death all around me. I could only feel my head and trunk moving. Hayes told me afterwards that I crawled back like a wounded animal, with my legs twisted crazily under me.

Somehow I got back into the tail. I thought of only one thing now. I wanted to be warm again—wanted to feel heat running through my body. I set myself up in a half-sitting, half-lying position and looked down at my arm. The only way I could make it operate was to keep looking at it—to sort of keep myself assured that it was still there. I lifted it slowly, laboriously, started to manipulate it toward the electric suit plug.

As I did so, I looked out of the window. My head jerked upward. Five enemy fighters were coming right at my tail. They were all firing.

I forgot about the electric suit. There wasn't time for that now. I couldn't move my fingers, but I dropped my hands on my guns and let the weight of my heavy gloves fire them.

Two of the planes peeled away immediately. Two others came closer, and I let my hands drop more heavily on my triggers. They peeled away too, and I began to breathe easier. But there was still one left.

I let him have a burst, and then a second one. He kept coming.

I didn't understand it. A fighter pilot is trained to peel away when a gunner (Please Turn to Page 29)

Fighting on the Home Front

(Continued from Page 8)

aspects of a metropolis are considered in the preparation of civic programs by our Community Service specialists.

Rosh Hashonah 5704 should serve as both a challenge and a beacon light to us. Admittedly, evil forces are at work to pin responsibility for the world's struggle upon the Jewish people of America—a technique which once proved successful in Nazi Germany when aimed at the Jews of that country. But we can block the subversivists practicing this technique by a forthright public relations program which will leave no mystery about the Jews and Judaism in the minds of the city man, the farmer, the soldier, the mechanic, the student.

Tyranny is old. Democracy is young. Because we Jews can be normal, self-respecting human beings only in the free air of democracy, and because we want this blessing for all men in the world, it behooves us to be democracy's champions at every turn of the road—lest some sly group with more to gain from autocracy than democracy attempt to sell its vicious panaceas to a people weary of war and struggle.

That is the challenge provided the vigorous, alert Jewish community of the United States on this significant holiday of our people!

Jews and Judaism in North Africa

(Continued from Page 24)

organize his first Jewish service, he learned that a Jewish soldier had found 14 Torahs in the ruins of a bombed synagogue. He reported the find to the Office of Chaplains. The local rabbi said that he could not account for their presence there since he thought that they had been hidden in a village 20 miles away. Chaplain Werfel said he went to the other community and brought back a committee who viewed the scrolls. The scrolls were carefully removed lest they be the cover for booby traps and tenderly placed on a U. S. Army truck in which they were removed to the nearby village. Upon their arrival they were met by the whole Jewish population who rejoiced over this miracle of the Torahs. Chaplain Werfel received one of them and now uses it for services for American soldiers.

When I arrived in North Africa, I heard about Chaplain Emmanuel Honig stationed in a large North African city. Since Jewish soldiers are widely scattered in the war theater, a Jewish chaplain must travel all the time and Chaplain Honig had a car, driven by a soldier, which took him from bivouac to bivouac. In Oran more than a thousand Jewish soldiers attended his services. He used the large synagogue as well as the auditorium of the Red Cross club in the Empire Theater as a place of worship. In all Red Cross clubs, bulletin boards carry announcements about the time and place of religious services of all denominations. At the end of May Chaplain Honig was happy to greet his brother, Chaplain Jacob Honig, who had also arrived in North Africa.

During the Tunisian campaign, I was very anxious to meet two other Jewish chaplains, Rabbis Tepfer and Stone who were serving in the front lines. While I heard of Rabbi Tepfer now and then I was unsuccessful in contacting him. Rabbi Earl Stone, on leave from Temple Isaiah-Israel, Chicago, I did see several times in Tunisia and subsequently in Algiers. He and the Protestant and Catholic chaplains of his regiment were the guests of the Red Cross for three or four days, sleeping in my room in Bill Kiel's apartment and eating in the Red Cross mess. When these three chaplains, representing three major religious denominations rode together throughout North Africa, visiting hospitals together, sleeping in the same tent, and sharing the same room, no one thought anything of it. It was the exemplification of fellowship which is taken for granted when men face death together.

Chaplain Stone was one of the first Jewish chaplains to go overseas, and followed the troops from England to North Africa. He served with the First Infantry Division which saw much action in the Tunisian campaign. For months he lived in foxholes, saw German planes fly over and batter our men. Four of his closest friends were killed, one of them before his very eyes. Attached to a headquarters unit, Chaplain Stone went to Sicily with the troops and I've heard he was continuing to do heroic work.



**RABBI BENJAMIN G. AXELMAN
PAID HONORS ON LEAVING
CHARLESTON, S. C., PULPIT**

Charleston, S. C.—Rabbi Benjamin G. Axelman, formerly of the Brith Shalom synagogue here, was recently honored on the occasion of his leaving Charleston to accept a pulpit call in Baltimore, Md. Rabbi Axelman was presented with a \$1,000 U. S. War Bond by Hyman Rephan in behalf of friends. Numerous other gifts were also presented by the Mother's Club of the Hebrew Institute, the Jewish Religious Club of Citadel Cadets, The Charleston Chapter of the A.Z.A., etc.

**LEON W. ROSENBERG
FIRST JEWISH CHAPLAIN
IN U. S. MARINE CORPS**

The first Jewish chaplain to serve with the United States Marine Corps, Chaplain Leon Wolf Rosenberg, has recently reported for duty at a West Coast station, according to the Jewish Welfare Board.

Heretofore, Jewish servicemen in the Marines have been served by either Navy chaplains or civilian rabbis in communities adjacent to Marine Corps bases.

Chaplain Rosenberg's appointment brings the number of rabbis serving with the armed forces to 189, of whom 35 are in the Navy. A Jewish chaplain also is on duty with the Merchant Marine.

The new Marine Corps chaplain left the Sons of Israel Congregation in Cliffside Park, N. J., to volunteer for service. He is a graduate of the Navy Training School for Chaplains at the College of William and Mary.

Prior to entering naval service, Chaplain Rosenberg was Student Counsellor of the Advisory Board of Jewish Students at the University of Pennsylvania. Until 1939, he held a rabbinical post in Bay City, Michigan.

Fiber insulating boards can now be used as a base for ordinary interior wall finishes, including papering, without the use of paneled effects. This has been accomplished by substituting invisible flexible fasteners for conventional nailing. The "floating" effect obtained permits the entire wall or ceiling to expand and contract as a single unit with changes in humidity. — *Science News Letter.*

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SGT. ROBERT LEINWAND RECEIVES PURPLE HEART

Whiteville, N. C.—Marine Sgt. Robert Leinwand, veteran of Guadalcanal, now resting somewhere in the South Pacific zone, was wounded in action nearly a year ago, and received the Purple Heart decoration, but didn't tell it until last week because he was afraid it would worry his parents, Mr. and Mrs. Phillip Leinwand, of Whiteville.

In a letter addressed to his brother, Arthur Leinwand, also of Whiteville, the Marine sergeant tucked away a paragraph in as inconspicuous a place as possible telling about the wound he received.

"I never wrote about this before," Sgt. Leinwand modestly states, "as I



SGT. ROBERT LEINWAND

did not want anyone to worry, but I got the Purple Heart for being wounded in action against the enemy last October.

"It was a piece of shell in my hip. It has been removed now and I am none the worse for it. You can see by my pictures that I am O.K. The reason I am writing you about it is that you can tell the folks, whereas if I wrote them, they would probably get it wrong and worry about it."

Sgt. Leinwand has been in the service for almost four years, having enlisted the very day that he was 21 years of age—the earliest date the Marines would accept him.

He was trained at Parris Island, S. C., Corpus Christi, Texas, and at New River. He graduated from the Whiteville high school.

Sgt. Leinwand has two other brothers in the service: Staff Sergeant Abe Leinwand is in charge of the finance office at the Wilmington, Del., air base, and Corporal Hyman Leinwand is an aircraft mechanic now with the air forces in India.

T/SGT. HYMAN P. ROSENBERG, 23, of St. Louis, Mo., is a three-medal flier, holding the Distinguished Flying Cross, the Air Medal, and an Oak Leaf Cluster. Based in the South Pacific theatre, Sergeant Rosenberg, a radio operator and machine gunner, took part in a particularly punishing raid last December on Japanese-held Wake Island. Now taking additional training in Hawaii, Sergeant Rosenberg has been in service a year and a half; his brother, Morris, also a sergeant, is on duty in California. He is the son of Mrs. Mary Rosenberg of 1468a Clara Avenue.

S/SGT. CARL S. GOLDMAN, of Mayesville, S. C., holder of the Air Medal and an Oak Leaf Cluster, for "exceptionally meritorious achievement," is also missing in aerial action. Joining the Army Air Corps in January, 1942, he was sent overseas shortly after completing his training as an aerial gunner aboard a Flying Fortress.

Carl is one of three brothers in uniform. Aaron a Navy man, is with the Amphibian forces in North Africa, and Leon is on duty at a South Carolina field. The parents are Mr. and Mrs. J. B. Goldman.

LT. JACOB HOWARD FRANZ, 25, of Charleston, W. Va., who has put in more than 700 combat flying hours and has been on 88 bombing missions, holds the Distinguished Flying Cross, a bronze Oak Leaf Cluster to the DFC, the Silver Star, the Air Medal, and three Oak Leaf Clusters to the Air Medal. In continuous active service since the attack on Pearl Harbor, Lt. Franz returned to this country in July and is now a bombardier instructor at El Paso.

A veteran of the Battle of the Bismark Sea and other major engagements in the Southwest Pacific, Lieutenant Franz has been credited with obtaining two bomb hits on a Japanese destroyer in the course of a raid on enemy shipping. In a letter to the airman's mother, Lt. Gen. Kenney commended Franz for his "courageous, fearless service" and said that he had been decorated "for extraordinary achievement while participating in aerial flights in the Southwest Pacific area."

He was employed in the chemical department of Du Pont's West Virginia plant before he enlisted in the Army Air Corps two years ago. Capt. Anatol F. Franz, a brother, is serving with the Army Dental Corps. His parents are Mr. and Mrs. Ben Franz of 1503 Bigley Avenue.

CAPT. FRANK FRIEDMAN, 24, of University City, Mo., a pilot attached to a combat squadron operating in the Aleutians, has been decorated with the Distinguished Flying Cross, the Air Medal, and an Oak Leaf Cluster.

A recent news dispatch from Alaska reported that the squadron of which Captain Friedman is a member scored an overwhelming victory against a fleet of Japanese bombers, smashing 12 out of a total of 16 in the air.

The captain, who has been in service since March, 1941, is the son of Mr. and Mrs. Nathan Friedman of 847 Westgate Avenue.

LT. AARON LIEPE, 23, of Dubuque, Iowa, mentioned in a previous Honor Roll as the recipient of the Air Medal, was recently awarded the Distinguished Flying Cross. The citation accompanying the latter award credits him with more than 50 combat missions, "including various phases of attack and defense in fighter type of aircraft." Stressing the fact that he has had to operate in difficult weather conditions and over rugged terrain, the citation says he has "always met the enemy with courage and determination and has destroyed two enemy planes in aerial combat."

Lieutenant Liepe, in service more than two years, has been a student at three colleges, the University of Dubuque, Ames College (Ia.), and the University of Alabama. While on vacation one summer he took up flying and earned a civilian pilot license. He is the son of Mr. and Mrs. J. Liepe of 2087 Bennett Street.

(Please Turn to Page 30)

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The Day We Hit Palermo

(Continued from Page 26)

has his range and a good chance of sending him down. I tried to focus my mind on it, tried to fight through the blurriness and figure why he didn't stop coming.

And then I got it. He was a suicide pilot. He was going to crash into our plane on the chance that he'd take us to hell with him.

I stood there watching him come at me and I told myself that this was it. I was going to get it this time. I watched him come closer.

The next thing I did was completely automatic. I caught hold of my guns. The guns began to spit. The pilot was frighteningly close now, so close that I could see him sitting in the cockpit. There were swastikas on his flying suit, and under his helmet I saw that his face was young. I fired a hundred rounds point blank. Bullets smashed into him, and he slumped forward in his cockpit. I saw a stream of blood trickle out of his mouth.

I don't know what happened then. I think he hit the controls of his plane as he fell. Within inches of our tail, his plane nosed down and went shooting off toward the ground. On the way down it burst into flames.

I crouched there for a second, dazed and happy. Then two of the other fighters came at me, and I began to fire again. After a while they peeled off.

We were still with the Yankee Doodle. We started back for home, protecting her all the way. Enemy fighters stayed with us, but they weren't so thick now. I could relax a little. I attached my electric suit plug and felt the warmth run into me.

As we approached the African coast, the remaining fighters beat it back to their home territory. Our pilot radioed ahead to the field and told them what had happened to the Yankee Doodle. When we got there, ambulances were waiting.

The Yankee Doodle men didn't need them. They made a crash landing, but not a man aboard was hurt.

I took off my flying clothes and went into my tent. There was no one else in there with me. Suddenly, overpoweringly, I realized how close I'd been this time. I sat down on the bed and started to cry like a kid.

A Mission to England

(Continued from Page 21)

51 missions and was still on the job.

Although the Jewish community, as a whole, was not organized to care for the American-Jewish servicemen, individual communities have been doing a fine job of hospitality. The Jewish families in Northern Ireland have done a specially fine job—far beyond their means. In fact the Jewish Welfare Board is sending them supplementary funds and I assure you they are being well spent.

I cannot close without paying tribute to the splendid work Red Cross is doing in Great Britain. They are surmounting every obstacle set my war time conditions, lack of material and housing facilities, and have set up 75 clubs in

the British Isles charging the equivalent of 50 cents a night for a bed and breakfast and providing many other services. They even set up club facilities right on the air fields.

I finished my mission and arrived at La Guardia field less than 16 hours flying time after I left London. I was in another world, a different world, but my thoughts kept going back again and again to the soldiers and sailors I had just left. They are really quite wonderful and I know that they are entitled to everything we can give them. With the backing and cooperation of the Jewish community of America, the Army and Navy Committee of the Jewish Welfare Board will make every effort to see that they get it.

Building Inter-Faith Comity

(Continued from Page 23)

cret weapon, which is the most telling of all weapons both in war and in peace. It is soul power."

Here is a significant response to one of these interfaith programs:

Office of the Chaplain

Interfaith Camp Forum
New York, N. Y.

Gentlemen:

You will be interested in the statement of a soldier made in the late evening after the close of the forum. As I left my office a soldier called and wanted to talk. I asked him to walk with me and in the darkness of the company street the following testimony was given.

"Chaplain, I left the meeting and just had to talk to someone. A miracle happened to me there. I am a Greek and nominally of the Greek Orthodox Church but have not attended for a long time. My attitude has been rather cynical and against religion in general and to me there seemed to be too much that was farce. There has been persecution in my life and I in turn have persecuted the colored race and looked down upon other groups. As Rabbi Goldstein was speaking I noticed that I was standing beside a colored soldier. All at once a new feeling came over me, I looked up to the heavens and thought that in spite of the inequalities in life and all the troubles of the world there was something great and worth fighting for and dying for if need be. Chaplain, my religion is going to mean something to me from now on."

Here was a Greek soldier brought to a new realization of the spiritual life by a Jewish Rabbi and making a confession of faith to a Protestant Chaplain. He left happy in his new experience. Even one such experience is worth the effort of the forum.

Sincerely,

(Signed) WILLIAM L. YOUNG,
Chaplain, Captain
Camp Edison, N. J.

Quaking aspen is the nurse crop in the forests of New Mexico. Following forest fires, aspen groves quickly appear and provide shelter for the evergreens which follow. In the fall the aspen leaves turn golden and provide one of the most beautiful sights in all nature, says The United Press.

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In Our Armed Forces

(Continued from Page 28)

LT. BERTRAM H. KAPLAN, 23, of Great Neck, L. I., has been awarded the Distinguished Flying Cross, the Air Medal, and three Oak Leaf Clusters. Lieutenant Kaplan, now home on leave, has been pilot in an American bomber squadron stationed in England.

Participating in air operations over France and Germany, described as the toughest the Air Forces are engaged in, Lieutenant Kaplan wrote of the particular glee he felt when raiding the Reich and "giving the Nazis a taste of their own medicine." He noted that there are many Jewish boys among the American bombing crews and that their splendid work was being recognized.

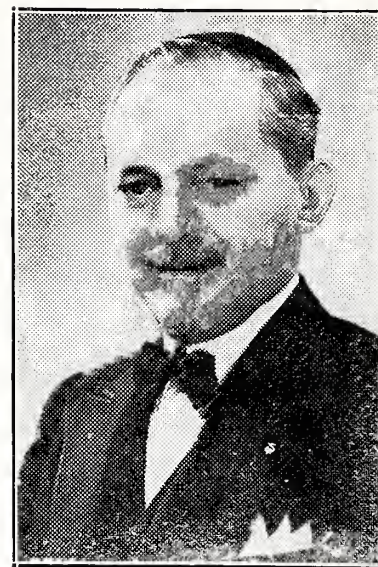
A graduate of St. John's College, he was an accountant before joining the Air Corps three weeks after Pearl Harbor. He is a member of Temple Beth El of Great Neck. His parents, Mr. and Mrs. Samuel J. Kaplan, live at 620 Middle Neck Road.

PFC. PHILIP FELDACKER, 27, of St. Louis, Mo., has been decorated by General Patton with the Silver Star for gallantry in action during the African campaign. The son of David Feldacker of 740 Eastgate Avenue, Private Feldacker has been in service three years. He is a member of the Engineer Corps.

LT. SIDNEY S. COWEN, 30, of Rockaway Beach, N. Y., a Tank Army Division officer, was wounded in the North African fighting. A graduate of New York University, Lieutenant Cowen was an instructor in the Dale Carnegie Institute, and before entering the service two years ago was a budget manager of the Goodrich Rubber and Tire Co., of Akron, Ohio. Recovered from his wounds, he now serves as assistant judge advocate in an African city. His parents, Mr. and Mrs. Sam Cowen, of 405 Beach 138th Street, have received the Purple Heart awarded their son.

AARON KATZ, 36, of New York City, lost his life when his vessel was sunk by enemy action. A member of the Merchant Marine with the rank of Utility Man, Katz was a taxi driver before he joined the service a year ago, and was a sculptor and a poet by avocation.

WANTED—Names of Southern Jewish Boys in the Armed Services, Killed, Wounded, or Missing in Action; Also Those Who Have Received Military Honors or Awards. Send to Chester A. Brown, Editor, The American Jewish Times, Greensboro, N. C.



HIRSCH MANISCHEWITZ DIES

Hirsch Manischewitz, executive vice-president of the B. Manischewitz Co. and son of the late Rabbi Dov Ber Manischewitz, who founded the business over half a century ago, was stricken at Yom Kippur services in New York while reciting the most solemn prayer, "Oonissaneh Tokof." He was 52 years old.

Hirsch Manischewitz is survived by his widow, Sarah; two sons, Joshua and William; three daughters, Hannah Mannacher, Esther Manischewitz and Natalie Gross; three brothers, Meyer, Joseph and Max; three sisters, Mamie Finkelstein, Rose Roggen and Ray Prensky; and by five grandchildren.

J.W.B. STATE CONFERENCE

A statewide conference of the Jewish Welfare Board of the Third Service Command embracing the state of North Carolina, is scheduled to be held at the Carolina Hotel in Raleigh on Sunday, November 7, starting at 10:30 a.m.

The conference will concern itself with the matter of improving the service rendered by the J.W.B. in the various communities of the state, and will take the form of a round-table exchange of experiences by the state leaders in the work of the Board. An attempt will also be made to clarify the functions of the organization and to establish more clearly its relationship with the USO. Governor J. Melville Broughton is scheduled to be one of the speakers, while representatives of the National Board are also expected to make addresses.

About 100 representatives are expected to be present.

Smoke meters have been developed to measure the density of smoke from internal combustion engines; the density indicates the quality of combustion.—*Science News Letter.*

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STORY WITHOUT ENDING

(Continued from Page 15)

catching his smiling eye, smiled back. Her eyes were deep wells of loveliness, though there was something, like a hurt that is soul-hidden, lingering imperceptibly in their depths.

"What's your name?" he asked abruptly in Hebrew, his smile removing any intention of rudeness.

"Miriam. What's yours?"

"Daniel. I used to be in hachshara here, and I'm back on leave."

They glanced at each other companionably. A Jewish boy and girl. Both had come from Europe and had found the new life of their recreated people, a free people groping out of the dismal ghettos and abodes of fear into the broad avenues of nationhood. To be free of fear and the bowed back of the bullied, that was sheer life.

"Do you like it here in the Emek?" he asked.

"Like it?" she repeated. Her eyes grew starry and the hurt look was drowned and washed away. "Why, it's heavenly."

They moved slowly outside the door, under the star-studded velvet canopy of the Palestinian night. She looked up and breathed deeply.

"Have you been here very long?" he persisted in his questions.

"No, only about nine months, but I was six months at Ain Harod, too. And before that, I was—She hesitated.

"At—?" he encouraged her.

"In detention camp," she answered slowly. "I came illegally, and I was in the camp for a short while until I was allowed to leave and join this group."

They fell silent. Both had their memories of what had passed as so many tens of thousands of others in this land. But the bitterness of the past had been swamped out by the pleasant days of the present and the still more pleasant future. Inside, the orchestra was tuning its instruments and they strolled back to their places.

He turned to her and smiled. "Yes, I think you're right. It is heavenly. There is no other word for it. Tell me, did you come here alone, Miriam?"

She nodded. "My mother died on the ship. We went on after that for a long time. Then, when we thought we were lost, a British destroyer came along, and the captain took us under his charge. They were so gentle and kind and so thoughtful, those English sailors. I never thought there was any pity or kindness or sympathy left in the world. We were almost starving by then. We had no food, and no more money left to buy food or water. They brought us to Palestine."

They sat closer as the music began. Again they became absorbed in the magic of patterned sound weaving a spell over the hushed audience concentrating its mind upon the musicians. There seemed to be a sharp dividing line between the music and the applause again, the dividing line of a moment's awed silence as the majesty of the classic opus drifted into space.

"What are you doing tomorrow? It's Shabbat," he asked. "Do let's go for a long walk, to Mishmar Haemek, shall we?"

She smiled. "Yes, let's start early. I'll be waiting here for you."

Miriam, she that was Marian in her prelude to Palestine, and Daniel went on their long walk the next day. They had much to talk about with the serious air of their generation, brought up to sorrow and suffering. They planned the structure of the new world and they planned the future of their own world, here in Eretz Israel. It was a happy day for them.

And Daniel returned to his unit and wrote to Miriam, who replied. They met again when he received festival leave. This time they met as close friends. Miriam told him that she had decided to join the A.T.S., and to do her own mite of duty for Eretz Israel. He approved. It seemed to both they had never shared so much happiness.

That is all. Their story has only just begun, and it has no sad ending—nor will it have; they are pledged to marry and settle on the national soil when the war has ended. Their own infinitesimal place in life will probably have its happy ending—marriage and satisfying toil and the rearing of a family in a national environment. But the Jewish tragedy, which cast them up into Eretz Israel, the immensity of Jewish woe and the continuous travail, the shattering of millions of individual lives, the ponderous unravelling of Fate, that is the story without ending.

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Pfc. CHESTER A. BROWN, Jr.

Greensboro, N. C.—Pfc. Chester A. Brown, Jr., and Corporal Alan M. Brown, twin sons of Mr. and Mrs. Chester A. Brown of this city, are both

in the United States Army Air Corps. Chester is at gunnery school in Las Vegas, Nev. and Alan is somewhere in England with the 65th Field Wing.

CHARLOTTE, N. C.

Mr. William Rosenberg, J. W. B. representative in the Charlotte area, has joined the armed forces. He is being succeeded by Harry W. Lang, who has had much experience and great success in working with service men. The local soldier recreation programs are being handled by Harry Diamond and J. L. Pressman. Plans were made for home hospitality to the boys during the holidays, with the above committee in charge.

Registration for Hebrew School in Charlotte started in September with full enrollment. Boys and girls of seven years and up are enrolled in classes which meet three days a week. The opening session of the Sunday School was also held in September.

Meeting of the Young Judea Club for boys and girls from nine to thirteen have been resumed on Sunday afternoons at the Temple. Plans are being made for a full season of activity.

HENDERSONVILLE, N. C.

Mrs. Joseph Gold has returned to her home in Rocky Mount after spending the summer with her daughter, Mrs. Louis Sherman and Mr. Sherman. Another daughter, Mrs. J. A. Mauro and Marlene Mauro, accompanied Mrs. Gold to Rocky Mount where they were joined by Major Mauro.

Miss Janet Rosenberg, of Austin, Texas, spent about a week with Miss Frances Sherman. A number of small courtesies were extended Miss Rosenberg while here.

Mrs. Morris Kalin and young

daughter, Claire Jean, have gone to Charleston, S. C., to join Mr. Kalin, who is engaged in defense work there.

Mr. and Mrs. Saul Gold and little daughter, Marilyn, spent about ten days with the former's sister, Mrs. Louis Sherman. Mr. Gold came especially to attend the Baker's Convention which was held at the Grove Park Inn in Asheville.

Mrs. I. Miller was called to Baltimore, Maryland, on account of the death of her niece, Miss Edith Sandler. Mrs. Yospe and daughter, Rose, relatives of Mrs. Miller, returned to Hendersonville with her.

Miss Rose Schas has returned after spending two weeks in Long Island, New York, with relatives.

Mrs. Martin Beckerman is at the home of her parents, Mr. and Mrs. Harry Mottman before joining her husband, Pvt. Beckerman, in Texas, where he is stationed.

Mrs. M. Markowitz was the overnight guest of Mr. and Mrs. Louis Williams en route from Sylva to her home in Greensboro.

NEW RABBI IN GREENVILLE, S. C.

Greenville, S. C.—Arrival of Rabbi Albert L. Raab as spiritual leader of the Congregation Beth Israel of Greenville was announced recently.

Rabbi Raab, who came to Greenville from the Congregation Anshe Emes of Brooklyn, was born in the Holy Land and received his education there. He completed his English and Hebrew education in the United States and holds a baccalaureate degree from the City College of New York as well as a teacher's degree from the Teacher's

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Institute of the Theological Seminary. Positions he has held in recent years include associate professor of Practical Rabbinics at the Yavneh Jewish Theological Academy in Brooklyn and member of its board of directors, vice-president of the Rabbinical Conference of America and associate rabbi at the Ocean Parkway Jewish Center of Brooklyn.

He is married and has one child. The family has established residence at 209 Lavinia Avenue.

MISS GINSBERG TO BECOME BRIDE OF ARMY CAPTAIN

Charleston. — Announcement has been made by Mr. and Mrs. Isaac Ginsberg, of Columbia and Charleston, of the engagement of their daughter, Miss Bernice Ginsberg, and Captain Mortimer Greenspan, U. S. army, of Perth Amboy, N. J. The wedding date will be announced later.

Miss Ginsberg is a member of the senior class at the University of South Carolina. She is a former vice president of Sigma Delta sorority and of Damas, there. She was one of the attendants in the annual May court last spring.

Captain Greenspan is a son of Mr. and Mrs. Greenspan, of Perth Amboy. He was graduated from the Perth Amboy high school and the Wharton school of the University of Pennsylvania. He is now stationed at Camp Forrest, Tenn.

ROTH-LEVINSON ANNOUNCEMENT

Charleston.—Mr. and Mrs. Ben Levinson, of Bishopville, have announced the marriage of their daughter, Miss Cecelia Levinson, of Bishopville and Charleston, and Mr. Sam Roth, of Charlotte.

The ceremony took place Sunday afternoon at the home of Mr. and Mrs. Alex Hirsch, 245 Grove street, with Rabbi Benjamin G. Axelman, of B'rith Shalom synagogue, officiating.

The bride wore a street dress of lime green with black accessories and a shoulder corsage of orchids.

Mrs. Roth has been employed for the last year at the Charleston port of embarkation.

Mr. Roth, son of Mr. and Mrs. Max Roth, of Charlotte, is in business in Charlotte, where the couple will reside.

GOLDSBORO CELEBRATES HOLIDAYS

Goldsboro, N. C.—In Goldsboro the High Holy Days were translated into terms of good cheer, reverence, and friendliness for the Jewish soldiers of Seymour Johnson Field by the men and women of the local community, JWB-USO Director Herman Levin, rabbis, chaplain, and Army authorities.

Religious services were held at three points. Rabbi Bertrand Pollans of Poughkeepsie, N. Y., conducted services at Temple Oheb Shalom in the absence of Rabbi Jos. I. Weiss, now an Army chaplain. Rabbi Sidney Schulman of Washington, D. C., was in Goldsboro for Orthodox services. Chaplain M. M. Gold, formerly of Lawrence, L. I., now Jewish chaplain at this field, held services at one of the post chapels. All gatherings attracted large numbers of

visiting friends and relatives, as well as capacity crowds of soldiers and home-folks.

All Army chapels are non-secretarian and are designed to comply with ritual requirements of Protestant, Catholic, and Jewish faiths. When used for Jewish services, the Torah is carried in, but at other times is kept in the Jewish chaplain's private office.

Home hospitality and Southern home-cooked meals rated first-place in the hearts of 750 soldiers who were thus entertained by local families. Because of the fact that Goldsboro has only 35 Jewish families, many tables accommodated 10 to 14 at a single meal.

A New Year's party was given in the recreation room of the Temple, now used as a soldier center, with 300 men and women present. Musical selections of professional caliber were given by men stationed at the local field, and the "Ramblers" of Seymour Johnson Field played for dancing. Refreshments of fruit, cake, and coffee completed an enjoyable affair arranged by Mr. Levin and his local JWB-USO committee headed by Mr. J. H. Lesser.

Greensboro, N. C. — Private Harry Bernstein, following his period of basic training at Camp Wheeler, Macon, Ga., is now at the University of Michigan, Ann Arbor, Mich., where he is undergoing a special course in the Japanese language. Private Bernstein is the son of Mr. and Mrs. David Bernstein of this city.

Charleston, S. C.—Word has been received here by Mr. and Mrs. Samuel E. Brickman, that their son, Jack P. Brickman has been promoted to a first lieutenant at Hunter Field, Ga., where he is stationed.

Sumter, S. C. — In an impressive service at Shaw Field here, Mrs. J. B. Goldman of Mayesville, received the Air Medal and Oak Leaf Cluster presented to her son, Staff Sergeant Carl S. Goldman, who has been reported missing in action. Sergeant Goldman had been a merchant in Marion before entering the army.

Charleston, S. C. — Announcement has been made by Mr. and Mrs. Robert Cohen of this city, of the engagement of her daughter, Miss Sylvan Cohen, to Mr. Irving Genet, son of Mr. and Mrs. Harry Genet, of Miami Beach, Fla. Wedding plans will be announced later.

Charleston, S. C. — Announcement is made from London, England, of the engagement of Miss Ann Bamberger to Staff Sergeant Karl Karesh, son of the late Mr. and Mrs. Jacob L. Karesh of this city. Miss Bamberger is the daughter of Mr. and Mrs. A. Bamberger of Mill Hill, a suburb of London. Sergeant Karesh is stationed in England.

Charleston, S. C.—Rabbi Solomon D. Goldfarb, who was guest rabbi of the Beth Shalom synagogue here in September, has been elected permanent rabbi of the congregation. Rabbi Goldfarb, who received his education in New York City, held pulpits in Albany, N. Y., and Brooklyn, N. Y., before coming to Charleston, and is active in Zionist circles.

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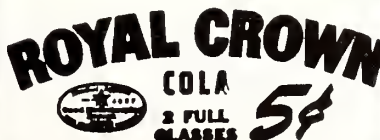
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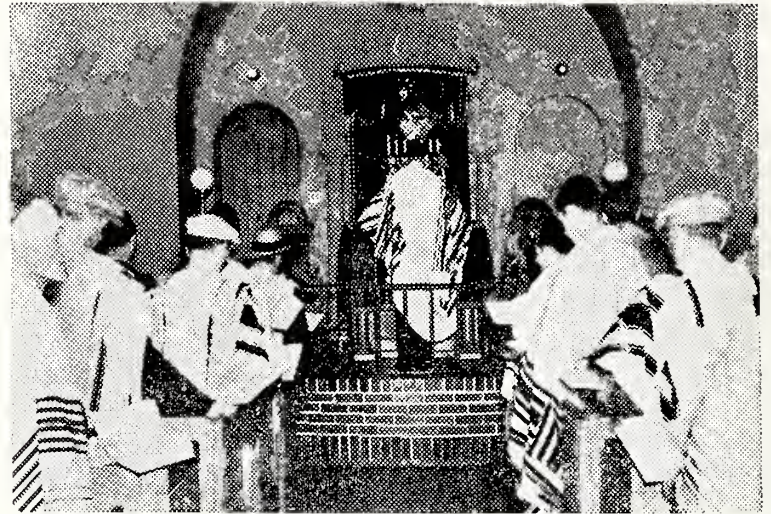


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Patients at worship in the beautiful synagogue at the Denver Sanatorium of the Jewish Consumptives' Relief Society.

During war and peace the ravages of tuberculosis continue. The X-raying of large masses of apparently well people by selective service boards, at induction centers, by industrial establishments, unions, universities and in general public health surveys has disclosed the presence of active tuberculosis in more than one out of every hundred persons examined. In addition there are the individuals whose symptoms of tuberculosis have been so pronounced that they sought medical advice. As a result, many thousands of men and women are applying to tuberculosis sanatoria throughout the United States for treatment.

The Jewish people may well be proud of the contribution they are making toward this problem through the unexcelled facilities afforded by the Sanatorium of the Jewish Consumptives' Relief Society of Denver, Colorado. For almost 40 years, poor tuberculous men and women have received free

care and treatment in this national, non-sectarian institution and in its outpatient department. Patients from every state in the union are given the most advanced treatment known to medical science, wholesome, appetizing kosher food, and the finest of care in Colorado's beneficial climate. In addition, an extensive rehabilitation program provides educational and vocational instruction.

The Jewish Consumptives' Relief Society depends entirely upon voluntary contributions in carrying on its humanitarian work, as it has no endowment fund and receives no money from government or other public sources. During the High Holidays season the Society makes a special plea for funds to continue its vital, life-saving work.

Magnetic metals are tested for invisible cracks and flaws by putting them in magnetic fields; the edges of any cracks become magnetic poles causing iron powder sprinkled on the metal to collect at these spots. — *Science News Letter*.

STATEMENT OF THE OWNERSHIP, MANAGEMENT, ETC., required by the Acts of Congress of August 24, 1912, and March 3, 1933, of The American Jewish Times, published monthly except August, semi-monthly April at Greensboro, N. C., for October 1, 1943.

State of North Carolina
County of Guilford

ss:
Before me, a Notary Public, in and for the State and County aforesaid, personally appeared Harry Sabel, who, having been duly sworn according to Law, deposes and says that he is the Publisher and Owner of The American Jewish Times and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management, etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, as amended by the Act of March 3, 1933, embodied in Section 537, Postal Laws and Regulations, printed on the reverse side of this form, to-wit:

1. That the names and addresses of the publisher, editor, and business manager are:

Publisher, Harry Sabel, 603-4 Southeastern Bldg., Greensboro, N. C.; Editor, Chester A. Brown, 603-4 Southeastern Bldg., Greensboro, N. C.; Business Manager, Harry Sabel, 603-4 Southeastern Bldg., Greensboro, N. C.

2. That the owner is: Harry Sabel, 603-4 Southeastern Bldg., Greensboro, N. C.

3. That the known bondholders, mortgagees, and other security holders owning or holding 1 per cent or more of total amount of bonds, mortgages, or other securities are: None.

HARRY SABEL,
Sworn to and subscribed before me this 29th day of September, 1943.
(Seal) MINNIE M. KLEIN, Notary.



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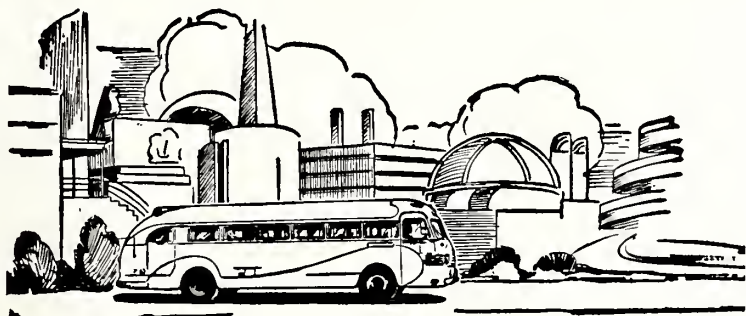
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JEWISH TIMES

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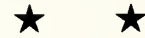


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AUGUSTA, GA.

The American Jewish Times

VOLUME 9

DECEMBER, 1943

NUMBER 4

EDITORIALS

War Nerves

In times of stress it is only natural that individuals should give signs of strain and tenseness. Tempers become sharper, criticism flows more freely and all of our actions are far from normal. This always has been so and probably will continue to be indefinitely. No cure has as yet been discovered.

There are many manifestations of this condition in Jewry throughout the world today. The American Jewish Committee withdraws from the American Jewish Conference. David Ben Gurion, chairman of the Jewish Executive Agency in Palestine, resigns. The Zionist League of New York finds fault with the convention of the Zionist Organization of America recently held in Columbus, Ohio. The head of a women's organization criticizes the American Jewish Conference. Congregations become dissatisfied with their rabbis. And so it goes. That this condition is not confined to Jewry is evidenced by the fact that in Jugo-Slavia two factions fighting a common Nazi enemy are also fighting each other. Still another pertinent instance is the situation as it exists with respect to the French. Here we have at least two distinct factions, constantly at loggerheads, unable to agree on policies that will mean so much to the post-war lives of the people of France.

Many of the contentions are between different schools of thought, and are, of course, founded on something relatively substantial, but there is little doubt that what might be called "war nerves" has unduly inflamed many situations. When we are "jumpy" we do not always think as clearly as we should.

There is one grave danger in this situation. We are inclined to get away from the fundamentals and give too much consideration to what are relatively less important side issues. Take for example, the division between the American Jewish Conference and the American Jewish Committee. They both are American, they both are Jewish, and without question, both are sincerely concerned with the future of Jews throughout the world. Both groups are interested in Palestine as a refuge for European Jews, victims of the war. The main difference seems to be whether Palestine should become a national homeland, or just a commonwealth under international jurisdiction. There is, of course, an important distinction here—that is, important to the contending groups. It may not be quite so important to a homeless Jew looking for a place of refuge. It is certainly not so important as to endanger a unity of Jewish views on the fundamental necessity of providing a haven for millions of homeless Jews in a post-war world. Without this unity the entire cause may be lost. In the final analysis, our chief concern is with the main issue. Mechanics and procedure can wait. As Mr. Winston Churchill has truly said, "If we are together, nothing is impossible. If we are divided, all will fail."

In the case of Mr. Ben Gurion's resignation, details are obscure, but according to the best available information, it was prompted by some alleged personal differences with Mr. Chaim Weitzman. With the Jewish Executive Agency certain to be an important body, no matter what political form post-war Palestine assumes, it would be vastly to be preferred that a man of Mr. Ben Gurion's ability and experience continue as the head.

Let it not be assumed that we are preaching appeasement. That is furthest from our thoughts. We are merely trying to point out that

the all-important thing is the end, and not the means, and that if temporary compromise is necessary to achieve the desired end, that compromise should be made.

Jews today certainly have enough to contend with from forces without their faith, not to endanger the entire future of Jewish posterity by bickering and quarrels within their own ranks. War nerves must be overcome to the point where calm, deliberate and understanding consideration be given to the fundamentals of Jewish problems. The way of the peacemaker is stony, but the goal ahead is worth-while. Would that there would arise in our midst some modern Moses, to lead us into the Land of Promise!

A Splendid Manifestation of Good-Will

Every once in a while we receive heartening evidence of inter-racial amity which will go far beyond conversational and printed protestations of friendship. Fortunately, these always seem to come at a time when our belief in inter-racial comity is at a low ebb. The effect is somewhat similar to that experienced by the golf "dub" who swears that he will never touch a club again—until, generally on the last hole, he sinks one from thirty yards off the green, and that suffices to bring him out again.

Such an incident is evidenced in a letter which Mr. Sidney J. Stern, president of Temple Emanuel in Greensboro, N. C., read at a recent meeting of this congregation. The letter, from a non-Jewish member of the Greensboro community, follows:

Mr. Sidney J. Stern
Greensboro Hebrew Congregation
Greensboro, N. C.

Dear Mr. Stern:

I wish to make a contribution to the Greensboro Hebrew Congregation in grateful appreciation of the friendly and unselfish advice and assistance given me over a period of years by two members of your congregation.

It is impossible for me to repay these friends in a material way for the invaluable help they have given me, and I have decided to make a gift in their honor to a Jewish cause. I have discussed the matter with these friends, and they have suggested that I make this gift to the Greensboro Hebrew Congregation.

I understand from them that your congregation proposes to enlarge its Sunday school rooms as soon as new building is permitted, and I hope that you will use the enclosed check for \$500.00 to help defray a part of the expense of building or equipping the Sunday school rooms.

The men in whose appreciation I am making this gift prefer that their names be not mentioned, and I also do not wish my name to be known in this matter.

May I express the wish that your Congregation will grow and prosper and that peace and goodwill among men will once again exist all over the world.

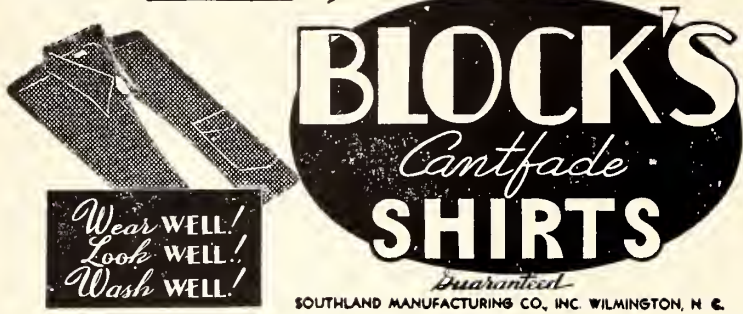
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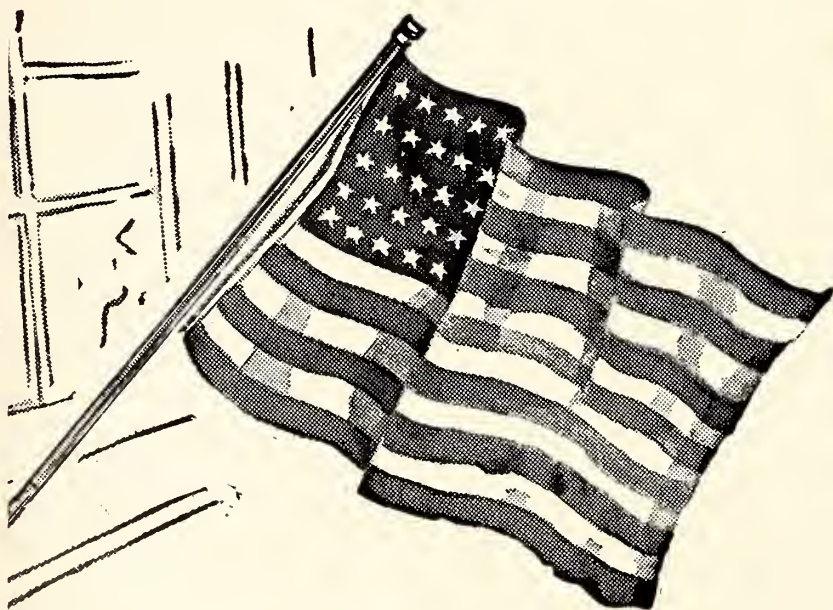
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Washington, N. C.

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You Can Do More Than Wave a Flag!

It is fine sentiment to wave your flag, and put your service star in the window and pray until He comes home again. But this is not the time for sentiment. This is War! This is the time for action! What can you do to help? There are many answers to that question: buy more War Bonds; do Red Cross work

and other volunteer war activities; join the Voluntary Conservation Program. Gas is vital to war production and every little bit that you are able to save is going to help build that extra plane, ship, tank or gun; is going to give that extra bit of fuel or power so necessary; is going to bring Victory that much closer.

From Campus to Camp

Hillel's Program for Jewish Students in Uniform

By DR. A. L. SACHAR

*National Director,
B'nai B'rith Hillel Foundations*

How the conversion of the American college campus into training camps for students in uniform has altered Jewish life on the campuses and how the B'nai B'rith, through its Hillel Foundations and Counselorships, is serving the student trainees, form the theme of this study by Dr. Sachar, who developed the Hillel wartime program, which is superimposed upon its normal fabric of service.—THE EDITOR.

NEW institutions have been changed more radically by the war than the American college. Students are in the primary military reservoir and consequently all the physically fit have been subject to call. At the close of the school year, in the summer of 1943, virtually all the able-bodied men above 18 had been siphoned out, and were scattered through the

pay; they are under rigid military discipline. But they are back in school for the concentrated training that will weld them into an indispensable part of the specialized staffs that are so desperately needed in a war that has become largely technical.

I

Jewish life on the American campus has, inevitably, been as radically transformed. In pre-war days, there were more than 105,000 Jewish students registered in American universities, approximately 11 per cent of the total registration. They comprised the most strategic area from which future Jewish leadership could be drawn. To sustain the Jewish loyalty of these privileged young people and to train them for community responsibility, B'nai B'rith, America's oldest and largest Jewish service organization, provided guidance and stimulation, through the Hillel Foundations and their carefully developed program. To these Jewish student constituencies, Hillel sent trained leaders, usually rabbis, whose superb Jewish background, dynamic personalities, and administrative skills, were to be utilized to create a kind of kehillah on the campus. For 20 years, the "normal" years between the wars, Hillel labored to make Jewish cultural and religious values vital and relevant for the college generations.



DR. A. L. SACHAR

training camps of America and on the fighting fronts of the world. Yet the colleges themselves were not permitted to lapse into a wartime non-essential. Their teaching staffs and their superb technical facilities could be admirably integrated into the war effort. Hence, it was planned to send back to the colleges tens of thousands of young people, an ideal quarry for officership material and for technological training.

The American college campus is now a military camp. Gone are the nonchalant and the ambling ways of yesterday, the long files of happy-go-lucky boys and girls, crowding the cloistered college walks, the horseplay of fraternity and sorority rushing, and the other carefree concomitants of normal college life. Instead, contingents of boys in uniform, the khaki of the Army and the Air Corps, the blue of the Navy, interspersed with the colorful columns of WACs and WAVES, come swinging through the quads, along the campus, or down the streets. These youngsters, who will number 150,000 by the end of 1943, are all part of the armed forces. They receive basic

The transformation of the campus into a military reservation brought new and challenging opportunities for Hillel service. The War Department and Navy Department both found it inexpedient to send military chaplains to the campus. They preferred to utilize existing religious agencies, Catholic, Protestant and Jewish, for it was patent that the Foundations had the experience, the manpower and the facilities to carry the responsibility. Hillel, along with the many Christian groups, gladly placed its fabric at the disposal of the trainees for religious services, cultural programs, personal counseling, and recreational outlets.

Areas of jurisdiction were quickly cleared with the Jewish Welfare board officials. A series of conferences resulted in a gratifying cooperative arrangement. It was agreed that the long experience and the specialized facilities which the Hillel Foundation possessed, admirably fitted Hillel to assume the largest responsibility for the Jewish trainees on the college campus. At the present writing, 118 universities are in the Hillel orbit. On the other hand, the Jewish Welfare

(Please Turn to Page 12)

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Jewish Needs and Christian Deeds

By DR. KARL M. CHWOROWSKY

Challenging the Christian churches to force "Christian" conduct upon their governments, Dr. Karl M. Chworowsky, fighting Unitarian preacher and President of the New York Liberal Ministers' League, says the Jews will not be helped until their Christian fellowmen wake up to the implications of their indifference.—THE EDITOR.

THE obvious needs of our Jewish fellow men are being daily magnified and dramatized by the pressure of cruel and barbarous treatment. It is time, high time indeed, that these Jewish needs touch and touch deeply the conscience of Christian peoples and nations. The tragedy of Jewry is no new chapter in the history of western civilization. This tragedy has unfolded its grim and bloody scenes again and again before the eyes of a so-called Christian world. The very fact that this sad drama of suffering and persecution has run so long a course indicates that the obvious needs of the protagonist of this tragedy have been hardly, if at all, recognized and certainly never effectively met by a non-Jewish world. For it is the non-Jewish world, more specifically the Christian world, which furnishes the backdrop as well as the properties for this drama of the ages. Not until this Christian world recognizes its implication in this tragedy and its responsibilities towards the Jewish people will the word Judaism be associated with peace, justice and security instead of persecution, discrimination and injustice.

We Christians are challenged to acquaint ourselves intimately and frankly with the extent and nature of those Jewish needs that not only Hitler's inhumanity but our own inhumanity of indifference and callousness as well have so inevitably created. These needs may briefly be summed up as threefold: relief, rescue and security.

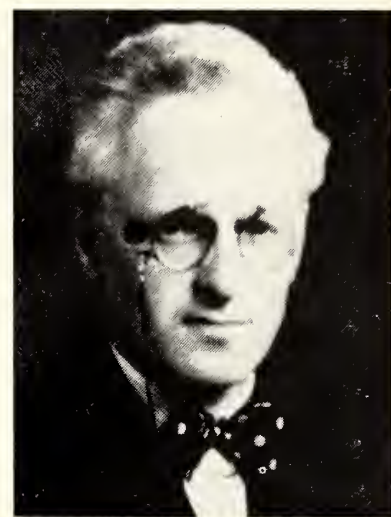
The first need is for immediate and effective relief of those who in ghettos, labor camps, concentration camps and prisons are starving or slowly being tortured to death. To say that nothing can be done for them is to give the lie to every human impulse, to deny that fundamental quality of brotherhood and human sympathy which sees in a different situation a challenge for supreme effort, not an excuse for defeatism and indifference.

The second need is for the rescue of those, especially children, who, according to reliable authority, can still be removed from the reach of Nazi terror and destruction. Here again is a situation which may well baffle and confound the imagination, but that something can be done about it is conceded by those who have investigated the possibilities of such rescue and even today are finding ways and means of making escape and emigration possible.

The third need is for the wise planning of a postwar world in which that security which is being held out for the peoples of the world may be, by the logic of human rights and the authority of the laws of God and man,

not only extended to but assured to the Jew wherever he may choose to make his home.

The second and third needs eloquently demand an intelligent and responsible appraisal of the program of Zionism and a committal to the proposition that Palestine must be opened as a Homeland for those Jews who



DR. KARL M. CHWOROWSKY

wish to settle there. This is to me a fundamental aspect of the whole scene of "Jewish needs."

The Christian Record

What, in view of these needs, has been the record of Christian deeds? Not a very impressive one, I fear. Even if we think only in terms of the past twenty-five years, the record is a shameful one. True, there is the Balfour Declaration of 1917 and the hope it raised among Jews everywhere that at last their dream of a Homeland in Palestine had come true. There is the unanimous action of the American Congress in 1929 voicing this country's interest in the program of Zionism. But then came the British White Paper of 1939 which, with its arbitrary limitation on Jewish immigration into Palestine, practically made a dead letter of the Balfour Declaration. Then there was Evian and finally Bermuda with their records of futility and ineffectiveness.

If it be argued, as it will be, that these were actions of governments for which the churches cannot be held responsible, it must be pointed out that these governments have always proudly called themselves "Christian" governments as well as "democratic" governments; and it is the nature of democratic governments to be sensitive to public opinion. Will anyone deny that if Christian public opinion of

(Please Turn to Page 14)



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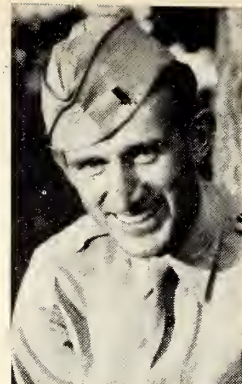
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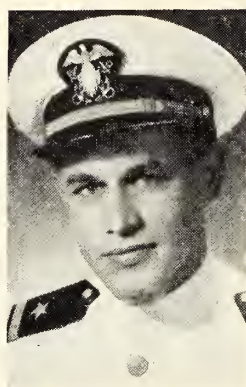
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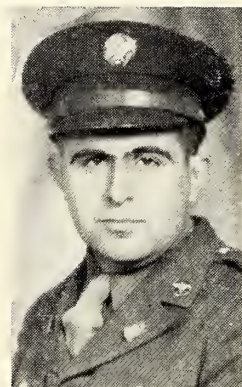
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Corp. Harold E. Ginsburg



Pfc. Melvin Stadiem



Pfc. Philip Levine



A.C. Albert Friedman

Greensboro in the Armed Services

OTHER GREENSBORO MEN IN SERVICE

This page of Greensboro Jewish men and women in service has been prepared in accordance with the best available information. We have obtained as many photographs and names as we could. We have tried to assign proper rankings. If there be any omissions or inaccuracies, our humblest apologies.

Photographs were not available for the following:

Maj. A. J. Tannenbaum, Lt. (Sr.G.) Benjamin Cone, Lt. Ted Myers, Lt. Harry Rockwell, Lt. Sidney J. Stern, Jr., Lt. Irving Bloch, Lt. Adrian Rubin, Dr. Mortimer Cohen, T/Sgt. Edward T. Cone, Sgt. David O. Stern, Sgt. Sam Ruby, Pharm. Mate Eli Rantzman, Air Cadet Raymond G. Perelman, A. S. Kenneth Kriegsman, Pvt. Harry Bernstein, Pvt. Lewis Myers, Pvt. Richard Ruby, Pvt. Isadore Clein.

—EDITOR.



Cadet Charles Weill, Jr.



Pvt. Sigmund S. Pearl

MAJ. HARRY A. KARESH is in the Medical Corps of the U. S. Army, overseas.

MAJ. MAURICE L. LEBAUER, son of Joseph LeBauer, is in the U. S. Army Medical Corps, overseas.

LT. NORMAN BLOCK, son of Mr. and Mrs. M. E. Block, is in the Naval Air Corps somewhere in the Southwest Pacific.

LT. SANFORD FRIEDMAN, son of Mr. and Mrs. Louis Friedman, met death in the service of his country in an airplane crash at Gunther Field, Ala., on March 12, 1943.

LT. RAYMOND G. ZAUBER, son of Mr. and Mrs. Milton H. Zauber, is with the 334th Infantry. Lt. Zauber received his commission at Ft. Benning, Ga. Prior to this he served for some time with the U. S. Army in Alaska.

LT. ROBERT C. LEWIN, son of Mr. and Mrs. Irving Lewin has been overseas for several months. He received his commission from the F. A. School at Ft. Sill, Oklahoma.

LT. LEON J. PERELMAN is in the division of Foreign Operations at West Palm Beach, Fla. He is a brother of Mrs. David Cooper.

2ND LT. RACHEL A. NACHMAN entered the service in September, 1942. She is attached to the 65th Det., Duke Hospital Unit, and is now overseas. She is a sister of Mrs. Jack Krawitz.

ENS. STANLEY H. GARBBER, son of Mrs. Joseph LeBauer, was commissioned an ensign in October, 1942. He received his training at Notre Dame University and his commission in New York.

ENS. JACK W. GINSBURG, son of Mr. and Mrs. B. G. Ginsburg, is stationed at Little Creek, Va.

SGT. ROBERT BERBERT, JR., son of Mr. and Mrs. Robert Berbert, is now serving in the Southwest Pacific area, with the Signal Air Warning Service.

CORP. EVERETT B. SASLOW, son of Mr. and Mrs. B. G. Saslow, has just been transferred to Camp Blanding, Fla., from Ft. McClellan, Ala.

CORP. JOSEPH STRAUSS is the son of Mrs. Jennie Strauss. He entered the service in September, 1942, and is stationed with a Coast Artillery Anti-Aircraft Unit at Camp Wallace, Texas.

CORP. MAURICE WEINSTEIN, son of S. Weinstein, took his basic training at Miami Field, Fla. He is stationed at Will Rogers Field, Oklahoma.

CORP. HAROLD E. GINSBURG, son of Mr. and Mrs. Ben G. Ginsburg, is stationed somewhere in North Africa, with the U. S. Army Signal Corps.

PFC. MELVIN STADIEM, son of Mr. and Mrs. Morris Stadiem, is somewhere in the Pacific Area with the Engineer Corps, according to most recent information.

PFC. PHILIP LEVINE, son of Mrs. R. Levine, is stationed at Shaw Field, S. C., with the Army Air Forces as an electrical specialist.

ALBERT FRIEDMAN, son of Mr. and Mrs. Louis Friedman, is an Aviation Cadet and is stationed at Maxwell Field, Ala.

CADET CHARLES WEILL, JR., son of Mr. and Mrs. C. L. Weill, is in the A. S. T. P. at the Engineering School, Georgetown University.

PVT. SIGMUND S. PEARL is the son of Mr. and Mrs. Charles Pearl. He is in the A.S.T.P. at Yale Engineering School.

Jewish Communities in the South

I. GREENSBORO, N. C.

The problems of world Jewry are reflected in varying degrees wherever a number of Jews live sufficient to constitute a community. The difficulties common to minority groups are encountered and overcome in a manner that is a direct reflection of the spirit and activity of the Jews themselves. Their problems are lessened or heightened in a direct ratio to the part they play not alone as Jews, but as citizens. Their ethical conduct in business, their willingness to cooperate in communal activities, the way they comport themselves as individuals and neighbors, can make their daily living happy or otherwise.

"Southern hospitality" is a by-word. It hasn't always, however, been too accurate a description of the reception accorded to Jews living below the Mason and Dixon line. This is the first in a series of articles on Jewish communities in the South, where living is pleasant. Generally it is because the Jews themselves have earned the right to a congenial and harmonious life. Perhaps those communities where conditions are not as agreeable may profit by a recital of the factors that have made for this fortuitous condition elsewhere.—THE EDITOR.

HERE are about 500 Jews living in the city of Greensboro, whose total population is 70,000. They are to be found in practically all of the walks of life of the city. They are merchants, manufacturers, lawyers, doctors, teachers, clerks, social workers, stenographers, publishers, accountants, salesmen—in short, their occupational activities are a true cross-section of those of the town itself.

Jewish activities in Greensboro for the most part center around the synagogue—Temple Emanuel, in whose history the well-known Cone and Sternberger families have long played an important part. Emanuel Sternberger having been its founder. Sidney J. Stern, one of the city's veteran attorneys, is president of the Greensboro Hebrew Congregation, which is its official name, and Rabbi Fred I. Rypins is its spiritual leader. Rabbi Rypins is held in high regard not only by the members of his congregation, but by the non-Jews of the city as well, as is evidenced by the fact that he was president of the Greensboro Ministerial Association, and also was president of Rotary—a distinct honor for a rabbi. M. E. Block is secretary and Rev. N. Kagan is schochet.

Directly related to Temple Emanuel is its Council-Sisterhood, which as its name implies, is a combination of Temple Sisterhood and Council of Jewish Women. Its president is Mrs. Bertram H. Bloch. It is active in the cultural and philanthropic life of the community.

B'nai B'rith has one of the outstanding chapters in the South in

Sidney J. Stern Lodge. Adolph Guyes is president. Sidney J. Stern Lodge is the largest B'nai B'rith chapter in the State, having a membership of over 150. It holds a luncheon meeting every Wednesday, and is the hub



of much of the Jewish activity of the city.

Hadassah, national women's Zionist organization, has recently installed a chapter in Greensboro, with Mrs. Philip Michaleve as president. It is already giving evidence of vying in activity with its contemporaries.

Located in the basement of Temple Emanuel is the Soldiers' Lounge. A little more than a year ago, before

Greensboro opened the only army base in the country located in city limits—BTC No. 10—it became evident that steps would have to be taken to care for the Jewish service men who were expected with the arrival of 25,000 air-corps men. B'nai B'rith, with characteristic foresight, conceived of the Soldiers' Lounge, and with the co-operation of the Temple and Council-Sisterhood, the Temple basement was remodelled and furnished as a recreation room, with plenty of comfortable furniture, table tennis and pool tables, card tables, radio and of course, a jukebox, without which no soldier's periods of relaxation would be complete. The Lounge at present is open on Tuesdays, Fridays, Saturdays and Sundays, and as many as 250 service men of an evening have participated in its hospitality. As a matter of

fact, so popular has the Lounge become that it is contemplated keeping it open every night, and a paid worker is being considered. Girls from Woman's College and other schools have made an important contribution.

The Lounge has been directed by Nat Markowitz, ably assisted by Mr. and Mrs. Al Klein and Mrs. Samuel Fried. This activity has also had the (Please Turn to Page 16)



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The Shoe Black and the Penny

By JULIAN L. MELTZER

"It is a rash one who will lay his finger on the map and say: 'In this town there can be no romance—what could happen here?'"

O. Henry—"A Municipal Report"

THEY are a strange sect of Israel—the Jews of the kingdom of Yemen. For the most part, short and spindling, the biological effect of innumerable generations of underprivilege and malnutrition, of rickets and other diseases, they are swarthy almost to the hue of deep bronze or coffee, and fiercely segregated from the rest of Jewry. They do not often intermarry with their white co-religionists — an indefinable color bar seems to exist. Their religion is of the puritan kind, fanatically observed to every minutiae of ritual.

Diligent and industrious, scraping penny upon penny; working from early morning until late at night; possessors of flashing brown eyes and handsome ear-curls, they may be seen in every town and settlement in the Land of Israel, to which they have migrated in large numbers from their native land at the southeastern tip of the Arabian Peninsula whither they went in the great dispersion. They have gone, too, farther afield than Palestine in their search for new homes. But in Palestine they have their spiritual home.

One such hardworking sectarian was Ovadya—the "Servant of God" is the translation—who polished shoes and did other sundry odd jobs for his \$20 a week. Yes, it was princely pay, four times more than he earned before the unaccountable war which had sprung up in Europe and defeated the humble purposes of such as he who only sought to live a comfortable inch away from the brink of starvation.

You would have liked Ovadya, swart though he was. His frank and engaging countenance, his merry grin showing incredibly white teeth, the small ear-curls tucked away from the sight of the scoffer, his unfailing quips, his sing-song chant as he spoke Hebrew. Look at Ovadya before passing: he is only fourteen.

Ovadya had his pitch in one of the main thoroughfares of Tel Aviv. When he tired of sitting, he hoisted his box of brushes, polishing rags and polishes over his thin shoulder, spat upon his hands, and wandered off in search of custom. Although he produced a mighty fine polish on the shoes of his clients—so glinting a shine that the passing traffic could be mirrored in each shoe cap—he wore no boots of his own. Like the hundreds of other gamins of his sect, he was barefoot.

But do not for a moment waste undue sympathy upon him. His shoelessness was part of his stock in trade, just like the brushes he plied so briskly. That was how he enlisted custom, corralled and cornered a passerby who might be unwilling to waste

the time on a shoeshine if a well shod shoe-shining touted him. On Sabbaths, when he relaxed, Ovadya proudly wore as neat a pair of shoes as any of his week-day patrons.

Above all, Ovadya, for all of his fourteen years and meager appearance, was a Philosopher of the Streets. He loved to watch the passing parade and comment upon the foibles and shortcomings of his more prosperous fellowmen to the coterie of shoeblacks among whom he sat.

(Please Turn to Page 24)

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Denmark and the Jews*By HENRIK DE KAUFFMAN**Danish Minister to the United States*

A valiant fighter for the democratic ideal, spokesman of a people that is fighting courageously for its own honor and for the lives of its Jewish citizens, His Excellency Henrik de Kauffmann, Danish Minister to the United States, tells in the following article of his country's traditional attitude towards the Jews.—THE EDITOR.

IT is hardly necessary to describe what happened in Denmark last August. As is generally known, a steadily increasing wave of sabotage during the last year or two has done considerable harm to German interests in Denmark. In an effort to suppress this menace, the Germans demanded what was tantamount to almost unlimited control of Danish internal affairs. When the King and his Cabinet rejected this demand, the Germans retaliated by introducing a state of emergency and a military dictatorship. The King is now a prisoner in his own country and Denmark is under strict German military rule. In spite of that, all reports from Denmark indicate that determined resistance continues with unabated vigor. Indeed, fires and explosions in German barracks and warehouses and the derailment of trains are increasing rather than diminishing. One day the Germans ease their martial law; the next day they make it more severe. Hundreds of prominent men and women—in politics, art, science, labor, the Church—have been arrested; so, too, have officers in the Army and Navy. But the Danish people are inexorably united, inspired by the example of their Norwegian brothers.

Throughout their fight the Danish people have been blessed by the exam-

ple set by the dignity and strength of their King. Never in the thousand years of Danish history has there been a King who to so great an extent has been the unifying symbol of all Danes; nor has there ever been a man on the Danish throne who better symbolized the best in the Danish people.

Instances are familiar of King Christian X's uncompromising manner and dignified bearing toward the German aggressors. Some of those instances relate to the King's response to Nazi insistence upon introducing their anti-Semitic measures in Denmark. Thus, on one occasion his answer was: "We Danes do not consider ourselves inferior to the Jews; therefore we do not have any Jewish problem in Denmark." When the Germans served their same demand on another occasion, the King—in full-dress uniform—attended Divine Service in the Synagogue the following day. And most recently, after the introduction of German military dictatorship in Denmark and their rounding up of Danish Jews, the King is reported to have declared: "If Jews in Denmark are required to wear a yellow badge, I and the Royal Family will also wear it as a sign of distinction."

The most recent shocking events with man hunts to arrest Danish Jews for (Please Turn to Page 19)

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Confessions of a Jewish Soldier

What the Army Does for the Jew

By HAROLD RIBALOW

Here is one of the most important stories that has yet come out of this war, insofar as the Jewish personality is concerned. A brilliant young Jew, formerly a Jewish editor, analyzes the impact of the Army upon the psychology of Jews and reconciles the seeming incongruity between military and civilian concepts of justice in relation to the Jewish people. As he ends his days at an Overseas Replacement Training Center, Mr. Ribalow looks back upon a year in the Army.—THE EDITOR.

ISOLATION makes for contemplation; thus, as I sit on the sandy ground in front of my pup tent—I have been on bivouac for a week—on a quiet Sunday morning, with a free day stretching in front of me, I can, after a full year in service, gauge my ideas about the war from the vantage point of a Jew.

That I am now stationed at an Overseas Replacement Training Center in North Carolina, with the prospect of an ocean trip to be taken in the quick future, sharpens my sensibilities, I think, concerning the war, and why I am willing to wage it.

Much has been written about life in the Army; reams have been written about Jewish "problems" in service. I have yet to see a Jewish soldier in the Army write about his own personal reactions to the world struggle apart from his individual adjustment to his new life. In a word, I have yet to see in print what a Jewish soldier, in active service, thinks about the American policies in North Africa; the State Department's obviously negative attitude towards Jewish troubles; the chasm between American military success and American diplomatic dipsydoodling.

It is not true that Army service robs a man of his special cloak of individuality. The donning of the olive drab does not infer that a man drops his civilian intelligence. I am writing from a tent area; I am wearing a steel helmet, leggings, a cartridge belt, a canteen and a few other trappings of the traditional soldier. I sleep on the hard ground, eat out of a mess kit and pull "details" all day long. When my day ends the sun begins to set—and I have little time in which to write because there are no electric lights

under the open sky. All this, however, does not rob me of my thoughts. It is still possible, while working on the carbine, machine gun and pistol range, to suspend the imagination so that the body performs its menial task while the mind may grapple with the intricacies of Mr. Hull's Department of State. Perhaps this sounds like quite a trick. It is, but it is done all the time. While my mind leaps to Jewish issues, the guy next to me wonders what will happen to Vatican City now that it is in German hands.

As a Jewish soldier I have found a place in the Army which cannot be explained. Let me put it this way: as a member of the Army, a soldier to whom new shoes are given as soon as the old ones are worn out, to whom new khaki trousers are handed when the present ones are ancient, to whom food, good food, is given thrice daily. Now these "gifts" are not wonderful to me. As a civilian, I had decent clothes, a good home, fine food. But—and this is of prime importance—you are given a feeling of BELONGING, of being part of, of being warp and woof of a great, efficient organization. To a Jew, more than to anyone else, it is a luxury to belong to and be part of something.

There are thousands of Jews in service who are given all the Army has to offer, in friendships as well as in necessities, and find, suddenly, that through the simple act of being soldiers they are accepted, without question, as Americans.

When leaving civilian life with talk of anti-Semitism buzzing in the ears and with whispers of disunity in every Jewish organization, a Jew takes to the Army's tacit acceptance of him with a gratitude that beggars description.

Army experience is—and I take into consideration all of its surface callousness, its emphasis on killing, its sometimes heart-breaking inhumanity and red tape—a deepening, spiritual, exhilarating event in one's life. It is broadening culturally; it reveals men and uncovers the weaklings. It brings out the good and the strong, the bad and the feeble in a man. It should not be missed. Its only trouble is, as a char-

(Please Turn to Page 21)

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Aristocrat of Popular Music

By DAVID EWEN

A musician who has given symphonic stature to the popular classics, Andre Kostelanetz is a favorite among radio editors because of what he has done for the democratization of American music. The noted musical biographer and editor, David Ewen, here sketches the background and the achievements of the Russian-Jewish artist who has gone far since he was assistant conductor of the St. Petersburg Opera.—THE EDITOR.

THE unique place that the Russian-Jewish musician Andre Kostelanetz fills in radio was recently emphasized by a national poll among radio editors. Kostelanetz was the only musician voted a place in both popular and serious music. In the symphonic group, as a matter of fact, Kostelanetz's orchestra earned third place, directly below that of Toscanini's NBC Orchestra and the New York Philharmonic, and several degrees above the Philadelphia and

was in Warsaw, in 1922, he happened to hear a jazz record in a phonograph shop. It was his first acquaintance with American popular music. Then and there, he says, something happened to him. It was a case of love at first hearing. He has remained in love with American popular music ever since. When he prepares a popular number it is not with the attitude of a man who has an unpleasant job and wants to get it over with. He works as painstakingly as if he were preparing an opera performance at St. Petersburg or a symphony concert in Los Angeles. If there is a secret to Kostelanetz's success, this, at least, is the major part of it.

The musicians who play under him call him a little dictator. He drives them relentlessly. His temper flares up at the slightest defection. He destroys about a half a dozen batons during the course of an afternoon's rehearsing. But, though working under him is hard, the musicians would rather play for him than for most any other popular music conductor. For one thing he knows what he wants, and he has the technique and knowledge to achieve it without blind groping. Then there is a great deal of personal satisfaction to the men to see how relentlessly he pursues an ideal performance and refuses to accept anything inferior.

Radio knows the Kostelanetz forty-five piece orchestra as one of the best sounding ensembles of its kind over the air. It has a luscious texture of tone, and a beautiful blending of choirs. That tone is a Kostelanetz trademark, and identifies his performances as unmistakably as the sound of the old Philadelphia orchestra used to betray the hand of Stokowski. Such a tone can come only after the sweat and tears of intensive rehearsing. That, too, can come only when a conductor is a consummate musician with an extraordinarily sensitive ear for orchestral balance. As one English writer recently commented, Kostelanetz has an "X-ray ear, as acute as an aircraft detector."

His Early Training

Kostelanetz's background had prepared him for a career as a serious musician, a conductor of operas and symphonies. It is much to his credit that he still considers himself a serious performer with an artistic purpose—even though the bulk of his repertoire today consists of Kern, Gershwin, Berlin, and the hits of other popular composers. The son of wealthy Russian-Jewish parents, Kostelanetz was early trained in music. As a child he showed so little aptitude for the piano, and such a healthy dislike for practicing, that his parents reconciled

(Please Turn to Page 22)



DAVID EWEN

Cleveland orchestras. What is particularly amazing about this is that Kostelanetz has never conducted a major symphony orchestra over the air. And his orchestra—on the Sunday Afternoon "Pause That Refreshes" program—has concerned itself for the most part with lighter classics and popular songs.

What radio editors were emphasizing was what the radio public has long known. Kostelanetz is an aristocrat of "sweet" music. His music has "class," style, distinction, dignity. It has a rich symphonic quality even when he is only performing a current hit. Kostelanetz exploits luscious orchestrations in which all the resources of good symphonic writing are exploited. He presents them in performances requiring almost as much fastidious preparation as a symphony.

Part of Kostelanetz's phenomenal, and sustained, success comes from his insistence on taking popular music seriously. He is one of the few performers of popular music who have had lifelong training in serious music. But unlike those serious musicians who turn to more popular expressions, he does not look upon his work with snobbery or condescension. When he

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FROM CAMPUS TO CAMP

(Continued from Page 4)

board was very ready to take the responsibility for the many other campuses where its own manpower was available. The agreement made it possible for two great national agencies to cover virtually the entire college area, and to bring much appreciated service to thousands of Jewish trainees.

II

The Hillel program for the trainees is a highly diversified one. Of course, the young people, under strict military discipline, have only a limited amount of free time. Their leisure is usually concentrated in the period between Saturday afternoon and Sunday after mess. But even in this narrow span it is possible to do a great deal for youngsters who are completely uprooted, pounded all week on the anvil of concentrated routine, and almost poignantly grateful for the hospitality that brings wholesome Jewish companionship.

Regular religious services are available for those who want them. On some campuses, by special arrangement with the Commandant, it is possible to hold such services on Friday evening. In most cases, such a special service interferes too much with the military routine, and therefore the religious exercises are generally held on Sunday morning. The Jewish holidays are a very welcome break in routine, and B'nai B'rith's Hillel Directors and their student cabinets go to great lengths of resourcefulness to devise attractive techniques so that the holiday periods may be aesthetic and refreshing. The largest opportunity for originality is of course offered during the Passover season. But Purim carnivals and Chanukah festivals are not far behind and, above all, the regular Oneg Shabbat, has become a memorial tradition on scores of college campuses. Many parents, in more or less uncoversant homes, receive letters which make them wonder what form of delightful evangelism has swallowed up their soldier-sons!

Socials take a great deal of planning and here the girls on the campus have the best opportunity to be of service. They are the new civilian leaders and have proudly inherited the Hillel cabinet posts. They provide the dates and arrange the parties, the smokers, the mixers, the cost suppers, and the diversified social functions which give the trainees an effective normal outlet. The sororities and organized houses have enthusiastically become part of the social program. The townspeople, usually organized through efforts of the Jewish Welfare board, have invariably extended themselves to be helpful.

The Hillel director is always available for personal counseling. Trainees come more frequently than do boys in civilian life, because their new experience has rendered them infinitely more serious and there is renewed interest in religious and social problems. Besides, the director is a valuable link with normalcy, and the boys welcome the period of informal conversation and counsel. On most campuses, by special arrangements with the com-

mandant, the director, though a civilian, has been granted permission to visit the military infirmaries and hospitals, and his comforting letters to the parents are a valuable contribution to home morale.

Apart from specialized service, the Hillel facilities are always available, and the trainees in free periods, drop in to play ping-pong or checkers, to browse in the well-stocked library, to sit quietly over the magazines, to listen to the popular and classical records, to chat with a pretty hostess, (any girl is pretty to a trainee whose regular routine is quite monastic), to write home, or to friends, or for the hundred and one quiet and relaxed services which the Hillel headquarters provide.

III

A great many of the Army camps are in close proximity to college communities. The soldiers, in their off-periods, welcome the respite to come to a campus with its widened opportunity for companionship with young people. The primary responsibility for the camp program rests with the Jewish Welfare board. The Hillel Foundations have gladly offered their cooperation in this program, for their established facilities naturally attract the servicemen. At the University of Illinois, for example, only 13 miles from Chanute Field, where there are often more than 1,000 Jewish men in training as air mechanics, the Hillel building is used as ancillary headquarters by the Jewish Welfare board. The J.W.B. representative and the Hillel director work out joint plans to serve hundreds of Chanute Field men each week. The Michigan Foundation is similarly utilized by hundreds of men who come in from Fort Custer. They take advantage of a program which is organized primarily for the many trainees in the Judge Advocate General's School for U. S. Army men, the Japanese language contingent, the Army meteorologists, the Army medical corps, the engineering cadets, and the youngsters in many other branches of the service. Michigan has beautiful physical facilities, created by the generosity of Michigan B'nai B'rith leaders. And these facilities have proven a Godsend in the dovetailing of the Hillel civilian and military program.

Another area of Hillel service involves the continued relationship with students who have gone into the fighting forces. Before they leave the campus, the boys come to the Foundation for a chat with the director. They

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LET'S FACE IT!

By LAURENCE LIPTON

The time has come when the Jew of America must take stock of himself. He stands at the crossroads of vital decisions, which he cannot longer put off. Assimilation, nationalism, anti-Semitism, the "Mission of Israel"—these are a few of the problems that will be dealt with in a new series of articles, of which the following is the first, by Lawrence Lipton, author of "Brother, The Laugh Is Bitter." Mr. Lipton's articles on Jewish problems always are probing and challenging.—THE EDITOR.

NEVER before has the American of Jewish descent been compelled to think so deeply and so often about himself, his relations with other Jews, here and abroad, and about his place in American life. He finds himself faced with questions which he can no longer evade, questions to which he must find answers. Answers that make sense, here and now, and

we have not dared to analyze it—and face it. The alternatives it presented were so challenging, the decisions it implied were so far-reaching that, rather than accept the responsibilities it entailed, we preferred to flounder in confusion—and simply drift.

Today, with European Jewry shattered and broken, we are compelled to take stock of ourselves. When this war is over, we may well find ourselves the only large and significant body of Jews left in the world, outside of Palestine. Meanwhile, in the ancient land of Israel, during the same three decades, there has come into being the substantial nucleus of a Hebrew state. It is no longer the question whether we favor or do not favor Jewish nationalism. A Jewish nationalism exists. It is an accomplished fact. The only question that confronts us is: what shall be our relationship to this Hebrew people of Palestine?

The old answers will no longer suffice. The Jew of Palestine is not the Jew of the European ghettos. He has acquired qualities and developed aspirations that distinguish him sharply, not only from the Jews of Europe but also from ourselves. Our old conceptions of the Jew of "the old country" do not fit him. The very name "Jew," associated as it is with the long and tragic history of the European Diaspora, seems a misnomer when applied to him. It no longer describes either his habits, his hopes, or his sense of the future. It does not even describe his language. He prefers to think of himself, and quite rightly, as one of the Hebrew people of Palestine.

At the same time, we too have been undergoing a profound change. With immigration from Europe virtually cut off, we have become more and more integrated with American life. Our habits, too, have changed; our customs, our thinking, our sense of history, our language, our outlook on life—all have undergone a change. In a word, we have become, or are rapidly becoming, Americans. We too grope about to find some suitable name by which to describe ourselves. Are we American Jews, or Jewish Americans, or Americans of the Jewish faith? Are we still members of "World Jewry," or is the very concept of "World Jewry" a myth, as some insist it is? Words like "dual allegiance" are tossed into our counsels, and serve to confuse us and divide us. It will not do to simply shrug our shoulders and say, "What's in a name?"—for in this case the answer is—*everything*.

The Jew stands today at the crossroads of history. While this is true

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LAURENCE LIPTON

not in some fanciful, wish-thinking dream world.

In the past, questions like Zionism, assimilation, anti-Semitism, have occupied his thoughts from time to time, but they were rarely so urgent as to require immediate decisions. They were things you discussed with your friends, rarely with Gentiles. You kept things like that "in the family."

But Hitler changed all that. Suddenly the Jewish Question was no longer a private affair, it was no longer something that you read about only in the English-Jewish weekly or listened to in a sermon at the Temple. Now you ran into it wherever you turned. The newspapers were full of it—Nuremberg Laws, pogroms, humiliations—and people were talking about it everywhere; Gentiles now as well as Jews. Hitler was screaming about it on the radio, for all the world to hear. And hardly a day passed when you weren't faced with the necessity of thinking about it, or answering questions about it.

Too long have we hidden from one another—and even from ourselves—the fact that our relations with the Jews of Europe, and with the Hebrew people of Palestine, have, during the last three decades, been undergoing a fundamental change. We have, at times, vaguely sensed that change, but

JEWISH NEEDS AND CHRISTIAN DEEDS

(Continued from Page 5)

both Great Britain and America had asserted itself not only the Balfour Declaration might have had a happier issue than that of a disgraceful White Paper but that both Evian and Bermuda would have produced more than a sirocco of diplomatic palaver? As it is, we may say of the Balfour Declaration that it has joined the questionable company of "scraps of paper," and of Evian and Bermuda that "the mountain labored and brought forth a ridiculous mouse."

In view of these fiascos of Christian governments, is there not *something* that the churches as the organized spiritual and ethical power of Christianity can do? Of course there is; to deny this would be giving the lie to every high ethical ideal professed, preached and allegedly practiced by the followers of the Nazarene. If I had to choose a text for this article, I would select the famous parable of the Good Samaritan, that great classic of Christian sacred literature whose primary truth is the simple proposition that the good man will follow the impulse of his heart to help his fellow man irrespective of the race or religion of that fellow human and entirely indifferent to the difficulties that may be involved in his act of charity and good will.

In view of the supreme need of our Jewish brothers today, only the supreme deed of the Good Samaritan will suffice. To become Good Samaritans we Christians must gird our loins NOW and TODAY. We must insist with every means of persuasion and mass action that the Christian nations stop their piddling measures in dealing with a tragedy that involves millions of human lives. We must raise our voices in protest; we must clamor and shout that pity and compassion, that resolutions and declarations, that prayers and mass demonstrations of indignation, not even sermons and special services are enough. We must make our strength as citizens and voters, as champions of high morality and of ethical religion, felt to the point where our governments recognize that WE, the churches, are determined that something be DONE, and done AT ONCE, to rescue and relieve, to save and to reassure those millions of Jews whose fate grows worse from day to day.

We must insist that the United Nations use all means still available for the relief of those who can still be relieved, for the rescue of those to whom all avenues of rescue and emigration have thus far not been closed.

We must take a determined stand to the effect that any postwar plan that does not secure Israel's status among the nations of the world on a basis of complete and actual, not only theoretical and *de jure*, equality constitutes a denial of human and democratic principles and a certain defeat of those purposes for which today millions are giving their lives. Finally, we must begin to enlighten the Christian world as to the meaning of Zionism as a concept without which a just and peaceful new world cannot be imagined. We must make clear to a non-Jewish world what the dream of a Homeland in Palestine means to homeless and harassed Jews.

If we show this spirit, we will have accomplished a great deal towards softening the blows now beating upon European Jews and towards preventing a recurrence of the tragedy that now engulfs millions of our Jewish friends. May we prove that the spirit of the Good Samaritan still lives in the Church and that the mind of him who said "Go and do thou likewise" is still in those who call themselves "Christians."

STRAUS-GANDERSON

Richmond, Va.—The marriage of Miss Rose Straus, daughter of Mrs. Freida Straus of Richmond, Va., to Harry Ganderson, son of Mr. and Mrs. S. Ganderson, of Elizabeth City, N. C., took place on September 29th in Washington, D. C. Mrs. Ganderson is a native of Richmond and has spent most of her life there. Prior to her marriage she was a buyer for Thalheimer's Department Store. Mr. Ganderson is a graduate of the University of North Carolina Law School, and a member of the N. C. State Bar Association. He is currently connected with A. M. Pullen Company, Greensboro, N. C., where the couple are making their home.

GREENSBORO COUNCIL-SISTERHOOD

The regular meeting of the Council-Sisterhood was held on November 2nd in the assembly room. After a short business meeting, the following program was presented by the program committee: a script, written by Mrs. Solon Landsberger and Mrs. Herbert Falk, featured a Fashion show of many years' ago. The clothes were made up of wedding dresses, street dresses and afternoon dresses of fifteen years ago and more. The clothes were lent by Mrs. Simon Schiffman, Mrs. Sam Lyon, Mrs. Sidney Stern, Mrs. Ben Marks, Mrs. Finklestein, mother of Mrs. L. Rosenberg, and Mrs. Dammannbaum, mother of Mrs. Falk. Modeling the clothes were Mrs. Raymond Farber, Mrs. Sam Prago, Mrs. Rosenberg (her mother's wedding dress), Mrs. Falk (her mother's wedding dress), Mrs. Landsberger, Mrs. Lyon, Mrs. Leonard Temko was the narrator of the script, and Mrs. Marc Friedlaender was at the piano for musical accompaniment. The program furnished interesting entertainment to the entire group.

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THE PROBLEM IS OURS

By COL. A. RALPH STEINBERG

The highlight of the North Carolina State Federation of B'nai B'rith convention held in Charlotte, N. C., on October 24, 1943, was a stirring address by Col. A. Ralph Steinberg, Member of the General Committee, District Grand Lodge No. 1, Executive Committee, Anti-Defamation League, Eastern Regional District; President of Henry Jones Lodge No. 9, B'nai B'rith. This is a summary of the address.—THE EDITOR.

IN tackling the problem confronting us today, it is necessary for us to dwell a little on the position of world Jewry. In 1933, there

were roughly 16,000,000 Jews in the world; about 4½ million here in the United States and Canada; a million more or less in South America; the balance of ten million in Europe, Africa and Asia. With the birth of the Third Reich, under Hitler, there were 600,000 Jews in Germany proper. Today there are less than 75,000; but with the exception of Turkey, Palestine and European Turkey, nearly nine million Jews in Europe are under Hitler controlled lands or within arms reach of the Gestapo.

How many of those have gone to dust? Nobody knows. But it seems that the prediction that Chaim Weizman made a few years ago—at the B'nai B'rith convention in Chicago, "that half of the Jews in Europe must go to dust" was a tragic forecast. I suppose that I could go on for hours here, pulling at your heartstrings with the stories of thousands of incidents that we know about—hundreds of young men and women—the type of youth Aliyah has been looking after, who trekked hundreds of miles through the marshes, hills and mountain

passes; suffering cold, starvation, treachery, rape and disease; how they rotted on the river banks, and the marshes and the roadsides! Dust—all gone to dust!

I could lay the blame for the death of a million of these at the feet of a part of American Jewry. How we pleaded for their help—to help us to smuggle even a few into Palestine. I could point a guilty finger at those who today are suffering enough as it is because of the evil they caused in their stupid denunciation of the late Vladimir Jabotinsky and his plea for a wide open door to Palestine and for a Jewish State.

Who are there among us who suffered as he did; to have a fifteen year sentence hung over their heads for trying to serve Jewry! Who among our Jews spent months in a Palestine jail, helping our Cause? He did—and his son after him.

What is the good of all this recrimination? I had hoped, with the advent of the American Jewish Conference, that here in America, we would try to make up for the tragedy which we could have helped to avoid. This hope has been partially weakened by the withdrawal of the American Jewish Committee from the American Jewish Conference—the work of frustrated assimilationists and their ilk, who would like to continue as sh-sh Jews. I came here not as a prophet—but I know them and I know that there are things worse than the "curse of Hitler" which our Jews still have to contend with; and it is the handful of "large contributors who have decided on a 'rule or ruin policy.'"

In my humble way, I tried to point this out to Henry Monsky at the time when, I, as the only member of the Executive Committee of the Anti-Defamation League, Eastern Regional Group, insisted that my one negative vote be registered when the contract was being formulated for a tie-up between the Anti-Defamation League of B'nai B'rith and the American Jewish Committee. I said then—and I say now—"that our tie-up with the American Jewish Committee will come back to haunt us."

Let's Stop Being Ostriches

What is our position in America today? Is the position of the American Jew very much safer than the boatloads of Jews who were turned away from South American ports? Or the Jews who scuttled their ships rather than go back to the Mediterranean ports they had embarked from? We are sticking our heads in the sand like ostriches—we forget the McWilliams, the Coughlins, the Boston episodes, the recent smashing of windows in Sunnyside, Long Island; the smashing, desecration of Jewish tombstones and graves in Queens; and the thousands of pieces of Anti-Semitic literature being distributed in plants all over the country. Our picture is not a healthy one: One hundred thirty million Amer-

icans are being sharply divided by Anti-Semitic propaganda and while the Christian world is slowly coming out of chaos by the recent victories of the Allies, the recent conferences to help the Jews have sunk the Jew to even a lower level than he was a year ago, and the end is not yet in sight. And the British White paper on Palestine, unless changed, seals the doom of the Jew in-so-far as Palestine is concerned.

Oh, how we missed the boat! After the "Balfour Declaration," what a great thing it would have been had there been a Jewish State or Commonwealth which could have, by this time, a population of five million or more, ready and willing to send half a million men in arms to accept the challenge of the beast of Berlin with firmness and dignity—and a will to fight him with his own weapons!

With the upset of the American Jewish Conference, twenty different groups would again fight for a place at the peace table, to speak for "World Jewry." Who will listen to us? And if they do—who will they accept as the spokesman? And how much time are they going to give to the saving of a few million Jews with the millions of lives at stake in Post-War Europe?

Don't let's fool ourselves! With the advent of Peace, the Pole and the Austrian, and the Hungarian and the Slav and the German is not going to say "Come back Jew—you can live here in Peace and go back to your former livelihood in the market place." I am still inclined to believe that "Psack, Krev, Zhid" will still be applied as a greeting to our misfortunates in the towns, villages and hamlets and what is left of the Polish ghettos.

The harrowing experience that I had in the meeting rooms of the American Jewish Conference only last winter; when at a meeting presided over by Dr. Stephen Wise, I, as a representative of B'nai B'rith, with others, including the late David Rosenblum of the A.J.C., witnessed a heart-breaking, dramatic spectacle, when a long-bearded, pious member of Agudath Israel jumped from his chair onto the table and with sweeping gestures—sweeping his hand in a complete circle around the long narrow boardroom into which were crowded five times as many people as it could hold—screamed, in Yiddish, "shame on you American Jews—flee on you American Jews! Laugh you American Jews! Laugh because my four little children are now dead in the Warsaw ghetto! Sit back smugly while 75,000 Jewish brethren and sisters are being hacked to pieces and their fats boiled down to soap to be used for the Nazis." The story has since been verified.

Yes, my friends, I wish I could bring you a message of cheer and hope, but it is difficult.

There were 35 anti-Semitic candidates (Please Turn to Page 20)



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JEWISH COMMUNITIES

(Continued from Page 7)

cooperation of Chaplain Milton Aron of BTC No. 10 and Edward Kapnick, local director of J.W.B.-U.S.O.

The Jews of Greensboro have been most active in all of the non-sectarian philanthropic endeavors of the town, and many members of the Jewish community appear as officers and directors of the Greensboro Community and War Chest, War Bond committees, Red Cross, Boy Scout Council, Chamber of Commerce, Merchants' Association, etc. Herman Cone has been president of the Chamber of Commerce, and is chairman of the board of the Cotton Textile Institute, the outstanding national organization in the textile industry. Walter J. Bernstein is president of the Travelers' Aid Society. Marc Friedlander is professor of English at Woman's College. Mrs. Laura Cone is executive director of the C.D.V.O. Herbert S. Falk is chairman of the Greensboro Recreational Commission. Raymond Farber was State Contract Bridge Champion. THE AMERICAN JEWISH TIMES, leading Jewish publication of the South, is published in Greensboro by Harry Sabel. A number of the Jewish community are members of the two country clubs, the Greensboro Country Club, and the Starmount Country Club.

The Jews of Greensboro have been in the forefront of all war activities, whether it has been as purchasers of War Bonds, or in furnishing boys and girls to Uncle Sam's armed services. Its sons and daughters to the number of more than fifty are to be found in many camps, and other military and naval bases throughout this country and abroad, earning decorations and enduring casualties and hardships in common with good Americans everywhere.

People coming to Greensboro from other cities of the South consider it a splendid example of how a Jewish community can live in harmony with non-Jewish neighbors, respected and unrestricted. That this is so is striking proof of how possible it is to be a good Jew, a good citizen and a good neighbor, all at the same time.

War Bonds and Stamps Will Do It!

STATE JEWISH WELFARE GROUP MEETS AT RALEIGH

Raleigh.—The North Carolina laymen's conference of the National Jewish Welfare board held its first state-wide meeting here early last month. Approximately 150 delegates heard reports from national and regional leaders, and discussed USO-JWB problems.

Governor J. Melville Broughton addressing the conference, said that an important direct result of the Jewish Welfare board's participation in USO activities "is the development of a new spirit of brotherhood and understanding."

"In USO-JWB work," he said, "we see men and women of varied faiths working together in the civilian community and on the battle fronts in a common cause. This cooperation already is creating a new pattern of inter-faith understanding, and will do much toward wiping out bigotry and intolerance."

Milton Weill, of New York, chairman of JWB's national public relations committee, outlined the work of USO-JWB and sketched the Jewish Welfare board's history. The board was started in 1917, he said.

Earnest Neiman, Raleigh, was chairman of the conference. Lionel Weil is state JWB chairman.

Paper clothes hangers have saved nearly 1½ million pounds of metal, which would have gone into metal hangers.



ELECTED PRESIDENT OF HADASSAH

Mrs. Moses P. Epstein was elected president of Hadassah, National Women's Zionist Organization, at its recent convention held in New York City.

Our Life Is an Open Book

By DR. SOLOMON GRAYZEL

Editor, Jewish Publication Society of America

A CONSCIOUSNESS of crisis prevails in the thoughts and actions of the Jews today. We shall not stop to consider here how great a world upheaval was needed to stir so many of our contemporaries out of their lethargy. It is more important to ask what will result from this increased concern with the Jewish fate and future. Some Jews, no doubt, will yield to panic and others to paralyzing fear. But there will be a great many

had the vaguest ideas of the meaning of their Jewishness. They could not justify their continuance as a minority either to themselves or to their neighbors. Further confusion was added by the arrival of a new population from Eastern Europe who could not make themselves or their traditions understood. Such was the situation when a small group of thoughtful Jews met to organize The Jewish Publication Society. Among them were Judge Mayer Sulzberger, Rabbi Joseph Krauskopf, Dr. Cyrus Adler and Dr. Solomon Solis-Cohen.

What motivated these men to organize the Society? There was actually the third attempt to form an organization for the publication in the United States of Jewish books in the English language. The two previous efforts had failed, primarily because the American Jew had been content to live on intellectual food borrowed from the older communities across the sea. He did not see the need for a mind of his own and did not realize that a physical transplantation of Jews necessitated a transplantation of Jewish values also. These few men, however, realized it. They saw the imperative need of explaining the Jew to himself; they recognized the danger of ignorance. Their first motives were, therefore, a sense of shame and a desire to educate. They were ashamed that a large and well situated number of Jews knew so little about their religion, their past and their people's contribution to civilization.

There is nothing petty about a sense of shame. It is, on the contrary, a very powerful force for good. In this case it laid the foundations for a cultural revival which helped save the dignity and the spiritual unity of American Israel. This is evident from the earliest publications of the Society. Graetz's *History of the Jews* in English translation proved to be not merely an interesting work; it was rather a tool with which another link was forged in the chain of Jewish history. It showed the American Jew that he was the heir to a great cultural heritage. The publication of Israel Zangwill's stories, which also came within the first decade of the Society's existence, was not only an attempt to produce entertaining literature. It was a means of bringing to the English-reading public a recognition of the spiritual values of the new East European population and an appreciation of the poignant process of their adjustment to the Anglo-Saxon environment. These were but two projects of the young Society. Along with Graetz and Zangwill there came off the press, under the Society's imprint, books of history and literature, books for adults and books for children—all of them calculated to give information and courage to the men and women of the growing American community.

It is hard to tell to what extent the Jewish Publication Society helped

(Please Turn to Page 25)



DR. SOLOMON GRAYZEL

in whom the situation will call forth active planning to strengthen the foundations of American Israel. Such people, we hope, will want to re-evaluate the institutions now functioning in American Jewish life. They will want to consider whether such institutions help carry on the basic values of our people's past and fortify its ramparts for the future. There is no room for mere inertia under present conditions in Jewish life.

The Jewish Publication Society was founded fifty-five years ago, in 1888. No one could have foreseen at that time that the comparatively small American Jewish population of several hundred thousand would, within less than the span of a single lifetime, become the largest aggregation of Jews in the world. Russian-Polish Jewry was then the largest in numbers and the most devoted to the traditional Jewish values. The Jews of Germany were vigorous in the production of works of Jewish scholarship as well as in the quest for an adjustment between the Jewish cultural heritage and the admired civilization of Western Europe. The Jewish communities of England, France and Italy, though numerically smaller than the Jewish population of the United States, were far ahead of us in Jewish cultural productivity. America's Jewish population was scattered over a broad land. It lacked organization. It was developing serious religious cleavages. It had few effective plans for Jewish education. The very Jews who, through their economic and social standing, were coming in contact with Christians

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Council of Jewish Women Fifty Years Old

The National Council of Jewish Women, the first organized group of Jewish women in this country, celebrated its 50th anniversary as a part of the Triennial Convention of the organization, held in Chicago the early part of November.

The Council grew out of the Congress of Jewish Women, which in turn was part of the Parliament of Religions held in connection with the World's Fair in Chicago in 1893. It has dedicated itself throughout the years to a program of religious education and philanthropy, and has been a powerful force in the life of the nation.

The names of many women prominent not only in Jewish affairs, but in the cultural and philanthropic life of America, are associated with the Council's growth, notably Mrs. Hannah Greenbaum Solomon, Miss Sadie American and Mrs. Rebecca Kohut. Mrs. Maurice L. Goldman presided at the Chicago convention, as national president.

More than 350 delegates attended the sessions in Chicago, a highlight of which was an address by Thomas Mann, distinguished writer and outstanding German exile, soon to become an American citizen.

Mrs. Joseph M. Welt of Detroit, Mich., was the newly elected president.

GREENSBORO HADASSAH

The regular monthly meeting of the Hadassah was held on Monday evening, November 15th. Mrs. J. Hellman of Atlanta, Ga., member of the National Board of Hadassah, was speaker of the evening and brought an inspiring message to all. A program of entertainment was furnished by the Council-Sisterhood who gave a repeat performance of their Fashion Show as given at their meeting earlier in the month. A short business meeting was also held. Mrs. Philip Michalove presided.

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DENMARK AND THE JEWS

(Continued from Page 9)

deportation are well known to all of us. Danes of Mosaic faith may number about 6,000, apart from some 2,000 Jewish refugees who in recent years fled to Denmark. In addition, there are several thousand others whose existence, for racial reasons, was threatened by the Nazis. It is a comforting thought that so far as many as about 8,000 Danes have escaped to Sweden where they are being given shelter and food under the auspices of the Swedish Government. As many as 6,000 of this number of Danish refugees in Sweden are believed to be Jews in Hitler's sense of the word.

Legation Pledges Money for Refugee Care

Under present conditions it is impossible for Danes in Denmark to come to the aid of their countrymen who have escaped to Sweden, left homeless and in many cases entirely without means of subsistence. But until Denmark is once more free, the 8,000 refugees are being fed, clothed and housed by the hospitable Swedish Government and people, who have acted resolutely without any thoughts about cost or inconvenience to Sweden. Considerable voluntary contributions have already been made in Sweden and both Danish-Americans and Jews in the United States are similarly anxious to give financial help.

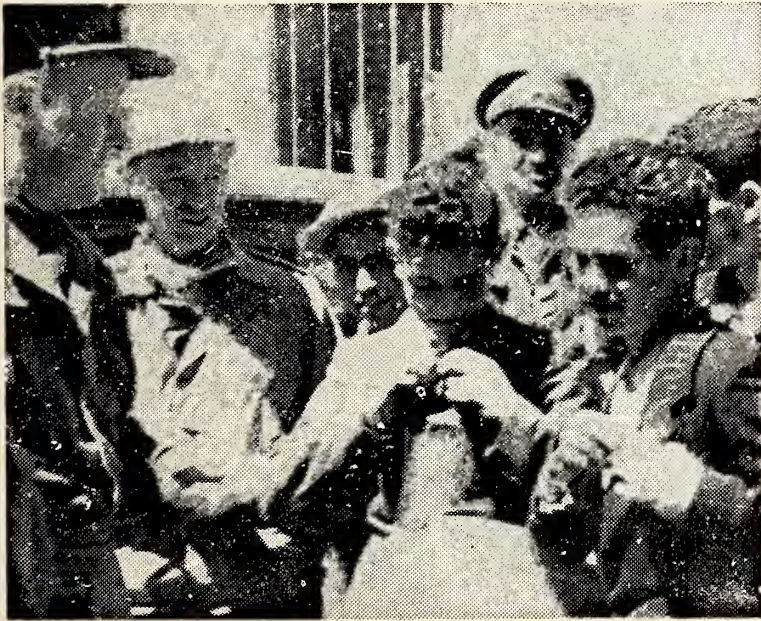
Denmark has, however, always wanted herself to fulfill her national obligations, whether financial or moral. I know that I acted in conformity with the wishes of the Danish people when I pledged Danish public dollar funds left under the control of the Legation in Washington for the purpose of re-

imbursing the expenses of foreign governments that succour my distressed countrymen. As a consequence of the German occupation, Denmark has lost more than one-third of her national wealth, and her foreign exchange resources are unfortunately very limited. But just as every effort has always been made to meet Danish public obligations to foreign creditors, so Denmark considers it a point of honor to recognize this refugee obligation in the same way.

How have such a relatively large number of Jews managed to escape the German butchers? The answer is that they have been given the whole-hearted support of the entire Danish population—indeed refugees in Sweden report that the whole Danish nation is thoroughly aroused; German transport ships sent to Denmark for the deportation of Jews are being sabotaged; Danes abandon every caution and intervene forcibly when German patrols try to arrest Jewish women in the streets; in many Danish homes Jews are concealed after having left their own homes; when Gestapo officials had raided a Jewish Home for Aged and sent the inmates off in a truck, Danish patriots killed the Nazi chauffeur and drove the car away to safety; Danish fishermen ferry Jews to Sweden—a number of these fishermen have been arrested by the German police; Danish officers, kept in internment, refused to accept release when they learned that the favor was connected with action against the Jews.

In the face of all our determined efforts, many tragedies have occurred.

(Please Turn to Page 21)



Liberation Enlarges U. J. A. Needs

The notable triumph of the Allied armies in Tunisia liberated these young Jews and tens of thousands of others from Nazi oppression. Photo shows them removing hated Yellow Badge from their clothing as British soldiers look on. In the great victorious push that drove the Nazis from North Africa were 5,000 Jewish soldiers from Palestine who had fought their way bravely from El Alamein to Tunis with the British Eighth Army. Rehabilitated refugees from Palestine, from the United States and from North Africa who had been helped by the agencies of the United Jewish Appeal for Refugees, Overseas Needs and Palestine fought as members of the British, American and French forces in the successful North African campaign. With the liberation of this area, the Joint Distribution Committee has dispatched special representatives to expedite relief for many of the 300,000 Jews in North Africa. Forward march of Allied armies has also enlarged responsibilities of the United Palestine Appeal and the National Refugee Service.

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THE PROBLEM IS OURS

(Continued from Page 15)

dates for public office last year, including a candidate for the Supreme Court, in New York; an attorney who had been an incorporator of a Nazi-American newspaper, the defender of German front kidnappers, and two Bund leaders.

I deplore the ignorance and placidity of our people. They know nothing about American history. They forget that intolerance has had full swing for over three hundred years, even in that thing we call "American Way of Life." We forget the hanging of Mary Dyer on the Boston Common because she was forced to acknowledge professing Quaker errors. The driving of Anne Hutchinson and Roger Williams out of Massachusetts into Rhode Island where they founded the first really free colony for all religions. Anne Hutchinson was the mother of 12 children. The struggle of Thomas Jefferson to pass his toleration act in 1783. The treachery against the Jews in early New Amsterdam by Peter Stuyveant's sheriff, Vantienhoven, who tried to drive the Jews into the wilderness, the noble struggle of these Jews under Asser Levy. The senate abuse of the President of the United States for four years. For four years the United States Senate blocked the appointment of Roger B. Taney, a Catholic, to the Supreme Court. But Andrew Jackson stuck to his man and finally had him confirmed to that high office.

You forget the story of the riots in Louisville—Bloody Monday! Because a man wrote a piece of literature describing a so-called Catholic indulgence, 1650 people were killed or slaughtered in an anti-Catholic riot, and then for half century afterwards the Ku Klux Klan, the Native American Party, the A.P.A., the Know Nothings and a hundred others carried on their vicious attacks. How quickly we forget the unpleasant things in our own American history.

The story of the Mormons and what they suffered. How dangerous it is to forget it in these times. Yes, we close our eyes. I want to remind you of the story of the War around Narvik, the story told me by an English Tommy who said—"the days were cold, and we knew that to close our eyes for a moment meant freezing to death. Sleep was wanted, but sleep meant death."

You ask if there is any hope. Yes, there is a gleam of hope, but not what we can do for ourselves, but what we can do for our nation. This is no longer the cause of the Jews. Our good fortune is that the whole nation is involved. While there may be five million Jews there are that many anti-semites in America. 130 million Christians sit on the sidelines, and we must take the lead. They will go the way of the righteous, if we make ours the cause of the righteous. We must help safeguard the ideals and privileges we have enjoyed. It is fortunate that those who came before us by their services helped show that the Jew too was a part of the American way of life. School children are being taught the truth that back in 1657, Asser Levy and a handful of Jews helped maintain the New Amsterdam against the Indians who made life so unbearable for the early Dutch settlers. School children are taught the now famous words of Alexander Hamilton "It is not Peter Zenger who is on trial here, but liberty itself." Chaim Solomon, before the revolution, made his mark as a defender of liberty. The work of Solomon during the revolution is a tradition known to every school boy and girl in America. The Grand Marshall of the parade which inaugurated George Washington, was Major Isaac Francks, a Sephardic Jew,—he led that gala inauguration. On the balcony, when Washington was sworn in, we find Rabbi Gershom

(Please Turn to Page 23)

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CONFESSIONS OF A JEWISH SOLDIER

(Continued from Page 10)

acter out of a comic book said, "You can get killed in it."

I stress the values of the Army because each attribute is needed if the performance of civilian America is to be counteracted. As a Jew I know the war must be fought and won if Jews are to survive as such. But the winning of the war is a prerequisite to final victory and is not victory of itself. So when I read of French Jews losing their rights despite American victories in North Africa; when I read about the State Department's juggling of principles and of official America's obvious unconcern with Jews — it is hard to believe that I am fighting for the same things as the State Department wants me to fight for.

As for Palestine, I find in the Army an amazingly few number of Jews who know, much less care, about Zionism. The very word means less to most of them than talis means to my Catholic mate who shares my tent with me.

This is not the place to talk about the failure of organized Zionism to inculcate Jewish youth with the spirit and soul of Zionism. But to those like myself, who saw the United States, and, particularly, President Roosevelt, as friends of Zion, it is increasingly evident — and reluctantly so, because illusions die hard, that our President and the leaders of our land, are not fighters for Jews.

This affects my morale. It turns my insides away from civilian political shenanigans toward the comparative simplicity, and direct and sincere manner of the military. So—gradually—I am beginning to believe in the Army as a symbol of justice as well as a sign of might. I am a stronger American than ever before, with the expectation that perhaps military directness may overwhelm State Department diplomacy. It is not an accident that Cordell Hull and Breckenridge Long look so pathetic against an open, sincere

face like Dwight Eisenhower, or so feeble against an aggressive American like General Patton.

What is happening to me is this: I am beginning to see two Americas. The civilian America, which vacillates and compromises, which is grasping and greedy, which pays lip service to ideals for which Americans have been mobilized to fight. And military America, which is strong and aggressive, which is generous and pays lip service to no one, other than, perhaps, the gods of war. Is it any wonder, then, that American Jews in the U. S. Army are proud of being soldiers, of being part of the organization which has destroyed Germans in Africa, over the skies of Europe and are now knocking on the gates of the continent? And is it anything to marvel at that the Jewish soldier feels sickly when he sees that what he is fighting for is being made a travesty at home?

The faith I retain is with me largely because I have faith in our Army to win military victories and, from what I have seen, I know it is possible to go on to real victories after the war if the men who fought the war have anything to do or say about the post-war world.

If you can take millions of Americans and push them into a communal life; if you can see the complete lack of racial discrimination in the ranks that I see; if you can watch the men like as brothers you must have faith in our people to land straight on their feet no matter from what height they be dropped.

So where we stand is at this point: we have a military war to win—first and foremost. After that is over, the politicians now running the peace had better beware, for the U. S. Army will be on their tails.

Let's Face It!

(Continued from Page 13)

of the Jew the world over, it is true, in a special sense, of the Jew in America. The recent attempts to mobilize the Jews of this country behind the urgent task of saving the Jews of Europe from extermination have served to bring into sharp focus the essential elements of the problem. One has only to mention the word "Palestine" in any gathering of Jews to realize that unity of action, whether for the task of rescuing the remaining Jews of Europe, or tackling the long-standing problem of Jewish nationalism will continue to be difficult, if not impossible, as long as the present confusion of aims and methods continues to becloud the minds of American Jews and paralyze their will to act.

We continue to toss and turn in the throes of indecision. We have reached the crossroads where there is no turning back, and to stand still is to invite disaster. We must choose the road we wish to travel, and we must do it now.

It is the hope of the author that the articles that follow will serve to throw some light on this perplexing problem, and help us to make our choice wisely, and with some perspective on the fateful consequences of our decision.

Denmark and the Jews

(Continued from Page 19)

Many have been killed, children have been dragged away from their parents; an increased number of suicides is reported; and it has not been possible to sabotage all German transport ships destined for Poland, deporting people without regard to their age—from a woman more than 100 years old to newly born babies.

Famous Danish Jews

Why are other Danes loyal to Danish Jews and why do they help them to escape? The answer is perfectly simple: it is the attitude of decent citizens toward their own decent fellow-citizens. The question of race or religion has simply never suggested itself. If it had, it would have been a matter of honoring Danish Jews for their past contributions to civilization and cultural living. Those contributions have not only enriched the spiritual values of life in Denmark; they have resounded far beyond the borders of our small country. Let me give you but a new names:

In literature: Georg Brandes, world-famous literary critic; before him there were Meir Goldschmidt and Henrik Hertz; and as for 20th century Danish literature, it would have been poorer without the dramas and plays of Peter Nansen, Henry Nathanson and Poul Levin.

Besides, Danes of Jewish origin have become famous in many other fields: just to mention a few names: C. M. deMeza, a general who distinguished himself during the wars with Germans in 1848-1850, and especially in the War of 1864, at which latter time he was commander-in-chief of the Danish Army; Nathan David, a statesman in the middle of the 19th century; Edvard Brandes (brother of Georg Brandes), author and politician; Niels Bohr, the celebrated physicist and Nobel Prize winner, and his brother Harald Bohr, widely known for his achievements within mathematics.

The acts of atrocity perpetrated by the Germans against Danish Jews within the last month has failed to daunt the Danish people; if anything, these acts will make our people even more united than they were before, and will strengthen their will to resist. Our King's attitude toward the Jewish and other issues has behind it all Danish public opinion to a man. The King's uprightness, his dignity, his unyielding resolution and his sense of right and wrong, have deep roots in his people. King Christian has ridden on his horse into all Danish hearts, because he understands his people and they him. He is at one with them. When he speaks, Denmark speaks through him. As no one else he has known how to give vent to our repressed emotions in plain and simple words. His dogged stand against the persecution of any Danish citizen or group of citizens is Denmark's own stand against black reaction and the organized murder of free men and free institutions.

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ARISTOCRAT OF POPULAR MUSIC

(Continued from Page 11)

themselves to the fact that their son simply was not musical. When Andre was six years old and convalescing from an attack of scarlet fever his nurse used to soothe him by singing softly the songs of Schubert. Schubert awakened something in him, and from that time on he required no urging to follow music. He became more amenable to lessons and to practicing, and at the age of eight appeared at a public concert. He was particularly fascinated by band concerts. One time, while on a vacation in Germany, he was so hypnotized by the band concert in a public park that, oblivious of what he was doing, he walked automatically to the top of the bandstand and stood there as if magnetized, gazing on the bandmaster. The bandmaster noticed him and, playfully, allowed the child to lead the musicians in one number. The boy went through the paces with authority. To this day he recalls that incident as one of the most thrilling experiences of his life.

He combined music study at the Conservatory with a well-rounded education at the University. Today he betrays the fruits of his schooling in a searching intellect that is almost as much at ease in science, literature, politics and languages as in music. He speaks about eight languages fluently. He is well-rounded in other ways as well. He can play a competent game of tennis, enjoys watching football games and can even fly an airplane. He is crazy about planes, and is unquestionably the best air-traveled musician in the world.

When, at the outbreak of revolution in 1917, his parents decided to flee from Russia, Andre was left behind with the hope that his presence might help salvage something from the wreckage of confiscated millions. He was not able to save anything except a sound musical training, with which he continued uninterruptedly at the Conservatory. Completing his studies he was given a post as assistant conductor at the St. Petersburg (subsequently Leningrad) Opera. In those days, music making did not take place under the most favorable of auspices. There was no coal with which to heat the opera house, and Kostelanetz had to rehearse wearing his overcoat, hat and gloves. The men, playing and singing under him, were often hungry as well as cold. But, in spite of physical discomforts, there were many good performances, largely due to the drive and industry of the young conductor.

In 1922, Kostelanetz left Russia; then, after a short visit to Poland, came to the United States. He filled various jobs, doing everything musically that could earn him a few sadly needed dollars. He did an orchestration for a popular song written by a young composer who, sometime later, abandoned composing to become Kostelanetz's press agent. He did some conducting with the Andreas Dippel Opera Company. He coached singers from the Metropolitan and Chicago Operas, and served as accompanist

for some of them on their tours.

Then, in 1928, two important things happened to him. He became a citizen of the United States; and he made his debut over the radio. He had interested himself in radio since 1924, but an opening for him did not present itself for some years. His debut took place with the Atlantic Broadcasting Company, predecessor of the present Columbia network. In 1931, he directed his first commercial. Since then he has earned top ranking for his radio work. Twice—in 1936 and again in 1937—he won the *Radio Guide* medal of merit for providing his listeners with "so much enjoyment" while refusing to "cheapen or compromise the quality" of his programs.

In 1938, he was called to Hollywood to direct the music for "I Dream Too Much," starring Lily Pons. Because his radio work in New York made even a temporary stay in Hollywood impossible, Kostelanetz used to make week-end air flights to Hollywood to complete his film assignments.

During that Hollywood period he not only stormed and conquered Hollywood; he also won for himself the film's leading lady. In the summer of 1938, Kostelanetz—following a rather tempestuous courtship—was married to Lily Pons at Pon's estate in Silvermine, Connecticut. Since then they have become the most famous husband-and-wife act in serious music. Concerts in which Kostelanetz directs the orchestra and Pons appears as soloist earn for the pair \$5,000 an appearance and attracts record audiences. In the summer of 1939, they performed in five large cities to an aggregate attendance of 385,000.

He has been an uninterrupted feature over the radio for almost fifteen years, a feat few other popular orchestras can match. . . . But besides giving his public the music it likes in striking performances, Kostelanetz has also tried to be an educational force. At one time, he experimented with musical masterpieces in "capsule form." He took works like Tschai-kowsky's "Romeo and Juliet" and compressed the principal melodic material into about three minutes of playing time, deleting all developments. His theory was that once the public learned the leading melodies of a masterpiece they would understand and appreciate the fuller work more intelligently and easily. This innovation brought him the wrath of many musicians who felt that he was meddling with art, and Kostelanetz was compelled to abandon it. He still thinks there is value to his idea and hopes some day the music world will be receptive to it. More successful, however, has been his recent attempt to spread the gospel of American democracy through music by commissioning American composers to write for him new musical works inspired by, and describing, great Americans. Jerome Kern wrote about Mark Twain, Aaron Copland about Abraham Lincoln, Virgil Thomson about Mayor LaGuardia and Dorothy Thompson.

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Sponsored by the newly formed Camp Synagogue Club and the Jewish Welfare Board, boys of B.T.C. No. 10 enjoyed a cleverly arranged and well carried out Simchas Torah party in the lounge of the Temple. With Chaplain Milton Aron and Mr. Edward Kapnick, local USO-JWB representative, in charge of arrangements, a free hand for entertainment was given to the many talented members of the group at B.T.C., many of them professional entertainers before entering the armed services. A traditional dinner, consisting of Gefilte Fish and Challas, with all the necessary trimmings, was prepared by several of the soldiers' wives and served in a holiday atmosphere, the lounge having been decorated with foliage, in a Succah-like manner.

With Leon Fields as master of ceremonies, the following men took part in the entertainment which featured music, dancing, jokes and mimicry in dialect, to delight the many New York boys who have been so long away from home: Ben Alprt, Len Stern, Abe Salutsky and Paul Dubov. Corp Dubov was obviously, the hit of the show. A professional actor in civilian life, he delighted his audience throughout his entire performance with jokes and imitations, dear to the heart of every Jewish-speaking listener.

Printed programs and menus, featuring the foods and programs in direct

opposite as served, provided fun for all taking part in this fun frolic. Opening the program with the singing of the National Anthem, with lights turned low and only candlelight, was a heart-warming spectacle. Chaplain Aron led the group in prayer.

WEDDINGS

Greenville, S. C.—Miss Ruth Abrams, daughter of Mr. and Mrs. J. S. Abrams, was married to Staff Sgt. Albert Koplen, son of Mr. and Mrs. Abe Koplen of Danville, Va., in a ceremony which took place in the ballroom of the Poinsett hotel, with Rabbi Maurice M. Mazure officiating. The bride was given in marriage by her father and had as her matron of honor, her sister, Mrs. Robert Rovner. Bridesmaids were Mrs. William Rosenfeld, Miss Mildred Koplen and Miss Helene Kay. Lt. Herman Bernard attended Sgt. Koplen as best man, and ushers were William Rosenfeld, Louis Berman and Max Brett. Music was furnished by the airport band and by Clifford B. Dennison, soloist.

A number of out of town guests from New York, New Jersey, Georgia, Virginia and several towns in North Carolina were present for the wedding.

Greensboro, N. C.—Miss Marjorie Silbiger, daughter of Mr. and Mrs. Frederick Silbiger, was married in Dallas, Texas, to Pfc. Irving Camras, who is stationed in Texas. The bride, a graduate of Woman's College, Greensboro, was assistant dietician at Emergency hospital, Annapolis, Md., for a time, and more recently was with the insurance division of the U. S. Veteran's Bureau, at New York. Pfc. Camras, son of Mr. and Mrs. Meyers Levy of Brooklyn, N. Y., was attending the University of Colorado, at the time of his induction. The couple are making their home in Texas.

The Problem Is Ours

Continued from Page 20)

Mendes Siexas, one of the founders of Kings College, afterwards known as Columbia. School children are being taught about the elimination of flogging in our Navy and how it came about through Commodore Levy. The story of Judah Ture, the builder of orphanages, schools, synagogues, Bunker Hill Monument. He too made his contribution to the American way of life. He died the year B'nai B'rith was founded. Yes, and from that year on (1843), B'nai B'rith has carried on as a great Jewish Service organization—dedicated to serve America and all the things that it stands for! It has built a tradition—a tradition being strongly advanced, enhanced and defended through the splendid leadership of Henry Monsky; and it is because of our adherence to that tradition of service and the inspiration of the leadership of B'nai B'rith that we can place our hope on the eventual solution of our common problem—a decent place in a decent world to live in.



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THE SHOE BLACK AND THE PENNY

(Continued from Page 8)

"Whew! What a fat man," he would say with a grin. "He must eat beef seven times a day seven times a week. Someone should tell the Food Controller that he has no respect for the meatless days."

Or, seeing a well padded lady with the inevitable perky fox terrier on a lead, "Poor dog! Look at the load it has to pull along."

Some of his observations on life were more profound. He had the facile cunning of the street waif, although he was in no sense a waif—as his parents were alive and housed him in return for a share in the household expenses. He could tell the difference at a glance between a poet and a piker, a benefactor and a brute. He once had the honor of shining the

haps he had a picture made of her."

Ovadya scorned the suggestion. He kept on asking people about the bronze coin until he struck a wise one. "It's Britannia, which Britain is named after," said the other, a Keren Hayesod villager who had travelled abroad. "The English call themselves her sons. That coin is a penny, worth four mills."

From that time on Ovadya plugged the penny for all he was worth. He showed it to English soldiers as proof that he was faithful to their symbolic Britannia; he showed it to Australians as a token of his esteem for their mother country; he paraded it before Americans as an instance of his own cosmopolitan touch. They responded with varying degrees of munificence.

"I very much better like to use this penny in London than Tel Aviv," he would tell a British trooper, having his shoes shined as a leave treat. Rather unfair to Tel Aviv and Ovadya's fierce Palestinian pride, but it always served. So he waxed fat and grew rich on his oft-displayed penny. He found it a better advertisement than many a sovereign or American gold \$20 piece.

It was his vehicle to romance, too. For at fifteen, Ovadya craved a wife, and was well within Yemenite Jewish custom to do so. He had the money for a dowry; he had a trade and was earning a stream of doubloons at it.

(Please Turn to Page 26)



JULIAN L. MELTZER

Mayor's shoes; and he ever after boasted that he did it for nothing, refusing the coin proffered by that amused functionary.

Ovadya spoke English of the pidgin variety. He liked soldiers, especially British, Australian, South African and American soldiers. They were easy preys to his forlorn appearance. Their tips were lavish. His greatest ambition in life was to be appointed Shoe-black-in-Chief to an English-speaking army camp. In a year or so, he reasoned, he could retire to a life of sumptuous ease for the remainder of his time on earth.

But all his luck he attributed to a penny. It was funny, the way that penny came into his possession. An English soldier, fishing in his pocket for coins, dribbled some copper ones into Ovadya's ready palm. When the soldier had gone, Ovadya examined one of them which struck him as unusual. It was not Palestinian or of any other mintage that he knew. It had the effigy of a broad-beamed, middle-aged lady, seated on a handsome chair, carrying a trident in one hand and holding a shield in the other.

He asked one of his buddies who it might be. The other scratched his black poll dubiously. "Maybe it was that soldier's wife," he ventured. "English soldiers like their wives. Per-

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OUR LIFE IS AN OPEN BOOK

(Continued from Page 17)

foster the growing community consciousness among the Jews of the United States. It is easy to see, however, that the leadership of the Society was keenly aware of the spiritual needs of American Israel. The time soon came for the Jews to reclaim the Bible. Ignorance of this fundamental Jewish treasure was partly due to ignorance of the Hebrew language. The Jews, in this respect as well, were living on borrowings from others. The traditional Jewish meaning—in many instances the true meaning of the Bible's words and thoughts had been lost because the translation in general use was of Christian origin. The Jewish Publication Society rose to the occasion. In co-operation with the Central Conference of American Rabbis, the Jewish Publication Society produced an English translation which retains the best elements of the King James Version but presents the Jewish attitude and interpretation. The publication of the Society's translation of the Bible (1917) marks the emergence of American Israel as a community spiritually independent and intellectually productive.

Two new motives had thus entered into the Society's work or at least attained prominence in it: the aim to unite the community around its spiritual heritage and the desire to give the American Jew a sense of continuity in relation to the great Jewish communities of the past. Both these motives were in direct response to the needs of American Israel during and after the First World War. American Israel saw the great Jewish center of Russia and Poland succumb to misfortune and terror. It assumed tremendous responsibilities of succor and salvage. For its own sake and for the sake of its heritage American Israel had to save also the literary and intellectual treasures of the Jewish past. Again it was The Jewish Publication Society that accepted the challenge. In response to these needs, the Schiff Library of Jewish Classics and the Jewish Communities Series were initiated. The former was made possible by Mr. Jacob H. Schiff's munificent gift to The Society which resulted in the publication of seventeen volumes. Of the Communities Series seven volumes have appeared, with another one, on Vilna, soon to come off the press. Incidentally, The Society's Press was then established and is unique in the United States for the service it renders to various Jewish and Christian scholarly organizations.

Still another series speaks eloquently of The Society's efforts to foster dignified community consciousness among the Jews of America. Forty-five years ago, The Society began the annual publication of a Year Book. Cyrus Adler was its first editor; later the editorship was taken over by Harry Schneiderman. The annual volumes are a joint publication of The Society and the American Jewish Committee. Surprisingly few American Jews have as yet recognized the extraordinary value of this series and

the vast amount of useful information which the volumes provide.

This neglect has, unfortunately, not been limited to the Year Books. Altogether the American Jewish public has not shown any marked appreciation of The Society's work, at least not in financial terms. The Jews of America, avid readers though many of them are, have not responded as enthusiastically as they might have to the opportunities presented by The Society's publications which, apart from those mentioned above, are numerous and valuable. This is certainly not due to the price of membership; \$5.00 a year is surely not a large sum for the three books given in return. One explanation may be that a large proportion of the books issued by The Jewish Publication Society offer solid (as opposed to light), instructive (as opposed to entertaining) reading. But there are other explanations, perhaps even less complimentary to the American Jew, for his lack of concern until now with his great heritage and with the survival of the Jewish people.

The current crisis in Jewish life is already having an effect on The Jewish Publication Society and on the interest which it commands from the public. All the great and famous Jewish publishing houses of Europe have been discontinued or destroyed. Palestine alone, outside of America, still continues the Jewish tradition of book-making. Whatever part Palestine is destined to play in providing spiritual sustenance to the Jews of the world, it cannot do so now and it is doubtful that it will be able to do so for some time to come. To be sure, The Jewish Publication Society is not the only publisher of Jewish books in America. That is as it should be; it is a sign of communal health and growth. The Jewish Publication Society remains, however, the only non-profit institution of its kind dedicated to the spread of Jewish culture, the only impartial, non-sectarian interpreter of the Jewish spirit. Mr. J. Solis-Cohen, Jr., a scion of a great American family, Judge Louis E. Levinthal, noted as a leader in Jewish life, and many scholars and communal figures, guide The Society's policy. This leadership, by long tradition, aims to discover the spiritual need of the community and to satisfy that need to the best of its ability.

In this critical time for Jewry all over the world we shall need wisdom to rebuild and courage to carry on; we shall need selfknowledge and dignity. From the vast heritage accumulated by our people through its long history we can cull enough of value for every hour of trial. We have the scholars and the authors, both from among our own and from among those whom cruelly senseless enemies of humanity have cast upon our shores. The Jewish Publication Society stands ready to continue and to double its service to American Israel. We cannot doubt that American Israel in its turn will make it possible for The Society to go on to greater strength.

From Campus to Camp

(Continued from Page 12)

carry his blessing with them into the new life. Hillel retains contact with them and with their parents through letters, the Foundation newspaper, and through special gifts. These range from tiny silver mezuzahs which the University of Washington Hillel has provided for departing students, to the special Hillel edition of Maurice Samuel's "The World of Sholem Aleichem." The letters from camps and fighting fronts which now comprise a good portion of a director's mail, bespeak the importance of retaining contact with these splendid young people. There is a world of significance in the sentence of a former Hillel leader who expressed the wish that the director of the Foundation were his commanding officer, and the associate director, his chaplain!

Little has been said here of the general participation of Jewish students on the campus in such war activities as the sale of stamps and bonds, the contribution of blood, participation in civilian defense and Red Cross, the purchase of medical supplies and ambulances, and the host of other projects which are sponsored by every American community. Little has been said, not because the contribution is trivial; Hillel students have an enviable record of war service on every campus. But this type of contribution is not unique. It is part of a service that is expected of every patriotic American, and what Hillel students do in this field is merged in the general University committee system. What has been emphasized here is the specialized service, over and above the basic American contribution, the service for which such unique Jewish agencies as the B'nai B'rith Hillel Foundations have been created.

IV

In summary, then, it may be noted, that Jewish life on the college campus has definitely not become a war casualty. It remains wholesome and vital. The normal program continues without any hiatus. For the registration of girls has not materially declined. There are substantial contingents of deferred students, of youngsters under 18, and of men who cannot pass physical examinations. All of these participate in the regular civilian program. Religious services, cultural groups, classes, forums, social welfare projects, interfaith seminars, all flourish. There is no moratorium on the affirmative objectives of the Hillel Foundation.

But the campus is now part of the war effort, and Hillel, with well-trained

leadership, excellent facilities, a tried technique, and a respected tradition, has gladly thrown its resources into the military pool. It now reaches thousands of young people who remain civilians, but also many thousands of young servicemen on campus and in camp, who must not be neglected by the Jewish community. They are being trained to understand what the war is about. The world of tomorrow is being presented to them as a world of peace, shorn of the terror of naked power, a world which will offer them creative expression for their potentialities. And as part of this orientation, they are being introduced to the enduring values of their own Jewish heritage. Even in the travail of war, they are learning how to integrate Jewish civilization with wholesome American living.

GREENSBORO TEMPLE EMANUEL

The annual congregational meeting of the Greensboro Hebrew Congregation took place on November 2nd, with Mr. S. J. Stern, president, in charge. Reports were given by the officers and committee chairmen and the slate of officers submitted by the nominating committee, of which Ben Ginsberg was chairman. The slate was unanimously adopted and included the following: President, S. J. Stern; 1st vice president, Milton Zauber; 2nd vice president, Mrs. Julius W. Cone; secretary, M. E. Block; treasurer, Sigmund Sternberger. Board of trustees included one new member, Milton Weinstein, with Herbert Falk and Caesar Cone, re-elected. Rabbi Rypins and Rev. Nathan Kagan were re-elected for another year.

The Shoe Black and the Penny (Continued from Page 24)

His father conducted the negotiations and concluded the deal. Ovadya's fancy had romantically pinned itself on a shy, fawn-eyed, shrinking maid of his own size and years. He had furnished a corner of the family bedroom for their joint household. There were only six in the room — commodious under existing conditions in the Keren Temanim, the Yemenite Jewish quarter on the border of Tel Aviv and Jaffe.

Came the great day, the romantic day, when Ovadya was married. The entire neighborhood attended the rejoicings. To the wedding guests Ovadya displayed his luck-piece, his charm, the English penny. One of the guests, who was a money-changer, examined the coin and laughed.

"Ovadya, you have been cheated," he said. "This is a bad penny. Look, it is of lead with coloring. It has no value at all."

"I always knew it was bad," Ovadya replied. "But do you think that if it had been a good penny I wouldn't have changed it for real, buy-something money?"

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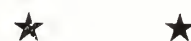
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The American
JEWISH TIMES

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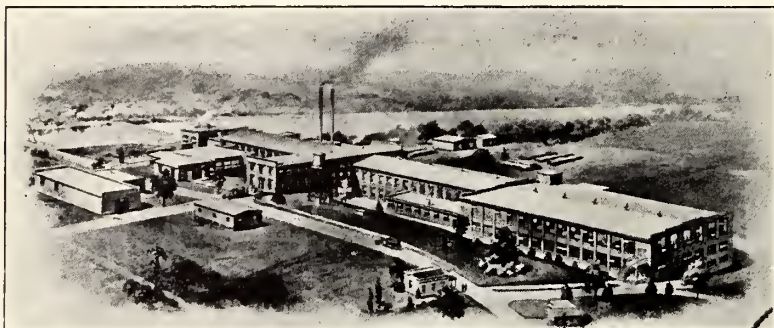
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The Maccabean Spirit vs. Modern Hellenic Influences

By CHARLES J. SHOULSON

*Rabbi, Congregation Beth Israel,
Fayetteville, N. C.*

THE vast significance of Chanukah is so overwhelming and its parallel in our contemporary Jewish life is so striking, that it is rapidly becoming one of the more important holidays of the year. It is surprising that this Festival does not loom larger in world history. As we turn the pages of our history books, we rapidly become aware of the fact that the story of Chanukah represents the first known struggle for religious liberty, and for freedom of worship and conscience.

When the Medes and Persians conquered Babylon, the Jewish exiles of the Babylonian Captivity received permission to return to Palestine where they established a commonwealth subject to Persia. The little Jewish state seems to have enjoyed some measure of tranquility until it became the object of a fierce and prolonged struggle after the death of the Greek conqueror, Alexander the Great. Seized at first by Egypt, Palestine was finally annexed to Syria, of which the seat of government was Antioch in Asia Minor. The ruler of this Syro-Greco kingdom, early in the second century B.C.E., was Antiochus IV, who was born in Athens.

Increasingly, he became obsessed with a passionate admiration for Hellenistic culture. So much so, that before long he sought to impose the Greek language, religion, and philosophy of life on his dominions, and proclaimed himself "Epiphanes"—"God Manifest." All the Macedonian kings were worshipped, but Antiochus IV laid special stress upon his divinity—seemingly a weakness of all tyrants. His political enemies were quick to pun on his self-bestowed title, changing it to the ludicrous Epimanes, the equivalent of our "crazy" or "M'shuga."

In addition to being dominated by decadent Greek thought and practice, Syria was threatened with the growing power of Rome, and Antiochus sought to strengthen his kingdom by unifying it. He interpreted unity in terms of uniformity. The Jews had been deprived of political rights, subjected to unjust taxes, yet because their number was small and because they "loved peace and pursued it," they did not resist. Antiochus was able to realize, in his uncanny shrewdness, what so many Jews in our day do not yet fully appreciate, that what makes a Jew a Jew above all else is his religion. Consequently, in his mad attempt to destroy the Jew for having shown signs of resisting his Hellenizing influence, he issued a mandate that the Jews forsake their religion and worship the gods of the heathen. "And he (King Antiochus) sent letters unto Jerusalem and the cities of Judah that they should profane the Sabbaths and Feasts, pollute

the sanctuary, and build altars and temples and shrines for idols . . . And whosoever was found any with the Book of the Covenant, and if any consented to the Law, the King's sentence delivered him to death." (I. Maccabees 4:35).

The alternatives that lay before the Jewish people were clear. They could preserve physical life at the cost of spiritual death, or they could attempt to preserve spiritual life at the cost of physical death. For the first time in history, a people was faced with the opportunity of waging a battle not



RABBI CHARLES J. SHOULSON

for territorial gains, or booty, or commercial supremacy, but for the maintenance of the integrity of a group's spiritual life.

Appolonius dispatched troops into every hamlet to enforce the imperial decree. They arrested violators and punished them. Mothers who brought their children into the Covenant of Abraham were executed and their children hanged. The armed Syrians also made Torah scrolls one of their military objectives, burning or defiling them when they could be taken.

But by far the most dramatic and unforgeable scene took place in the town of Madin. A pagan altar was being erected in the market place and the entire populace was summoned. Their lived the aged and respected Priest Mattathias with his five stalwart sons. Because of the prestige and promises of the priestly family, Mattathias was requested by the Syrian captain to set an example to the people, to be the first to worship the idol and forsake the religion of his fathers. He was promised rich personal reward if he would take the lead in sacrificing to the pagan deity.

(Please Turn to Page 14)

The American Jewish Times

VOLUME 9

JANUARY, 1944

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EDITORIALS

CHESTER A. BROWN, Editor

Stop the Boring From Within

Those of us who attended the convention of the North Carolina State Federation of B'nai B'rith in Charlotte, N. C., last October will long remember the splendid address of Col. A. Ralph Steinberg, of the Anti-Defamation League, extracts of which appeared in the December issue of the AMERICAN JEWISH TIMES. Especially to be recalled was the one point in Colonel Steinberg's talk when, after he had referred to the plight of the Jews in the occupied countries, he turned to Herbert H. Baxter, Mayor of Charlotte, who was the luncheon guest, and said, "Mr. Mayor, I am sorry to have to say that we Jews are no safer in this country than abroad."

There were many in the audience no doubt, who regarded this remark as pure rhetoric. In the light of what has since transpired it rather now appears as understatement. One has but to scan the headlines of the daily press to get the feeling that Judaism in this country faces even graver dangers than those who are suffering from the scourge of Hitlerism. Abroad, it is only Jews who are being killed. Over here, the threat is to the life of entire Israel. It is bad enough for individuals to have to die in mass murders, but it is far worse for an entire religion to be killed.

On the battlefronts Jews face but one enemy—the enemy from without. They themselves are united in a common defense. Over here we not only face the enemy from without, but the menace from within our own ranks. It would seem too bad if we had to be faced with actual hand-to-hand street fighting before we achieve the unity that is essential to our religious survival.

At a time when the whole civilized world is waiting for the Jew to speak with one voice, our best minds are busy castigating each other. For example, the American Jewish Conference is at loggerheads with the American Jewish Committee over how Palestine should be governed, instead of working shoulder-to-shoulder to make certain that Palestine is made available as a haven of refuge for war-torn Jews.

One school of thought minimizes the need for Jewish unity. They point out that our own United States has been pretty successful with at least two political parties always active. "It isn't reasonable to expect everyone to think alike," they argue. "Differences of opinion are healthy." There is one bit of Sophistry in this line of reasoning. At no time in recent American history, have any of the major political parties in this country debated the issue, "Should there be a United States of America?"

The disgraceful anti-Semitic outbreaks in suburban Boston; the wanton desecration of Jewish graves in Brooklyn, Chicago and Hartford; the openly hostile expressions of the various and sundry subversive organizations throughout the land; these are all attacks from the enemy without. But when a Hebrew congregation in Houston, Texas—inspired, allegedly by the American Council on Judaism,—grants voting privileges to its members only if they renounce the Kashuth laws, and the nationalism of Jewry,—that is boring from within.

It is difficult to put a finger on who or what is responsible for existing conditions, or to suggest a course of remedial action. It isn't that we as Jews are entirely unmindful of what is going on. It isn't that we do not have enough organizations which are trying each in their own presumably sincere way to find an answer. As a matter of fact it sometimes seem that we are suffering from too many organizations, some of which, in their zeal, are doing more to harm the cause of Jewry than to help. The instance of a group of rabbis storming the steps of the White House to see the President draws a type of

publicity that is not in the least helpful. Groups making representations in the name of American Jewry, that are at best but factions of Jews, aren't getting us anywhere either.

What is most evidently lacking is a co-ordination of effort, a super-organization that will truly represent Jewish thought and opinion, and when we have said that we get back to the seemingly insurmountable problem of achieving the Jewish unity that would make such an organization possible. Perhaps the only way would be to conduct a nation-wide survey of Jews to ascertain just what the attitude of the majority is on major Jewish problems.

There is one thing certain—without unity the Jews can expect but a modicum of what they are entitled to in the post-war world. No one will for a moment argue against the necessity for helping Jewish refugees in the occupied countries. He would indeed be hard-hearted who did not do everything in his power to alleviate the suffering of his religious brothers. But in so doing, let us not assume that we have done all. Let us realize that we too, have a Jewish "refugee" problem here at home that is crying for a solution, if we as Jews are again to enjoy freedom and peace.

Thirty Years too Late

Some thirty years ago, in the early part of 1913, in the city of Atlanta, Ga., Leo Frank, a Jew, was charged with the murder of a girl, Mary Phagan, an employee of a factory of which Frank was part owner. Despite the fact that the evidence was of the flimsiest, and that many were convinced of Frank's innocence, he was convicted and sentenced to death. Subsequently, a mob stormed the jail where he was incarcerated, took Frank out and lynched him.

The case at the time assumed national proportions. There was, of course, the anti-Semitic angle. The political career of John Slaton, then Governor of Georgia, was wrecked because he voiced his belief in Frank's innocence, and had the courage to commute his sentence to life imprisonment. On the other hand, Hugh M. Dorsey, the State's prosecutor, was lifted to the governorship of the State by the case.

Recently Judge Arthur C. Powell, one of Georgia's ablest jurists, came out with a statement that he knew who had killed Mary Phagan, and it was not Leo Frank. Judge Powell is quoted as saying that he cannot name the real murderer until "certain persons" are dead.

It is evident from what Judge Powell now says, that someone knew the murderer to be other than Frank, and yet, because of some ethics of the law, was prevented from saying so.

It is difficult for even those of us who have the most profound respect for the law to reconcile such a situation with common sense. It would seem that, ethics or no ethics, when it was possible to prevent a gross miscarriage of justice and save a human life, that should be the paramount consideration.

One cannot but wonder what might have happened under the circumstances if Frank had been anything else but a Jew. The whole trial was conducted in mob atmosphere, and even Governor Slaton was in grave danger of lynching, for his pro-Frank attitude. It would seem that the paper-hanger from Germany didn't have to look beyond this country for inspiration in handling Jews.

Leo Frank lies buried in a cemetery in Brooklyn these many years, and little can be gained by re-opening the controversy. But, if it is true that some foolish archaic principle of law permitted an innocent man to go to his premature grave, let us hope that by now our Solons have removed it so that there may never be a recurrence of such a travesty on justice.

English Literature in Hebrew

By I. M. LASK

THE Hebrew writer today is alert to the treasures of English literature. Also there is a steady demand by Hebrew readers for translations of English classics and best sellers. In recent years translations of modern works have been the most popular. Thus books recently published in Palestine include Hebrew versions of Steinbeck's "Grapes of Wrath" and Hemingway's "For Whom the Bell Tolls." Shaw's "Intelligent Woman's Guide to Socialism" had a ready market as did Wells' "Outline of History" and Lytton Strachey's "Queen Victoria." One at least of D. H. Lawrence's novels has been published and a short story or so from James Joyce's "Dubliners."

Some time ago a translation of "Midsummer Night's Dream," by S. Davidowitz was published in Jerusalem by the Tarshish Press and a Hebrew Anthology of English Eighteenth and Nineteenth Century Poetry, edited by Reuben Grossman (who translated most of the poems himself), by Masada in Tel Aviv. Earlier last year Tarshish also published a translation of "Hamlet" by Mr. Davidowitz. These new publications are testimony to the demand for translations of English classics by the Hebrew reading public, a demand which has been a feature of Hebrew literature for a century.

A great many of Shakespeare's major works have been rendered into

The revitalized Hebrew language in Palestine has produced a native literature of variety and quality. At the same time an effort is made to keep up with the work, standard and recent, of English literature. This article is a brief summary of what Hebrew readers get of English literature, including that recently translated and the older classical works. Mr. Lask is himself a well-known translator from Hebrew into English, best known in this country for his translation of S. J. Agnon's "The Bridal Canopy." —THE EDITOR.

Hebrew translation, while some have been translated by more than one writer. Hamlet, for example, has been translated three times, by the famous 19th century poet J. L. Gordon, by H. Y. Bornstein, a well-known Hebrew grammarian and now by Davidowitz, whose new translation has earned great praise.

The first of Shakespeare's plays to be translated was "Othello" published under the title of "Ithiel the Kushite (Negro)," by Salkinson in 1874, with the names of all characters Biblicized as was the fashion in Hebrew literature at the period. Four years later Salkinson also published "Romeo and Juliet." In 1883 a translation of "Macbeth" appeared. (More recently Tschernichowsky published extracts of a new translation.) "King Lear" was translated in 1889 by S. L. Gordon, now better known for his Biblical commentary. Frischmann translated Coriolanus, Halkin has translated "The Merchant of Venice" and "King John." A version of "The Taming of the

Shrew" was issued as long ago as 1892, and a translation of "The Comedy of Errors" was published anonymously in Jerusalem in 1904. Tschernichowsky also prepared an acting version of "Twelfth Night" for Habima. When the Hebrew literary journal *Moznayim* was first issued in weekly form in 1929, Bialik contributed excerpts from a translation of "Julius Caesar." Since he did not know English himself he must have used some other translation; but still his own poetic feeling led him to give a very good rendering.

Apart from the plays mention should be made of J. J. Schwartz' translation of the "Sonnets," and of the recent translation by the poet S. Shalom of the "Sonnets to the Dark Lady."

Salkinson, who translated "Othello" and "Romeo," also translated Milton's "Paradise Lost," which was published in 1871; while Joseph Massel, a Manchester printer, published his own translation of "Samson Agonistes" in 1890. (This same Massel tried his hand at various other poets including John

Wesley, Longfellow and Fitzgerald's "Rubaiyat." "Pilgrim's Progress" was put into a very good Hebrew, albeit for missionary purposes, by Stanislas Hoga, who also prepared Hebrew versions of a number of hymns and of the Church of England's Book of Common Prayer well over a century ago.

Interest in English literature was keen in the very early days of the Haskala. *Hamecasef*, the first Hebrew literary journal, published a translation of Edward Young's "Night Thoughts" in 1809. A translation of James Thomson's "Seasons" appeared in Berlin in 1842. For about forty years, however, there was a gap during which the center of the Haskala moved eastward and the chief languages of interest became German, French and then Russian. Since the Eighties, however, interest in English literature steadily increased. During the 'Twenties of this century English translations began to assume an important place on the Hebrew publishers' lists; while during the Thirties they assumed a leading position among translations. This is a reflection of the position of English as one of the official languages in Palestine and of the leading position of the English-speaking peoples in the world today.

Disraeli was one of the first English prose writers to interest Hebrew translators. Both his "Alroy" and (Please Turn to Page 32)

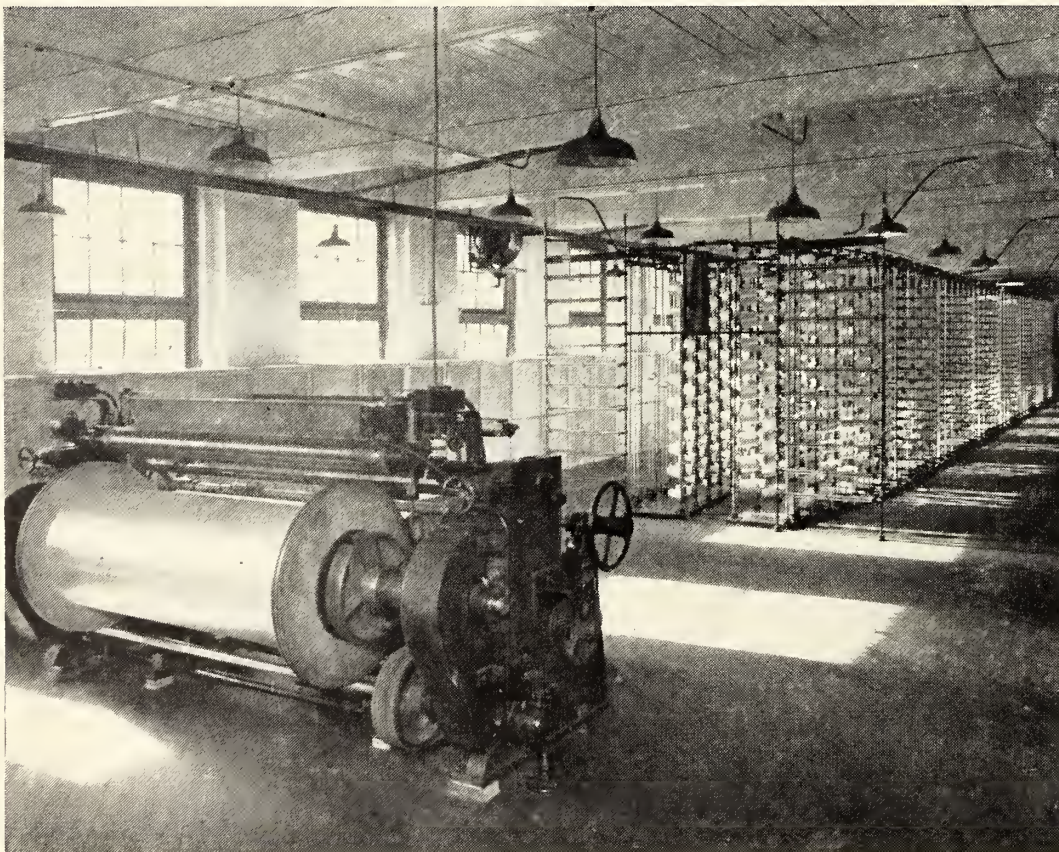


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ELIEZER

A Story for General Henri Giraud

By JULIAN L. MELTZER

Eliezer was one of the sons of Palestine Jewry, who led the Australians into the fort that was the key to French Syria. The tale of his heroism is a poignant counterpoint to the action of General Giraud, who claims leadership of liberated France, in abrogating the French Republic's laws on citizenship for the Jews of Algeria. Mr. Meltzer is one of the outstanding foreign correspondents of our day, being stationed in Jerusalem. —THE EDITOR.

THE rows of blood-red tomatoes nestling under their leafy vines shone with a glittering burnish under the shimmering rays of the morning sun as Eliezer moved down them slowly, carefully plucking the large succulent globes and placing them in the pannier at his right side. Now and then he paused to mop his brow upon the sleeve of his khaki shirt. He felt the sun's warming caress upon his face and felt the load of tomatoes in the pannier. There would soon be enough for him to take back to the village store. He would resume work in the afternoon, he thought.

Another few minutes and he had filled the large box slung on a strap across his shoulder. He whistled, shrilling, and a large, panting Dobermann came racing out of some adjacent vines and barked once to denote his arrival. Eliezer bent down and patted the dog before fastening the strap to his collar. Then, taking the walking stick suspended from the tomato pannier, he turned and began tapping his way through the field towards the track that led into Keren Hayesod village in Northern Palestine of which he was a settler.

Eliezer was blind. He had been blind now for almost two years but, though sightless, he had refused to remain a burden upon the hardworking, thriving little community of which he was a member by right and for life. Gladly would they have had him take on a less onerous task than field work, but he had insisted—he wanted to pull as mighty a weight as his physical capacity would allow. It was his duty and his pleasure to do so. It took him some months to become acclimated to his new world of darkness, to the absence of the colors and the brilliant hues of his beloved Huleh, to seeing the happy faces of the tumbling children in the kvutzah, but by sheer willpower he had mastered the mental gloom which at one time had threatened to overwhelm him and to plunge him into the never-ending abyss that lurks beyond man's normal reason and the spiritual gravity of human intellect.

Less than three years ago Eliezer had come to this newly established Keren Hayesod kvutzah, a new national landed possession of his people, hale and vigorous, in his early twenties, with the other young men and women who were going to carve out a new life of promise and performance. They had begun as a rampart-and-watchtower settlement; but the day came when the stockades fell, the wooden huts were replaced by stone houses, the verdant fields covered the spot where scrub and bushes grew rank and wild, and the busy sounds of industrious farm life

gave their continuous overtone to the stillness of the wilderness.

Then came the war to the very gates of Eretz Israel. The Vichy forces in Syria had conspired with the enemy; the British sensed the danger to the whole of their Middle East bastion and decided to act swiftly. Eliezer immediately offered himself, with other young Palestinians, as a scout to lead the



JULIAN L. MELTZER

British troops over the mountain tracks to the forts and strongholds guarding the upland frontier.

As he tapped his way, with the eager young dog pulling at the strap and sniffing as he went, barking here and there as an obstacle was reached, Eliezer ruminated upon the thrill of that campaign as they had gone ahead of the British forces into the dark-velvety Syrian night. His mind flitted among the islands of memory, lapped by the surging tides of recollection. Theirs was the most dangerous job, unarmed reconnaissance. They were not recruited to fight but to observe. They were to lead the fighting units.

He and Yoram had wriggled forward almost to the foot of the fortress walls upon the spur of Mount Hermon. They had come up noiselessly. Both of them had learned the art of stalking up in the mountains when looking for some lost sheep from the herd—yes, he had been a shepherd, that was how he knew those mountain tracks and trails like the palm of his hand. If one made a superfluous movement, or sent a rock scuttering down, it would frighten the animal and send it bounding onward. So he and Yoram crouched there, and knew that this was the spot to which they must lead the others. Far off, he

(Please Turn to Page 19)

JEWRY-ON-THE-HUDSON

By J. L. TELLER

An Independent Jewish Press Service correspondent describes the various transformations of New York's West Side, which has recently evolved into a center of Jewish intellectuals from many lands, speaking many tongues and working for various causes.—THE EDITOR.

NEW York City's West Side, particularly the area between 72nd Street and 125th Street, Broadway and the Hudson River, has always occupied a special place in the folklore of American Jewry. At one time it was a prohibitive district to the Eastern European Jew. The Eastern European Jew kept to the East Side, the Western European Jew, ironically labelled by the Yiddish press as a "Yahudi," to differentiate him from the simple "Yid," kept to the West Side. But in due course of time the geographic boundaries shifted. The East Side merged with the West Side, the isolationist Yahudim were inundated by an avalanche from Downtown. There were intermarriages. The West Side changed its face and character as though it had simultaneously undergone a face-lifting and a psychoanalysis.

Since then the West Side has undergone many changes, some of them architecturally at the hands of real estate brokers and master builders from the East Side. The grievances that the East Side had once borne toward the Yahudim were now transferred to its own sons who had settled by the Hudson and had become a new caste—"allrightniks," the East Side monicker for nouveaux riches.

Many of the West Side master builders saw their fortunes crash in 1929 and removed themselves from the shores of the Hudson to the insularity

of Boro Park and Flatbush. With the deflation of real estate values, a great deal of the actual and imagined "all-rightnik" haughtiness was deflated. It was then that reproachment between the East Side and the West Side took place. It still lasts. But the face of the West Side continues to change.

Some years ago the West Side witnessed a new invasion. Zionism came into its own on the West Side. The Tip-Toe Inn was invaded through a blitzkrieg maneuver by Louis Lipsky, master conversationalist and repartee technician. The Tip-Toe Inn became a Zionist salon, and to a very large extent has remained so to this very day. With Louis Lipsky presiding, a great deal of the strategy of the American Jewish Conference was designed at the tables of the Inn. To meet in the flesh the Zionist Who's Who and to learn today tomorrow's Zionist news, one must visit the West Side Zionist salon.

Once the invasion began the Yiddishists and Hebraists followed suit. Yiddish newspaperdom sent shock troops to capture bridgeheads on the Hudson. One of the first was the late Abraham Goldberg who in his own person represented Zionism, Yiddishism and He-

braism. Goldberg, with flowing gray hair and animated features, swinging his inseparable cane, was a familiar sight on upper Broadway's promenade.

Hillel Rogoff, managing editor of the Jewish Daily Forward, is among the veterans of the invasion. So is the Hebrew poet, Hillel Bavly. The host of luminaries residing there includes Dr. Louis Finkelstein, president of the Jewish Theological Seminary; Ludwig Lewisoohn, distinguished novelist and critic; I. J. Singer, noted Yiddish novelist, author of "Brothers Ashkenazi," "Yoshe Kalb" and other works, and Abraham Duker, contributing editor of the Contemporary Jewish Record.

In recent years a new transformation came over the West Side. This time the remote hand of Adolf Hitler was behind it. As Hitler invaded country after country, the West Side was invaded by the tongues and personalities of those who had fled his persecutions. The German Jews were the first to hang their lyres, figuratively speaking, on the willows weeping into the Hudson. They began humbly, living in furnished rooms; later they moved into communal apartments and some wound up at the large apartment hotels.

Then came the Austrian, Czech, Polish, French and Belgian Jews. Now the West Side has been transformed into a Jewish International Concession. Walk along the Drive, walk along Broadway and keep your ears and eyes open. You will hear many tongues and see a kaleidoscope of gestures. You will see and hear Jews, so much alike and yet so different, having in common a destiny, yet preserving an aloofness brought about by environmental and cultural differences.

Among the new West Side residents, one finds people who occupy a niche in modern Jewish history. Any summer evening you will find a stocky, red-faced, amiable little man, with gray hair falling in curls to his shoulders under a black hat. He is Rabbi Chaim Heller one of the most notable Talmudic scholars of our age and a refugee from Germany. You will generally find him in the company of the editorial Mr. and Mrs. of the Jewish Spectator, Rabbi Aaron and Dr. Trude Rosmarin. It is both interesting and amusing to observe the great Orthodox Rabbi Heller and the erudite Mrs. Rosmarin enter into a discussion of the various misprints and textual changes in the many editions of the works of Maimonides.

Rabbi Isaac Rubinstein of Vilna, another distinguished Orthodox personality, formerly a member of the Polish

(Please Turn to Page 40)

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Cpl. Henry C. Pearson



Lt. Louis A. Diamond

Jewish Communities in the South

II. KINSTON, N. C.

This is the second in a series of articles on Jewish communities in the South, where living is pleasant, principally because the Jews in these communities, by their contribution to civic and communal activities, have earned the respect and goodwill of their neighbors. Communities such as Greensboro and Kinston, N. C., as well as others that will be presented in subsequent articles, go a long way to disprove the belief generally held that the South is inhospitable to the Jews.

THAT good things come in small packages has been a trite but proven fact in the case of the Kinston Jewish community, which makes up for its size in activity. Kinston, North Carolina has a population of approximately 17,000 people. Of this number about 115 are Jews.

We might begin Kinston's Jewish history somewhere in the early 1890's when Abraham Diamond came here to settle and establish a business. Then slowly there was a thin trickle of Jewish families—the Morris Pearson's, Max Adler's, Hyman Stadiem's, Eli Nachamson's, Joe Vatz's, M. Bloom's and Alex Gross's, among others.

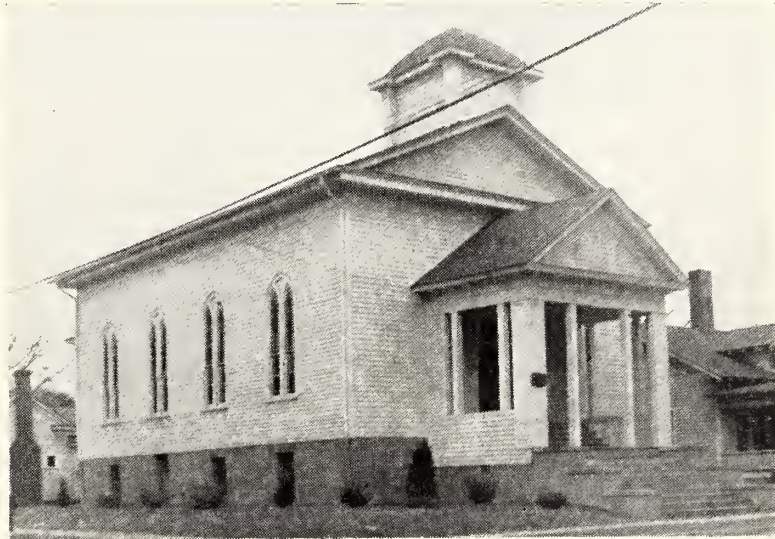
As the community grew, the need for a spiritual leader arose, and from the time of the first one, Reverend Goodkowitz, Kinston, has maintained religious guidance, though its strength in sheer numbers was small. The Jewish populace has always been among the first to donate to all charities, whether it be for their non-Jewish friends and neighbors, or for a cause they found to be worthy in their own ranks.

It might be said that the Jewish people in Kinston have as many diversified businesses as they have interests, the two main being mercantile and manufacturing. During the years between 1911-1920, Kinston was known as one of the most active towns, Jewishly speaking, in the south.

In 1925 the community established a

synagogue Tiphereth Israel, their first, of which they were justly proud, after so many years of having religious worship in halls that were rented for that purpose. It stood as a symbol of the spirit of Kinston Jewry—and so continues to stand.

Last August, Kinston welcomed as their Rabbi, Norman N. Shapiro. Since his arrival, the Kinston religious community has been reorganized, and with renewed vigor, its activities have been resumed. The children's



Congregation Tiphereth Israel, Kinston, N. C.

KINSTON, N. C., MEN IN SERVICE

Lt. Nathan Poliakov, Quartermaster Corps, attached to the A. A. F., has been somewhere in England for nearly two years.

Lt. Henry Poliakov, son of the late Mr. and Mrs. W. Poliakov, is Special Service Officer at Camp Miles Standish, Taunton, Mass.

Lt. Louis A. Diamond has been in the service for two and a half years. He is with the Army Air Corps, in San Antonio, Texas. Lieutenant Diamond is married to the former Miss Evelyn Poliakov.

Lt. (jg) Harold Gross, son of Mr. and Mrs. A. I. Gross, has been in the Navy for nearly two years. He is at present somewhere in Guadalcanal.

Sgt. Sid L. Gross, son of Mr. and Mrs. A. I. Gross, has been in the service for over two years. He is now stationed at Camp McQuaide, California.

Those whose pictures were not available include Lt. Stanley Hirsch, Lt. Harry Vatz, S/Sgt. Sol Schechter, Sgt. Jacob E. Stadiem, Pfc. Abraham Stadiem and Pvt. M. E. Bronstein.

Sgt. Charles A. Glick, son of Mr. and Mrs. J. M. Glick, has been in the service for three years. He is now somewhere in Iceland.

Corp. Henry C. Pearson, son of Mr. and Mrs. A. Louis Pearson, has been in the service since June, 1942. He is with the Motion Picture Unit of the A. A. F., at Culver City, Cal.

Corp. Albert J. Pearson, son of Mr. and Mrs. S. Pearson, has been with the Army Air Forces for over a year. He is now somewhere in England.

Corp. Herbert Pearson, son of Mr. and Mrs. Harry Pearson, has been in the service for over two years. He is now stationed at Gulfport Field, Miss.

Pvt. Jerry Pearson, son of Mr. and Mrs. Larry Pearson, has been in the service for nearly a year. He is now stationed at Camp McCain, Miss.

choir adds beauty and atmosphere to the Sabbath services; a discussion group has been introduced, which deals with modern Jewish problems; a weekly review of news of Jewish interest; the singing of Jewish and Palestinian songs, which are given at the Oneg Shabbats; a bi-weekly bulletin, which is a link for the community; a Men's club, a Sisterhood, which is combined with Hadassah, and proves to be one of the strongest factors in Synagogue life; these are innovations which are proving popular.

Kinston has taken its place alongside of other communities in offering home hospitality to the servicemen. On Sunday mornings, the men are invited to a discussion group in the Synagogue, after which they are welcomed to homes of members for meals. Over the High Holy Days, the Kinston Jewish community opened its hearts and homes to the men in service and Tiphereth Israel became the

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Jewish Artists and the Metropolitan Opera House

By DAVID EWEN

On the sixtieth anniversary of the Metropolitan Opera House in New York City, which is at this moment the last bastion of the great operatic traditions, Mr. David Ewen, distinguished music critic, tells of the role of Jewish artists in the development of this great institution.—THE EDITOR.

flourishing on a world-famous stage.

The sixtieth birthday of so great a musical institution inevitably encourages memories. As we glance into the past, it is of more than passing interest that the Jew played such a decisive role in the history of the Metropolitan. On the occasion of the jubilee celebration of the Metropolitan, it might be of some moment to review the Jew's contribution to one of the world's great operatic institutions.

Jewish conductors have been prominent in the orchestral pit of the opera house from the very beginning of Metropolitan's history. In 1884—one year after the founding of the opera house—Dr. Leopold Damrosch, a great Jewish musician, became its principal conductor. It was Damrosch who re-introduced the wealth of German opera, so long neglected, to New York opera audiences; and it was Damrosch who brought to the Metropolitan its first great year of opera. The sudden death of Dr. Damrosch brought his son, Walter, to the conductor's platform.

Between 1902 and 1915, two world-famous Jewish conductors guided the

musical destinies of the Metropolitan. One of these was Alfred Hertz, who was in charge of the German repertory for thirteen years and who was responsible for the American premiere of Parsifal. The other was the world-famous Gustav Mahler, who gave his first Metropolitan performance in 1907 and who remained for a few seasons giving incomparable performances of Weber, Mozart, Smetana and Wagner. In 1915, the Wagnerian repertory passed on to young Artur Bodanzky of Mannheim, who carried the burden, with considerable glory, until his death thirty years later. He, too, was succeeded by a Jew, the brilliant young Viennese conductor, Erich Leinsdorf. When, recently, Leinsdorf left to become principal conductor of the Cleveland Symphony Orchestra, the Wagnerian repertory was divided between two Jewish conductors, Bruno Walter and George Szell, who will be heard in these works this coming season.

But I have thus far only scratched the surface of the list of distinguished Jewish conductors who have officiated at the Metropolitan. In the French repertory, we have had Albert Wolff, Solmar Meyerowitz, Pierre Monteux,

Louis Hasselmans; in the Italian, Giorgio Polacco, Kurt Schindler, Nathan Franko; in the German (besides those mentioned above) Paul Eisler.

Among the tenors who have made the halls of the Metropolitan ring with immortal music, we find several Jewish names of first importance. Maurice Renaud was perhaps one of the greatest romantic tenors of his time. Caruso may have surpassed him from point of view of vocal technique and range; but in the interpretation of operatic music, he was unquestionably Caruso's superior. His performances in "Don Giovanni" were without equal for sensitive phrasing and for subtlety of nuances and he was incomparable in the French repertory.

Hermann Jadlowker scored great successes in the Italian and German repertory. One of his greatest triumphs came in the world premiere of Humperdinck's "Der Königskinder." Jadlowker retired from opera, incidentally, to become a cantor in Europe. Paul Kalisch, husband of Lilli Lehmann, was famous in the Wagnerian tenor roles in which he combined a remarkable voice with an astute musical intelligence. He was one of the first of the great Wagnerian heroic tenors to be idolized in America.

Other Jewish tenors who have scored successes at the Metropolitan include James Wolfe, Armand Tokatyan, Mark Windheim, Max Altglass, Arnold Ga-

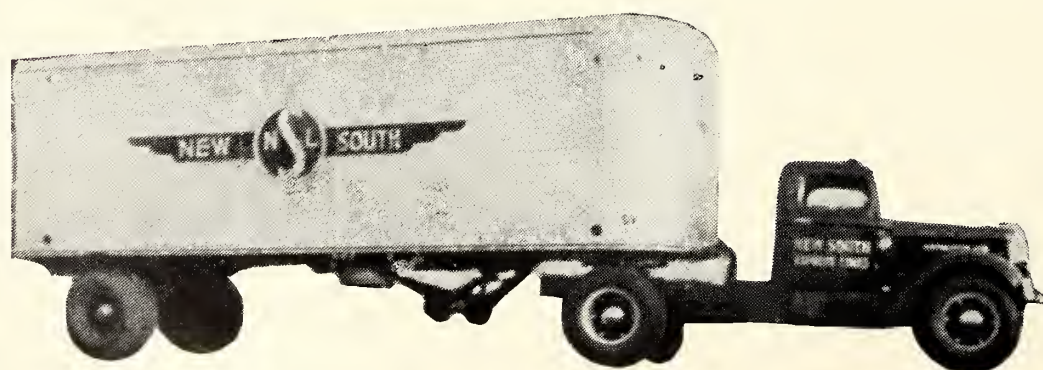
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Half-Jew or All American

By LAURENCE LIPTON

In this, the second of a new series of articles on American-Jewish problems, Mr. Lawrence Lipton, author of "Brother, The Laugh Is Bitter," zealous student of Jewish affairs, discusses the future of Jews as an entity on the American scene.—THE EDITOR.

IN the preceding article I stated that the Jew in America is confronted with a number of choices. Chief among these is assimilation or separatism. It is a choice that the majority of Jews in this country have already made. Some of them made the choice consciously, deliberately; but most of them were barely aware of the fact that they were making any choice at all. The decision had been made for them by the very conditions of life in America. It was a case of swimming with the stream or against it and, like other humans, they "chose" the line of least resistance.

When the Jew of Europe left the country of his origin and migrated to America, he found something in the United States that he had met with nowhere else in his many centuries of wandering over the face of the earth. He was not sure, at first, just what this "something different" was. However, as time went on and he grew more familiar with his new environment, he became conscious of a new thing.

This new thing was nationalization.

In some other countries, where conditions permitted it, he had become naturalized. In the United States of America he was expected to become not only naturalized, but nationalized.

Deliberate, conscious and determined efforts to nationalize as well as naturalize the foreign immigrant, such as is meant by the word "Americanization," and implemented by the widespread Americanization programs, has no equivalent anywhere else in the world.

Cannot Remain Minority

Under such conditions no group can remain a minority indefinitely. The Jewish immigrants, like others before them, came to realize in time that here was something new and different.

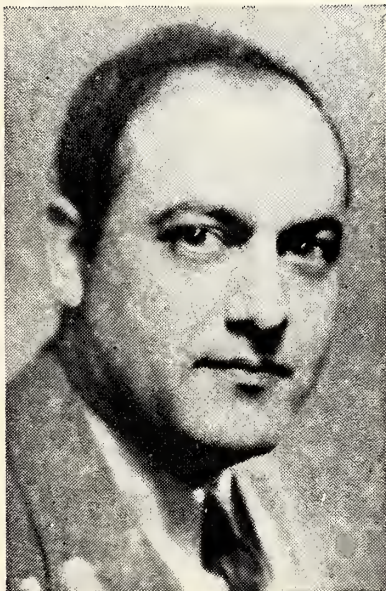
This is not to say that there have not been, or that there are not now, tensions and conflicts with the Melting Pot. Conflicts occur, sometimes in the open but more often beneath the surface, and these conflicts present every "ingredient" including the Jewish, with problems that are sometimes difficult to solve. The Jewish immigrant discovered these conflicts soon enough, but he also discovered something else. He discovered that if he stood his ground against anti-Semitism, instead of trying to hush it up or stick his head in the sand, he could always depend on the American sense of fair play to come to his aid.

He is not closing his eyes to the mounting wartime rise of anti-Semitism in this country, fanned by Axis propaganda; on the contrary, he is all for fighting such anti-Semitism, openly and vigorously. He is all for swatting it down wherever and whenever it raises its ugly head, and for fighting it without evasion and without hush-hush. But he is against letting it get him down. He is determined that this time he will fight anti-Semitism in the forth-

right democratic American way — by bringing it into the open for a clean fight—and he is not for waiting till it strikes; he is for beating it to the draw.

America As An Experience

There was still another respect in which America was a new experience to the Jewish immigrant. In the country of his origin, the Jewish population was itself a fairly homogeneous group. The Polish Jew of Lodz, for example, never found himself living on the same street with Hungarian Jews



LAURENCE LIPTON

and Rumanian Jews, and Jews from a dozen other countries. When he met with his fellow Jew to consider some communal problem, he did not have to try to arrive at a meeting of minds with Jews from Germany or England. Here, too, he was faced with a problem of adjustment. Here, too, he found tensions and conflicts, conflicts often more bitter and more perplexing than any between Jew and Gentile. For the Jew, then, it was a case of a Melting Pot within a melting pot.

The process of adjustment is as yet still far from completion, either with his own people or with the general American composite of which he is a part. But one thing is certain: that he has no thought of remaining an unassimilated lump in the melting pot, either in the Jewish melting pot or in the American Melting Pot. And any approach to his mind and heart that does not take that fact into account is doomed to failure from the start.

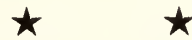
Assimilation vs. Integration

Assimilation, as a matter of fact, is the wrong word for it, because assimilation suggests the act of devouring, and digesting. A better word for such a process would be integration, for integration means the act of forming the

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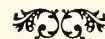
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MORE SPEECH

II. On a trial of Two Men in Palestine

You claim we have committed a crime,
The penalty for which
Is imprisonment and fine—or death.
If that were so,
How could we escape?
In espousing the Yishuv,
We attained the pinnacle of happiness.
Of that happiness all, and even more,
remains.

Lovely as a change of jewels
And bounteous as the River Jordan.
But oppressed by calumny,
We cannot open our mouths to prove
our innocence;
Tho' the heavens know the falseness
Of your accusations.

You say that we shall suffer
In the hands of the Honorable Court;
That both of us shall be subjected
To punishment prescribed.
But to convict us,
The Court must find a motive for the
deed.

So revered, so nurtured, so deeply
loved,
How could we have disgraced and
abused our homeland and haven
—Palestine?

Having persevered most diligently in
toil, sweat and wisdom,
Having spent our years
In contemplating an Eretz Israel
Restored and triumphant,
Why should we fear this ordeal
Or the threatened punishment? Alas!
Despite our innocence,
We have fallen into the most odious
of traps.

We attest our innocence
Before all space.
Tho' truth be hid from mortal sight,
God looks down on all
The whole day through
And nothing can escape His eyes.

When did God e'er neglect His chil-
dren's needs?

CARY PENNIMAN.

Non-Jew Heads Community United Jewish Appeal

Non-Jews have contributed on numerous occasions to local campaigns for the rescue of Jews abroad, for Palestine reconstruction and for refugee aid in the United States, but this week it was reported that for the first time in the five-year history of the United Jewish Appeal for Refugees, Overseas Needs and Palestine, a Christian has assumed the chairmanship of a Jewish community's drive. In Hammond, Indiana, James Post, a non-Jew, heads the campaign "High Command" for the unified drive in behalf of the Joint Distribution Committee, United Palestine Appeal and National Refugee Service.

Putting his business obligations aside, Mr. Post is these days spending all his time in organizing the Jewish communal forces, conferring with Jewish leaders, studying prospect cards and going over the general campaign strategy.

Deeply moved by the tragedies that have been endured in recent years by the Jews in Nazi-dominated Europe, this Christian leader of Hammond has manifested a keen interest in the rescue operations of the agencies of the United Jewish Appeal. He has made a close study of the most recent reports on the activities in the field of overseas relief and rehabilitation, in the sphere of immigration into and reconstruction of the Jewish homeland in Palestine and the program of adjustment for refugees in the United States.

It is reported that the entire Jewish community of Hammond has been stimulated to a high pitch of enthusiasm by Mr. Post's devotion to the cause of Jewish survival and rehabilitation.

War uses of silver include its use in airplane bearings, brazing alloys, electric contacts and photography, and as a substitute for copper in fine wires, and tin in plating processes.—*Science News Letter*.

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Joint Distribution Committee Allots \$27,857 To War Work

THE extent of America's outright assistance to lessen the vast tragedy of the Jews of Europe was disclosed recently in the report that the American Jewish Joint Distribution Committee, incorporated, chief overseas relief agency of the Jews of the United States, had brought succor to an average of 900,000 persons in each of the four years since the Nazi invasion of Poland. A total of \$27,857,000 was allotted by the organization from September, 1939, to September, 1943, to provide relief, emigration assistance, and economic and cultural help to Jewish victims of war and persecution in 52 countries. Analysis of expenditures during these four years indicated that \$7,181,000 was spent in 1939-40, \$6,087,000 in 1940-41, and \$6,827,000 in 1941-42, and \$7,762,000 was appropriated in 1942-43. Since Pearl Harbor the J.D.C. has allotted \$13,625,000, most of which was dispatched overseas under license from the U. S. Treasury.

Extent of Operations

Making public this survey of the war-time activities of the J.D.C., Joseph C. Hyman, executive vice-chairman of the organization, declared that the agency had enabled 68,000 Jewish refugees, or 60 per cent of the total who fled Europe and other areas, to escape to the Western Hemisphere and Palestine; that in the 27 months from the outbreak of war until Pearl Harbor it made available \$4,400,000 for the relief of Jews in Germany, Austria, Czechoslovakia, Poland, Luxembourg, Danzig and Yugoslavia "without actually sending dollars or any other currency into Axis territory"; provided food, clothing, medical aid, child care and emigration assistance to refugees in Asiatic Russia, Belgium, Finland, France, Greece, Holland, Hungary, Iran, Italy, Japan, Lithuania, North Africa, Palestine, Portugal, Roumania, Shanghai, Spain, Sweden, Switzerland,

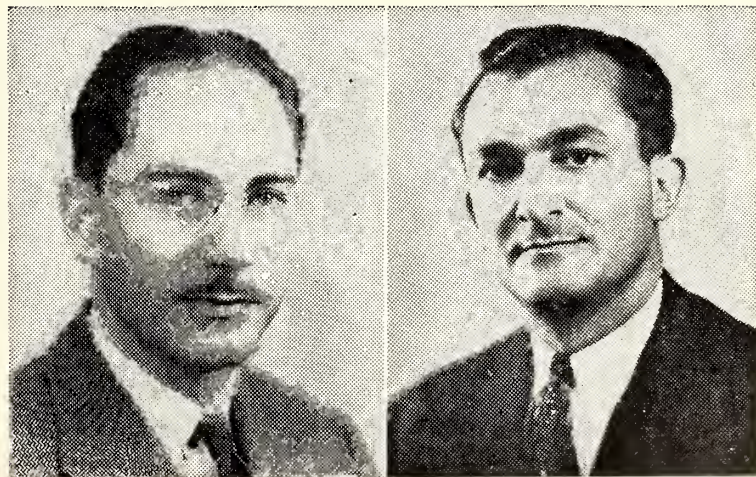
Turkey, and in such outposts as Bombay, Burma, the island of Mauritius and the Dutch East and West Indies; supplied reconstructive aid through vocational and language training centers, loan cooperatives and legal advice on behalf of 125,000 immigrants in Central and South America; acted as the source of emergency help to shipwrecked and otherwise stranded refugees in all parts of the world; arranged prior to Pearl Harbor, that in the event that American agencies could no longer maintain communications with certain territories, local relief committees in Axis countries should continue to operate; and utilized its vast rehabilitation experience, which it gained after World War I, to begin reconstruction of the war-shattered Jewish communities of Tunisia and other sections of North Africa.

Obstacles Overcome

"All these operations," Mr. Hyman emphasized, "were carried out in the face of almost unbelievable difficulties. War developments would create one obstacle after another. When Italy, for example, entered the war in 1940, the Mediterranean was cut off as an escape route. The J.D.C. then had to transport some refugees by the trans-Siberian railway to the Far East, and from there to the Western Hemisphere and to Palestine. When the vessels of one nation after another were withdrawn from passenger service, the J. D. C. bought space, frequently all of it, on neutral boats and pressed them into the service of rescuing Hitler's victims. Through these and other methods 68,000 persons were enabled to emigrate to havens of refuge since September, 1939, 10,000 of them since Pearl Harbor."

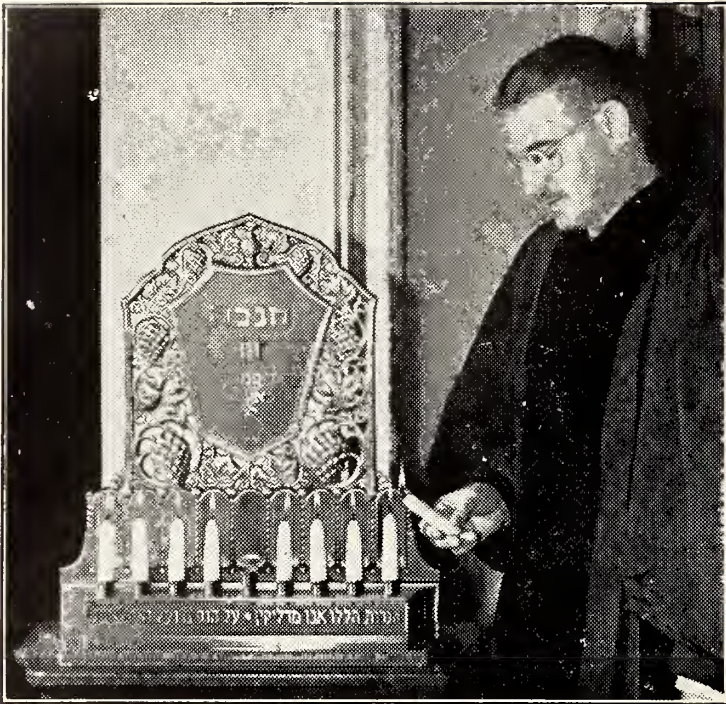
"The record of the J. D. C. during the past four years," Mr. Hyman said, "reflects faithfully the shifting scenes

(Please Turn to Page 18)



Going Abroad for J. D. C.

Adding to its growing American field staff overseas, the Joint Distribution Committee has dispatched these noted social workers to relief posts in two vital areas. They are Jacob B. Lightman (left), who has been assigned to South America, and Reuben B. Resnik, who will be stationed in the Middle East. Both are from Texas. Lightman will assist Jewish communities in South America to further refugee integration and to coordinate community activities. Resnik will supervise J.D.C. operations in the Middle East, including its expanding food package service to evacuees in Asiatic Russia and emigration aid to refugees coming out of Europe through Turkey.



Chanuka Lights for Religious Freedom

Rabbi Maurice Eisendrath, Director of the Union of American Hebrew Congregations, kindles the Lights of Freedom in the festival currently being celebrated in the Synagogues. The Menorah Candelabrum designed by Reuben Leaf, a distinguished Jewish artist of New York, embodies the Palestinian grapevine motif, surmounted by "the little cruse of oil that burned for seven days." The Shield of the Maccabees bears the inscription, "Who is like unto Thee, Lord, among the mighty?"

THE MACCABEAN SPIRIT

(Continued from Page 4)

Mattathias himself probably did not know how much depended on his answer. For not only was the survival of the Jews and Judaism in the balance, but had Mattathias capitulated in the conviction that Hellenism was the "Wave of the Future," that interplay of forces would have been lacking which helped produce Jesus about 160 years later and led ultimately to the rise of Christianity. So impressed was later Christendom with the importance of this struggle that in the words of the Christian divine Cheyne, as quoted by Morris Joseph: "Both in the East and in the West, August the first was sanctified as the spiritual 'Birthday of the Maccabees.' The story of the Maccabees was, in truth, much more thought of by the ancient church than it is by us (i.e. modern Christians), and we might well be led by this to 'consider our ways and be wise.'"

In the centuries to follow, the church fathers testified to the fact that had Hellenism submerged the Jewish people and their distinctive way of life, there would have been absent the stabilizing influence of Judaism through the medium of its daughter-faith on the swiftly disintegrating civilization of the Roman Empire. Nor would the barbarian invaders of Europe who overwhelmed Rome and transformed so much of its culture have known the humanizing effect of the Hebraic spirit. Islam would not have come into being in the form Mohammed preached and taught it, elevating thereby the spiritual level of the tribes of Arabia.

Faced with this challenge to his religious integrity, which was enhanced by a subtle appeal to personal ambition, Mattathias gave the answer

which has forever assured him a niche in the hall of our national heroes. To the assembled townspeople and the Syrian soldiers he proclaimed in a loud voice, "Though all the nations that are under the king's dominion obey him and fall away everyone from the religion of their father's, yet will I and my sons and my brethren walk in the covenant of our fathers." These words he matched immediately with swift, decisive action, and cried out, "Whosoever is zealous for the Law, and maintaineth the Covenant, let him follow me."

Regardless of the fact that the handful of Jews at that time represented a small minority, Mattathias and his followers embarked upon a fantastic adventure that thrills his descendants to this very day. Employing hit-and-run tactics, he and his son Judah carried on a devastating guerilla warfare against the best-trained armies of the day. In view of the very same type of resistance being offered today in some parts of Nazi-occupied Europe, we can well understand the demoralizing and telling effect it had on the Syrian legions. Aided by the outbreak of a Parthian war in the East, which served to offer "second front" difficulties to Antiochus' troops, Judah and his exulting warriors entered Jerusalem in triumph, smashed the pagan altars, and cleansed the defiled Temple. Then, on the twenty-fifth day of Kislev 165 B.C.E., they observed its dedication (in Hebrew Chanukah) to the service of God.

Yet, in spite of all the heroism and splendid courage that this episode involved, our Sages, in answering the question of "What is the origin of Chanukah?" neither glorify our heroes

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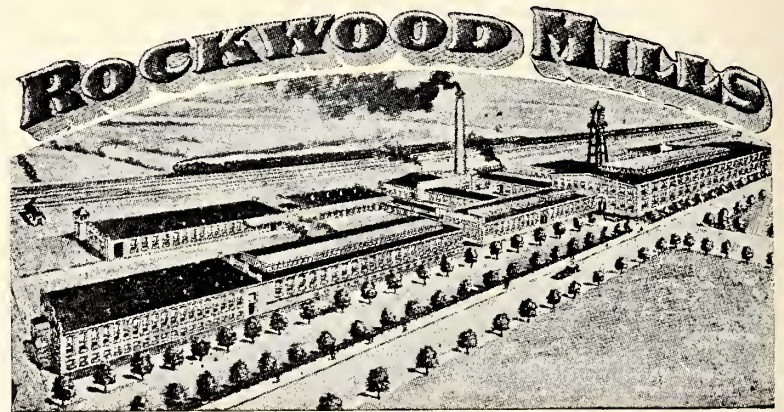
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The Passing of an Era

In Memory of Hirsh Masliansky

By LOUIS LIPSKY

For forty years Hirsh Masliansky was one of the luminous figures of American Jewry. He was more than a guide. He was a dash of vivid color that became part of American Jewish life. Louis Lipsky, great Zionist writer, has here tried to recall the man whose recent death is still being mourned. This biographical sketch is also interesting for some autobiographical light that is shed on the distinguished author.—THE EDITOR.

DEATH found Masliansky dignified and honored in old age. He was reconciled with that status and spent his last years in sheltered peace. From time to time, unable to resist the temptation, he would return to the Stage, but he got to be afraid of what he might do and say there. It was pathetic to see the Grand Old Man watching his step, hesitant in speech, feeling for the right word and worried because he could not always find it. Finally he raised the White Flag and was seen no more by the great public that loved him. In his home, old friends came to see him; he was warmed by the affection of his children and grandchildren. He read Yiddish newspapers; weather and health permitting, he went to his schul. He wept when he heard of the tragedies of Jewish life in recent years. He wanted to raise his voice to console his people; he wanted to blast the enemy with blistering speech. But he could not risk the excitement. Toward the end, it is said, he had one complaint—he was living too long; and that was not so good.

The story of his life begins in Russia with the rise of the movement to settle in Palestine and, simultaneously, the great migration to the United States away from Palestine. He was a young man when the May Laws of 1880 fell upon the Jews in Russia, when the Hibbath Zion blossomed, when the Biluists went out to found the first Zionist settlement. He saw thousands packing their belongings and crossing the great ocean to find new homes in godless America. He became a teacher and made his first talk in 1881 in the Beth Midrash in Pinsk. His was a fresh, young voice, daring and unconventional. It was soon discovered by the leaders of the Chovevei Zionist movement that he had a way of speaking which could command wide attention. So he began to address Zionist circles and was sent into the provinces of Russia to stimulate interest in Palestine and Zionism. He was always at home in the Synagogue; he had a natural piety, but his ideas and methods could not be confined within the limitations of the synagogue. He never liked to be called a Maggid. He had his own style of speaking, which clung to him all the days of his life. He broke the conventions of Maggidic preaching. He had interludes of description and anecdote; he drew easily upon the Midrash and the Bible; he even had his own chant for many years. But there was also something worldly in his approach to the subjects of his discourses. He had to have a broader platform. He needed space for movement. He rejected the old forms. He wanted to be free, while speaking, even of the restraints piety and synagogue conventions might impose upon

him. As a preacher, he was also an agitator and a propagandist.

I remember hearing Masliansky over 40 years ago in Rochester. He came to the schul, which was the schul my father and mother were part of. I cannot remember when I became a Zionist. It must have been so with me always, for I had an instinct for Jewish books in which Jewish identity, Jewish character, Jewish tragedies and hopes and the incongruities of Jewish life were



LOUIS LIPSKY

dealt with. These disturbed me greatly. The Hebrew print of Yiddish newspapers fascinated me and provoked curiosity. My father had a large Hebrew library which was circulated among the Maskilim. His conversation brought to life the novels of Smolenskin and Mapn and what he read in the current Hebrew and Yiddish newspapers. I lived in two worlds. Side by side with books of English and American literature were these books that brought into my life bearded alien Jews, redolent of memories of a distant past.

In spite of all this, Masliansky had the fanciful idea that he had made a Zionist of me. As one would say, it was I who made a man of you. It would be hard to prove that, but there was truth in his claim in a deeper sense. I remember how he looked, how he talked, thoroughly alive as a speaker. He raked his audience fore and aft with invective, sarcasm, lamentation, sentiment and with appeals to faith and loyalty. He drew pictures in vivid words of what had been in the old country, what was to become of us here, what was to be the Jewish future. He spoke of Golus and Zion, of wander-

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Has Zionist Education Failed in the United States?

By HAROLD U. RIBALOW

Pfc. Harold U. Ribalow, our soldier-correspondent, has made an unofficial poll of the reaction to Zionism of Jewish youth in the U. S. Army. The results of his investigation are not encouraging. They deserve the serious consideration of all who deal with Zionism and with Jewish education in the United States.—THE EDITOR.

TO BE precise about it, I have been in the Army, at this writing, for fourteen months and eight days. In my travels I have ranged from New York to New Jersey to South Dakota to Wisconsin to Tennessee to North Carolina, which is a nice segment of the United States. I have met an infinite number of soldiers, a huge number of Jewish soldiers and—this is the crux of my story—less than ten Zionists in Army khaki.

New York Jews, Oklahoma Jews, Texas Jews, California Jews and Jews from as many states as you can think of—which is 48—have passed through my Army life. For the most part they are young men, the flower not only of America but of Jewry in the United States. They—the finished product—reflect the success or failure of Jewish, Zionist and religious education.

Although it is a bitter thing to say—and it is painful to say it—Zionism has found no rich ground in the American Jewish youths in this land. The seed was planted by fervid farmers, who nourished their plant, who worked over it from dawn to sundown—but the land was barren, oddly, in an area where all else flourished. Zionism has not proved successful in this country because Jews here are too comfortable to think of pioneering in the Middle East. No catchwords, no phrases, no great personality can create a mass movement of a people in a land where they are firmly entrenched.

Zionism was born in agony and grew up in lands where misery and poverty were the commodities of all Jews. Zionism is a flower which does not grow well in sunlight, where grass and water are plentiful. It was nourished in Czarist Russia, in ghetto-ridden Poland, in Hitlerite Germany—before that it blossomed in past history during times of stress and horror. It found focus in Palestine, true,

where Jews found an island Utopia, but recruits could not be found in lands where Jews lived unhunted, in peace and in semi-contentment.

I have talked to hundreds of Jewish boys in the Army and have asked them about Zionism. Many were ignorant of the word; those who weren't invariably answered, in effect, "It is good for the Jews who are driven out of their homes, but we have a home here and want no other."

That is realism. It is not enough for the prophet to say, "Look at Germany, look at the rising tide of anti-Semitism in this land; look at matters from the broad view—how can the Jews find a solution to their problems without Palestine?"

Without delving into the intricacies of British-Arab-Jewish relations in Eretz Israel, without denying the need for a Jewish Homeland, the American Jew can say—and does—that Palestine is a solution for Jews, but not him; and as there are millions of Jews in the United States, how is Zionism to win these Jews to its side?

Before a Jew can become a Zionist, he must be aware of Zion. This is a bromide, but it is a reality. You cannot be a Zionist without being aware of Judaism, of Jewish culture, of Jewish moral values and of Jewish cultural achievements. You must have more than a brushing acquaintance with Jewish history and you must have some knowledge of Jewish tradition. You must recognize the strong force of Jewish religion and must be proud of the accomplishments, history and sorrows of the Jewish people. Once you have come this far, you must connect yourself spiritually with Jews the world over; their troubles are to be yours and their problems are to be solved by you as well as by them. You are one of a brotherhood.

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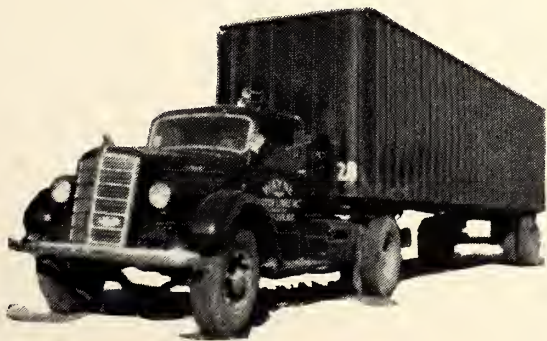
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We Fight for the Jews, Too

A Soldier in North Africa Describes His Credo

By CORPORAL BEN WEINER

There are hundreds of thousands of American Jews in the armed forces. They are fighting for the preservation of their country. But they are also fighting for the Four Freedoms. Here is one Jewish soldier, a participant in the first conquest of American arms overseas, who says that the Jews, too, are among the peoples for whom the Americans are fighting. He gives his reasons why. It is said that when the war is over, soldiers will do much to mold the thinking of the country. They are likely to do the same for Jewish life.—THE EDITOR.

"Somewhere in North Africa."

AS soldiers at war we here have but one major task in front of us—to win the war. It is, however, very important that we soldiers stop some times to think of the issues and principles we are fighting for, perhaps some day to give our lives for.

Among the things that the United Nations are fighting for are the rights, the respect and self-determination of the small as well as the large nations. We are sympathetic to the needs of the Greeks, the Yugoslavs, the Czechs, the French, the Poles, Russians and heroic Chinese. The small nations particularly have suffered from the German military machine and ideology. Yet, their only desire had been to develop their own culture under their own flag and government. The United Nations are deeply concerned with the problems of these small nations and are bound to to give them due consideration at the peace table.

Throughout the centuries, ever since the Jewish people were destroyed as a nation by the Romans and were scattered to the far corners of the world, their life has been one endless struggle for existence. It is a story of a people who have been continually oppressed and denied a peaceful life, not because of anything wrong they had done as a people, but because of the nations among which they lived.

In Poland, Germany, Austria, Rumania, France, Hungary and numerous other countries the same conditions existed in varying degrees.

During the latter part of the nineteenth century and the early part of the twentieth, Germany was one of the most progressive nations in the world, industrially, technically and in the arts, sciences, literature and music.

The Jews were given certain freedoms and their contribution to that country soon became apparent. More and more they thought that they had at last found the freedom that they had been constantly searching for. They mingled with the Germans; they intermarried. A few left their faith; many denied that they were Jewish. They believed that assimilation would solve their problem.

The first world war came and went. Conditions became worse. There arose in Germany a bestiality of anti-Semitism that its predecessors had never known. History not merely repeated itself but made the blackest chapters ever recorded. At least 2,000,000 of my fellow-Jews have died of the Nazi terror during the period of this war alone.

Can anyone wonder why I, as an American citizen, wish to find a con-

structive solution to the needs of the Jewish people.

Submit to "Fate"

For centuries the Jewish people of Europe submitted with resignation to the degrees of fate. They had to rely upon "chance," "fate," and "hope." The time has come for them to rely upon themselves, upon their own resources both spiritual and physical, upon their energies, their youth and their faith in democracy. The time has come for the Jewish people to become the masters of their fate, to shape their destiny according to their needs and their desires.

Many people speak of alleviating the conditions of these people. This alleviation must be carried forward aggressively and persistently. The solution is to give the Jewish people of Europe the country of Palestine as an independent state of their own, with their own flag and their own government.

In Palestine today one truly finds a rejuvenated people. From the far corners of the world they are coming to the land to build up a new world for themselves. They come from every nation; they speak every language; they bring with them a wealth of culture, knowledge and wisdom. They bring with them the ideals that are embodied in their heritage. Many of them have undergone cruel sufferings; yet, when they enter the land of Palestine their sufferings become a thing of the past. As they look about them and see their people creatively engaged in building a country for themselves they slowly lose the fear they have had for centuries and they join in the task of rebuilding their lives and their homes.

As an American, I am aware of the fact that in relation to the Zionist movement, some persons, undoubtedly sincere, have raised the question of dual allegiance. They ask how I, as an American, can take a great interest in the Jewish people and in Palestine. To that my answer is quite simple. I as a soldier am at present fighting for the rights of the French, the Russians, the English, the Poles, the Czechs, the Yugoslavs, etc., that they too may have a chance for "life, liberty, and the pursuit of happiness." Shall I not fight for the rights of the Jews?

I am a young American, 23 years of age, who loves my country and my flag more than anything else in the world. For the privilege of being an American I am ready and willing to give my life. My country stands for Justice, Truth and Freedom, for the right to live a peaceful and honest life. In my heart there is never a doubt as to where my

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(Continued from Page 13)

of conflict and need. In 1941 and first half of 1942 we had to assist relatively small numbers of refugees in Spain. Then in August, 1942, the Laval regime in unoccupied France began to deport Jews to Poland. Thousands of men, women and children managed to escape across the Pyrenees to Spain. Today the J. D. C. is spending in Spain alone \$100,000 a month to aid these people."

Another program which developed during the last year was J. D. C. aid to hundreds of thousands of refugees who had fled to Asiatic Russia and Iran from Eastern Poland before and after the outbreak of the Russo-German conflict. This involved shipping drugs, medical supplies, hospital equipment, serums and linens from the U. S. on Russian ships, and at the same time sending food and clothing packages from the Middle East. This latter aid is now being intensified, and J. D. C. representatives in the Middle East are seeking additional sources of food to be sent to Asiatic Russia.

A Case in Reverse

The case of Portugal was cited in the report as a "reverse" example. After France collapsed in 1940, it was pointed out, some 12,000 persons fled

to Lisbon, which heretofore had been host only to small numbers of refugees. Almost overnight this escape port was flooded with persons seeking passage to the Western Hemisphere. Today there are in Lisbon only some 400 refugees requiring relief as a result of the J. D. C.'s evacuation efforts.

Before Pearl Harbor, Mr. Hyman explained, the J. D. C. was able to help the Jews in Germany and conquered territories without sending dollars in, or in any way aiding Hitler's economy, by virtue of a special financial clearance arrangement. An emigrant leaving Greater Germany deposited his marks with his local Jewish welfare committee. When he arrived at his port of embarkation he found his steamship ticket already paid for by the J. D. C. The money he left behind was used for local relief, education and vocational training. This arrangement enabled 41,000 persons to emigrate from Germany, Austria and Czechoslovakia after September, 1939, and at the same time provided relief to Jews in those countries, as well as in Poland and Yugoslavia. This service was rendered exclusively by the J. D. C., which was the sole agency equipped to handle such an exodus, it was declared.

"The story of J.D.C. efforts in Nazi Poland," Mr. Hyman said, "would require a chapter for itself. There the J.D.C. brought life-saving aid to 630,000 persons, of whom half a million received daily relief. This was done through a network of more than 2,000 welfare institutions, which the J.D.C. had built up following World War I in order to set the Jews of Poland on their economic feet. We utilized these institutions when war again came."

No Aid to Hitler

After Pearl Harbor, the J.D.C.'s clearance arrangement which made this aid possible automatically lapsed. As an American agency, the J.D.C. could have no contact with enemy lands. To enable local committees in these countries to carry on their work the J.D.C. empowered them prior to the entrance of America in the war to borrow funds, food, clothing and medicines from local sources. The J.D.C. pledged to repay these loans after the war. This procedure follows a pattern laid down during World War I. Tangible evidence that it is proving effective in this war was offered by the disclosure that in Shanghai, where some 15,000 out of 22,000 refugees were supported by the J.D.C. before Pearl Harbor, American representatives of the organization, who are still stranded there, are continuing to operate through local channels of assistance. A \$138,500 promissory note signed by them in Shanghai was recently presented for payment in New York.

In formerly unoccupied France, where before Pearl Harbor the J.D.C. aided 70,000 refugees inside and outside the internment camps, the organization's affiliated committees have continued their work even though Hitler seized that area. In Italy, too, help is being provided to 10,000 Jewish

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ELIEZER

(Continued from Page 7)

could hear the bubbling of the many waters at Tell el Kadi and the rivulets racing down the hillside towards the plain, towards their confluence with the Jordan headwaters, at Dan.

Yoram touched his sleeve and they started back. They reached the bivouac down in the valley, sheltered by a clump of trees, and told the Australian officer in charge of the battalion that they knew the way. It was the early days of June in 1941. The spangle of stars flung across the dark vault of the skies twinkled with an almost reddish hue, gazing down upon the swart bulk of the Naphtali hills which by day were so changeable in hue but now so quiet and inert that one felt they were lifeless instead of animated with the life of color which was theirs by daylight. He lingered, as he walked, upon the memory of that night, the warm fragrance and the caressing breeze, which was to be his last experience of sight.

It hapuened as they were coming back up the trail towards the Vichy-French fortress. A sentry heard an incautious movement; his suspicious aroused, he sent a shot flying into the night. From then on they had to advance under a barrage of mortar fire, with searchlights playing over the hill-sides. Here and there a man fell, but he and Yoram kept on. Only they knew the way to the near summit which would lead the Australians into the fort. It was tough going but they had known this would be the case. On and up they went, seeking cover behind the scrub and high vegetation which fortunately clothed the hillsides at this point.

Then a mortar shell burst about fifty yards in front and hit a boulder. The rock crumpled and fragments flew over a wide radius. At his side Yoram groaned and Eliezer felt a searing pain across both eyes. The eye balls seemed to burst into a thousand pieces of blinding color. He staggered and clapped his hands before his eyes. As he fell, someone caught him and...

As he struggled out of unconsciousness at the hospital the world was dark and black. It seemed that he was still in the oblivion of that moment which had succeeded the flash of blinding greens and yellows and reds and purples when he was hit. He felt his eyes cautiously. They were swathed in bandages. Could this be...? He dared not think. But Eliezer lay in the hospital for months, and he had plenty of opportunity to think: to look back over his life in Germany, then the departure for Palestine in the Youth Aliyah, and his arrival in the blessed land; the hard work on the land, the training, the preparation. His meeting with Gerda and their marriage: their happy, crowing infant, now six, no, it was already eight months old.

The day before he left the hospital the elder of their group, Moshe, came to be with him, and broke the news that he would never see again. Eliezer expected the ill tidings and had been waiting to have it confirmed. Moshe saw a spasm of pain flicker over his face and tightened his grip upon Eliezer's hand.

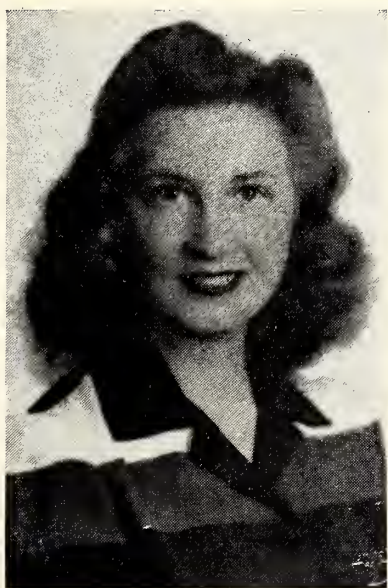
"We are waiting for you at the kvutzah," said Moshe. "You will find your place there."

"Of course, I'll find my place," said Eliezer in surprise. "You don't think I'm going to grow old sitting outside a cottage door and hearing the rest of you go out to work and come back. I'm going to do my job."

"But Eliezer," the other began to expostulate. Eliezer cut him short. "No sympathy. I did my duty up there in the hills. It was a stroke of ill fortune. But I might have lost an arm or both arms and legs and been really useless. As it is, I shall have back my strength and will be able to get on with the job alongside all the comrades."

They had a party when he came back and he danced in the great circle of young men and women. Moshe had warned them to spare any condolences or expressions of grief. Eliezer wanted to be treated normally. It was his right. They all agreed. Everyone of them would have done the same in his place. Everyone of them would have refused

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MISS SYLVIA SCHNITZER
IS BETROTHED TO
RABBI C. J. SHOULSON

Rabbi and Mrs. Abraham Schnitzer of Bridgeport, Connecticut, have announced the engagement of their daughter, Miss Sylvia Schnitzer, to Rabbi Charles J. Shoulson, son of Mrs. Rebecca Shoulson and the late Rabbi Joseph Shoulson of New York City.

Both Miss Schnitzer and Rabbi Shoulson were born in Jerusalem, Palestine.

Miss Schnitzer is a graduate of the New Haven State Teacher's College, and has been very prominent in cultural and social work in Bridgeport for the past few years.

Rabbi Shoulson was graduated from Yeshiva College with high honors, and was ordained at the Rabbi Isaac Elchanan Theological Seminary in New York City. He was formerly rabbi of the Hebrew Congregation in Bethlehem, N. H. and is at present the first ordained rabbi to occupy the pulpit of Congregation Beth Israel in Fayetteville, N. C.

Their marriage probably will take place early in February.

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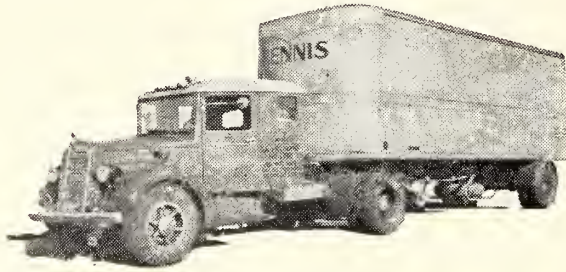


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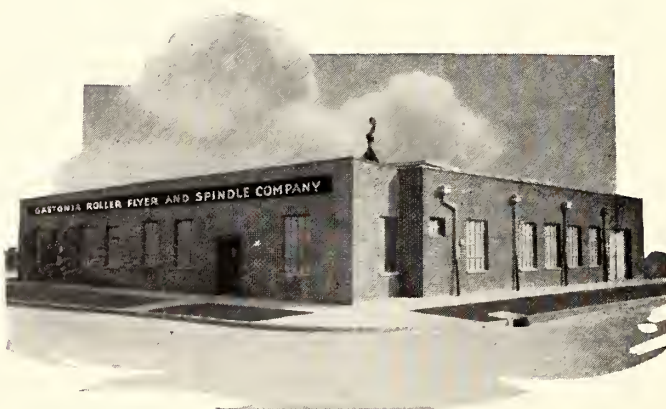
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THE MACCABEAN SPIRIT

(Concluded from Page 14)

nor commemorate the momentous battles. The rededication of the Temple and the miracle of the crucible of oil—these are the factors stressed by our Sages (Tractate Sabbath 21B). But for us, throughout the ages, we needed something in addition to the spirit to sustain us. Mere recollection of the Maccabees' heroism has sustained and strengthened us, and the periodic emulation of their sacrifice and martyrdom enabled us to survive and flourish to an extent that enabled us to laugh at legic, which had predicted our death ever so often.

In a crucial period such as the one that we are living through at present, steadfastness, firm conviction, and active striving are what the light of the Chanukah Menorah should reflect.

Present day events, however, lead us to think that the Hasmonean victory was perhaps not as decisive and lasting as we should like to believe. We are witnessing a kind of Hellenistic influence in our Jewish life today. In many cases, instead of being concerned over a Jewish life that springs from an inner need or urge, we are obsessed with a desire to bring our religio-social activities in conformity with good Christian opinion. Too many communities maintain a Jewish organization mainly for the purpose of eliciting approval and a gracious nod from the local Gentile community. Nor is the "defense mechanism" type of Judaism born of Nazi persecutions and a general wave of anti-Semitism sufficiently sincere to insure against a repetition of the deplorable American custom of communities catering to Hellenistic tendencies.

In fact the de-Judaizing influence has gone to unbelievable extremes. Alas, we have lived to hear of a proclamation issued by the rabbi and the Board of Directors of the Reform Temple Beth-Israel in Houston, Texas, stating that applicants for voting membership must submit a signed pledge repudiating kashruth. The Board also decided to bar from free membership all who subscribe to the belief that the Jews are a race or a nation. This is a shocking example of the various vicious attempts made to undermine the foundations of our religion and to obliterate our distinction as a people. Incidentally, the rabbi of that Houston congregation happens to be, also, one of the foremost members of the American Jewish Committee, which has recently withdrawn from the American Jewry and attempting to force a wedge into Jewish solidarity at a time when complete unity in our ranks is so essential. The modern Jasons and Menelauses must be opposed by modern Maccabees, fired by the same unity of purpose and purity of motive that fired the Maccabees of old.

Even in the face of open outbreaks against our people in this country, we are sometimes weak. During the past twelve months, Dorchester, Boston's Brownville, has been the scene of serious anti-Semitic outbreaks, and no one had the courage to come out in the open and fight it. Hundreds of

Jews have been attacked, beaten up mercilessly in the streets, in street cars, parks and beaches. Jewish girls have been derided and insulted in public places, particularly in the movies. The most inflammatory anti-Semitic literature calling to anti-Jewish riots has been distributed without the slightest interference by the police. Synagogues have been desecrated repeatedly by vandals, but no one said a word.

Jewish children and old men and women have been left to fight their own battles the best way they knew how against organized gangs inspired and directed by the Christian Front, while Boston's so-called "Best Jews" huddled at private parlor meetings to make sure that nothing would leak out to the press for fear that an expose of conditions would bring about "rishus" and make things still worse.

This very un-Hasmonean-like demeanor, we maintain, will gain us nothing but the disdain of our enemies. Our leaders, fired with true Maccabean spirit, must be firm in their demands that anti-Semitism throughout the world should be made illegal and outlawed. This step, though in itself not a guarantee of the abolition of the inveterate evil, nevertheless is needed in order to tear the cloak of respectability from anti-Semitism wherever it may exist and whatever form it may assume.

If, instead, our representatives will stand, hat in hand, and beg favors to be bestowed out of the goodness of the hearts of the United Nations leaders, then we shall be very pitiful indeed. The legal outlawing of anti-Semitic agitation and discrimination against Jews on the grounds of their Judaism must be shown to be an essential step in the formation of the new World Order in which it will be impossible for any unscrupulous demagogue to use it as a subterfuge in order to prepare the ground for usurpation and tyranny. If we should fail to strike thus at the very roots of the perennial world ailment, then even if we should succeed in reconstructing Jewish life in the European centers of Jewish population after the war, plus the finding of opportunities for resettlement of refugees in other lands and the reaffirmation of Jewish claims to Palestine, we should have missed our supreme opportunity.

The same trend of thought follows logically when we shift our attention back to American Jewish life specifically. What we are desperately in need of is a kind of genuine leadership that is sincerely interested in maintaining and strengthening traditional Judaism. Not the type of leaders who, in times of crisis, react emotionally with wild demands for Jewish solidarity and unity, but, in their daily life, display little faith in the value of Judaism and little interest in conserving it. Most Jews, most assuredly, are not assimilationist and escapist in character. On the contrary, they are constantly in search for men of high caliber who will lead them in the

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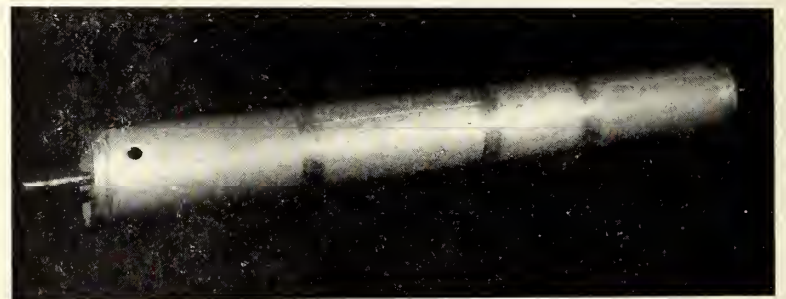
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THE RABBI "ON ACTIVE SERVICE"

*Impressions of a Jewish Chaplain
in the British Army*

By REV. LESLIE I. EDGAR, C. F.

THE Jewish Chaplain to H.M. Forces is presented with an exceptional opportunity for service. He is privileged to serve a far larger number and a far greater variety of Jews than he is ever likely to meet in civilian life. He never has to wait for these Jewish men and women to come to him. He can always take—and indeed, it is his duty always to take—the initial step and go to them. He goes to them as friend at a time when—because they have had to leave their homes and their families and because they are having to adjust themselves to new, strange and hard ways of living—his friendship is particularly welcome. He goes to them also as a minister of Judaism and as a representative of the Jewish community. And again he finds that his coming is particularly opportune. Even those whose Jewish affiliations have previously been slender are often less indifferent than they are. They will have been faced with singular situations which may well have made them more concerned to consider what being a Jew meant to them. On their entry to the Forces, they will have been required to declare their religion: day in and day out they will be living in a barrack-room full of non-Jews. Apart from other circumstances to which I shall refer later and which tend to evoke a greater concern about religion, those situations alone will almost certainly have stimulated some thought about Judaism and Jewish loyalty in all but the completely indifferent and the utterly detached.

If, however, the opportunities presented to a Jewish Chaplain are immense, the difficulties which he has to overcome are far from inconsiderable. He has a vast territory to cover. His "congregation" is constantly changing. His contacts, therefore, are often of a very fleeting character. He may see a man only once and his opportunity must be seized in that one brief moment of friendship and influence. He must do his work in any surroundings, in a lecture hut, on a gun

site, in a plane hangar. Rarely will he be supported by the atmosphere and associations of a Synagogue building. Normally he has only his convictions and his personality upon which to rely.

On active service, the Chaplain—because he then shares hardships and dangers with his men in the ultimate stress of life and death—has still greater opportunities, even though his difficulties also be increased. It is on the basis of three years experience as a Jewish Chaplain with the Forces at home that I venture to offer these few conclusions.

Rarely is the Jewish Chaplain concerned with stimulating a Jew to "keep up to the mark." Jewish men and women in the Forces acquit themselves so well that such injunctions are almost wholly unnecessary. The exceptional instance of a Jew who fails, or is slack in, his duty demands the Chaplain's time and attention but such instances are so rare as to be of no significance. The Jew is not to be outdone by any in patriotism or in eagerness to play his part to the full in this war against savagery, where the issues are so stark and fundamental, where our cause is so clearly righteous and humane, and where the future of mankind—and especially of Israel—is so deeply involved. Foremost among my enduring recollections will be the proud remembrance of not a few deeds of great heroism and unselfishness, of many acts of merit and achievement, of countless fine tributes by C.O.s to the Jews under their command and—in some ways most generally significant of all—of the good proportion of Jews chosen for commissioned and non-commissioned rank.

The overwhelming majority of the Jews whom I have met in the Forces have found themselves, naturally and immediately, on terms of equality and close friendship with their non-Jewish comrades. They have no difficulties beyond, perhaps, an occasional unpleasant remark from the particularly

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What of Post-War Jewish Youth in Europe?

By DR. ISRAEL WECHSLER

Dr. Israel S. Wechsler, distinguished neurologist, professor at the College of Physicians and Surgeons of Columbia University, discusses in the following article one of the most poignant problems facing postwar Jewry. The problem is: what will be the attitudes and the personality readjustment problems of Jewish youth emerging from the ghettos of Europe?—THE EDITOR.

IT is difficult for a Jew to write objectively of the grievous plight of European Jewry or to glimpse into the future and speak calmly of postwar Jewish youth. The malignant Nazi spirit which has hovered over the world for more than ten years and the frightful devastation of four long and dark years of war have literally benumbed the mind and paralyzed the emotions. A feeling of utter helplessness comes over one, and words fail. How many Jews are still alive in central and eastern Europe? Is there any Jewish youth left, and are there still children?

The mind can barely contemplate the mental and spiritual suffering which has been the lot of the forsaken Jews under the Nazi terror. Those millions are dead who have been precipitously murdered, or gradually killed by starvation and disease and pestilence. They suffer no longer. Their memory gives no peace to the living, their martyred deaths have left utter emptiness in our hearts. Those men and women and children are no more. We can only weep for them. But the living, the hunted, the starved, the terrorized, the cowed, the helpless and the hopeless, what of them? How have they survived the brutalization of their bodies and the degradation of their spirits? What patterns of terror and despair have been burnt into their hearts and minds? Can the broken in body be mended, the warped of soul be healed? One can only wonder, and hope.

Grave as the outlook is with the men and women who have endured so much, the future of the youth is graver still. Adults feel suffering of the moment perhaps more violently than children and bear heavier spiritual burdens; but they are also less easily demoralized, they can better cope with misfortune. Their minds are matured and set into patterns, they are inured to the evils of life, they can stand buffeting any ward off or parry blows. But sensitive children even if they do not show it so readily may feel deeper, their defenses are fewer, terrorizing experiences are graven more sharply on their minds and leave a more lasting impression on their hearts. They carry the stamp of suffering longer, their emotions remain more permanently charged, they cannot easily escape their past. Long after the mental injury has apparently vanished from the surface, the deeply submerged roots continue to thrive and are ever ready to burst into the open. Even while buried, those explosively charged memories color behavior and condition thinking. Character and personality remain permanently

stamped; the image of the past becomes the sign of the future.

Children Turn Into "Putty or Stone"

The Jewish youth of Europe have been cradled in a decade of terror. Nearly all have suffered a dire loss to have been deprived of learning and education. They have seen their parents and brothers and sisters brutalized and degraded. They watched their beloved ones being tortured and broken; they saw their protectors torn from them and driven into endless night. Love ties have been severed perhaps never to be united again. Haunting memories of the loved and lost have been seared into their young hearts never to be erased or forgotten. Roots have been torn, aimless wandering has been the lot of the homeless children. Hate has been visited on them, they have been made bitter toward life. They have become the step-children of the world. To resist at all, to survive so much cruelty, they may have become as putty or turned to stone. Deprived of love, of tender sentiments, of protecting influences, their hearts may have filled with hate. They have reason for the hate, but hate is a deadly emotion to carry within, and it warps life, it thwarts all that is good and noble. This evil which the Nazis have held forth as their way of life will destroy them in the end, but in the meantime it has wrought havoc on half the world and worst of all on the Jewish youth of Europe.

Analogy With First World War

It is a common experience for the psychiatrist to see nervous and mental diseases in adults which trace their roots to want of love in childhood. Those neuroses and psychoses are even more deep and more complex if they have been nurtured in hate, in orphaned children who have been knocked about in loveless homes without either father or mother. It is equally common to observe mental disease rooted in terrorizing and harrowing experience of childhood. To this day psychiatrists uncover a variety of mental suffering in Jews of Poland and the Ukraine who as youths after the first World War witnessed all sorts of terror and death at the hands of Poles and White Russians. One occasionally comes across mental conditions in Russian and Polish Jews who went through Czarist pogroms as far back as Kishinev and beyond. Some of them have relived again and again their experiences in terrifying dreams at night or by day. Perhaps as important as the outspoken neuroses and psychoses are the broken

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Dr. Grigori Rabinowitz, Red Partisan

By B. KIRPOTIN

The following article, written by a Soviet correspondent, depicts a Jewish hero of fighting Russia, one of many. A medical officer, he not only performed his duties as a doctor but also undertook duties of a military character. It is a simple and vivid story.—THE EDITOR.

DR. GRIGORI RABINOWITZ is close to fifty. He is round-shouldered, emaciated—a man of few words. Before the war, he practiced his profession in a large Moscow suburb. Although he gave the impression of being extremely absent-minded and considerably introverted, he was well liked by all. You could stop almost any passerby, ask for Dr. Rabinowitz and be directed to his office.

In June, 1941, Dr. Rabinowitz joined the Red Army's Medical Corps and was assigned to duty in a military hospital near Briansk, some two kilometers behind the front lines.

At first he wrote to his family as often as time would allow. By the autumn of 1941, they ceased receiving mail from him. After many months had passed without word from the doctor, they reconciled themselves to the fact that he was no longer among the living and hoped that death had come to him swiftly, at the front, and not piecemeal in a Nazi camp for war prisoners.

Toward the end of 1942, they were surprised by a letter. In it he modestly explained that his tardiness was due to his many duties and that, besides, it was not easy to post a letter from enemy territory where he was now stationed as the doctor of a division of Red partisans. He explained too how he had come to serve behind the enemy's lines.

Briefly: In October, 1941, the Germans had broken through the Soviet lines. Without stopping to billet there, the Nazis passed through the village where Dr. Rabinowitz had improvised a temporary hospital. They managed, however, to raze most of the buildings. It did not take long for Dr. Rabinowitz to realize that he was

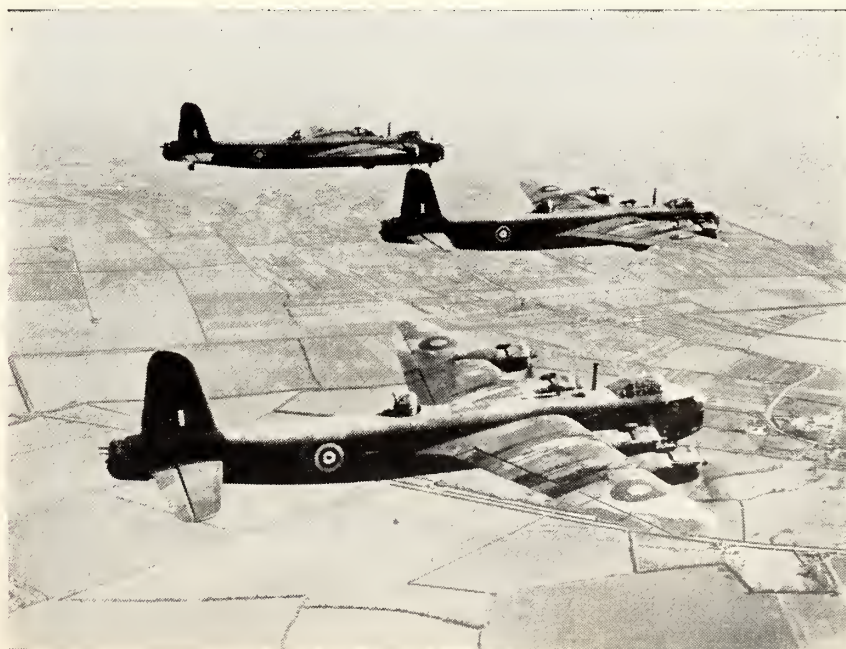
isolated in enemy territory. Soon, however, he learned that he and his wounded were less isolated than they had thought. They were sought out by the Red partisans operating in the vicinity who appointed Rabinowitz as doctor to an entire division. He began a most precarious existence. Like an owl, he shifted about at night and was in hiding during the day. He had few bandages, still fewer medications and his patients had priority on the little food there was, so that he often went hungry.

The fighting between the Nazis and the Red partisans was fierce. The Nazis, it appeared, had all advantages of supplies, manpower and communications. The Red guerrillas, convinced that resistance was futile, and that they had already done all they could to harass the enemy, decided to move on.

The partisan commander died in battle and Dr. Rabinowitz was chosen to replace him. His first duty was to supervise the evacuation of his troops. In this operation, he took special pains with the wounded. The serious casualties were placed on vehicles, some trudged along with the assistance of comrades and others hobbled without any assistance. The evacuation was conducted under fire, under the very eyes of the Germans. Dr. Rabinowitz remained with the rear guard to cover the retreat.

Besides his military duties, he had manifold problems as a doctor. He treated contagious diseases, prevalent in occupied territory, performed surgery and instructed his division in military first-aid. He tells of his medical practice behind the lines in a matter-of-fact voice.

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FAYETTEVILLE NEWS

Following a reorganizational meeting of the Fayetteville B'nai B'rith Lodge at which time many new members were inducted, new officers were elected as follows: Rabbi Charles J. Shoulson was elected as President; S. M. Fleishman, vice-president; Dave Shavitz, treasurer, and Dr. F. F. Coblenz, secretary. George Stuhl is the monitor.

The first meeting of the year took place on Thursday, October 28, which proved to be highly successful. The guest speaker at both of these meetings was Rabbi Maurice Shatz, the director of the Hillel Foundation at the University of North Carolina in Chapel Hill. He was introduced by Rabbi Shoulson and delivered an inspiring address on Zionism.

Mr. Harry Stein has recently relinquished the chairmanship of the local Army and Navy Committee of the Jewish Welfare Board to Mr. Monroe Evans. Many representatives of the Army and Navy Committee recently attended the state-wide Jewish Welfare Board Conference at Raleigh. Among those present were: Rabbi Charles J. Shoulson, Harry Dobkin, JWB representative at the USO, Monroe Evans, A. M. Fleishman, newly-elected vice-president of the Army and Navy Committee, Mrs. Minnie Pritchard, Dr. F. F. Coblenz, Mr. and Mrs. Leon Blaustein, Sam Bridge, Chaplain and Mrs. Julius Leibert, Mrs. Rulnick, Mrs. Harry Shavitz, and Private and Mrs. Mareuse.

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War-hampered candy makers are being forced to tap strange new sources to keep merchandise on the market. One company is even resorting to a sea weed extract, as a substitute for now scarce "Japanese gelatin" (agar-agar). Other replacements: sweet potatoes, cereal, soybeans. Results are claimed to be satisfactory.—*Forbes*.

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THE PASSING OF AN ERA

(Concluded from Page 15)

ing and return. He alternated from comedy to tragedy, varying his tone, the tempo of his sentences, and in interludes, rested in a soothing chant. I have never forgotten the exciting experience. Time has blurred the details of what Masliansky said that day, but nothing in later years changed the pattern of that picture of a great and moving speaker, nor of that feeling he communicated of having established contact through him with an endless Jewish tradition.

Thousands who left Russia brought the fame of Masliansky to the United States. That was the time when imported goods were greatly relished in our community. When he left Pinsk, he travelled through Enrope and went to London. He received the acclaim of that poor Jewish community, but its poverty and its climate distressed him and made him unwilling to remain there. He had started out with a longing for free America and could not rest until he had found his home in the land Columbus had discovered. When once he rested his feet on American soil, he became its most loyal patriot and most extravagant panegyrist. He never had any difficulty in painting a picture of Zion that brought back animated memories of regal pomp and majesty; he could tell stories of the past with quaint charm and intimacy; but he never had words enough to describe adequately what a blessing America was to Jews. He had the naïveté of a peasant in this respect; and his wonder never ceased. He used to contrast the furtive meetings in Russian cities, the dread of visitations by the police, the censorship of speech and press, with the freedom of movement, of speech and press here in the United States. He might be speaking of Golus in a spiritual sense, so far as we in America were concerned, but there was not a trace here of the dreadfulness of the Golus in Russia. Everything that was spread out before his eyes in glorious America was a gift from God and he was genuinely grateful for it. He overlooked all the blemishes in our democracy. He chanted praises for his heroes, Jefferson, Lincoln and Theodore Roosevelt. He appreciated American democracy with Walt Whitman's exuberance and fervor. Nothing, ever, shook this faith.

Soon after his arrival, he made a tour of many of our large cities, was the guest of many congregations, received the adoration of many groups he had known in Russia, and set up his platform in the Educational Alliance, where arrangements were made for him to speak on Friday nights. At that time, the Jews of the older migration—the so-called *Jehudim*—believed that the immigrant Jews should be made to accelerate their adjustment to the American way of life. They were afraid that assimilation was not going on fast enough, that the uncouthness of alien methods and dress and speech—the abnormality and congestion of the East Side—was not good for public relations with the Goyim. They hit upon the idea of having Masliansky—of all men—use his talents to inspire the aliens with a proper understanding of what

America expected of them. Masliansky was asked to serve as the interpreter of Americanism to the Jews of the East Side. They builded better than they knew. He accepted the commission, for he believed in having Jews build their lives here on an authentic American foundation. His platform in the Alliance became a weekly forum for the review of all things that passed through the minds and souls of Jews in the great community. He fought against the radicalism of the day that scorned and derided the Jewish tradition. His was the one noble and dignified voice that protested against the vulgarities of godlessness and crude violation of tradition. A whole generation of Jews, who received their spiritual and intellectual sustenance through Yiddish, found in him a source of continuing delight, instruction and inspiration. Hundreds of them came week after week, never satisfied, never bored, but always glad to hear Masliansky speak his word again. His pulpit in the Alliance was not intended for Zionist propaganda. But it served as the best Zionist pulpit in the United States, to the chagrin of those who had elevated Masliansky to this position. Masliansky became a Jewish institution all by himself, like the Yiddish press or the Yiddish theatre.

It was in the Zionist movement, however, that he found his freedom. Many Jews who had come here during that period remembered the old country, its customs and traditions, but their memories were being obliterated by the softening influence of the new world. The new life distracted and misled them. They followed the new lights. They were prepared to discard the old gods and accept the shoddy ideals of a hurried superficial life. It was Masliansky's passion to make these memories live again. He did not want Jews to throw themselves into the Melting Pot without reservations. He wanted them to retain the virtues and qualities that were the Jewish contribution to modern civilization. He liked to think of Jews living in a free land, not imitators but creators. He reminded them of Zion, of the prophets, of Jewish law, of Jewish legend, and he attuned them to the vision of a new Zion and a new freedom. He made them conscious of the ties that bound them to the millions who were living under the oppression of Europe—not to forget, but to remember. He appealed to them to think of Zion and to strive for Jewish freedom. Masliansky was the symbol of all the implications of *Hibbath Zion*, its sentiment, its vision, as well as its hesitating practicability. He lifted Jews out of the slums of the East Side and made them see the New Jerusalem Jews were rebuilding in verification of the ancient prophecies.

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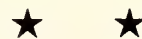
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The Yiddish Stage Holds Its Own

By ZALMEN ZYLBERCWEIG

The author of this article is the editor of the Yiddish Theater Lexicon the outstanding work in the field. He is considered the leading authority on the subject. In this article he delves into the past to show how the Yiddish Theater has become what it is today—a vital institution in Jewish-American life.—THE EDITOR.

DESPITE the pessimists who for the past fifteen years and perhaps longer have been lamenting the Yiddish Theater in the United States and predicting its early demise, the Yiddish Theater has held its own. And the current season is a particularly happy one, with shows piling up great profits for their promoters.

The fact is that if the Yiddish Theater in this country is viewed from a long perspective there is little enough ground for pessimism. Let us look at the record:

The history of Yiddish performances in this country dates back some sixty years to when amateurs first began to entertain audiences with plays that bore all the earmarks of amateurity and primitiveness, both in content, direction and presentation. Several years later professional actors appeared on the scene. They became the idols of the theatergoer. The Yiddish Theater became the favorite, and perhaps the only place of entertainment for the immigrant who knew no other language but Yiddish and therefore could not, had he wanted to, turn to other pastures. Names of Yiddish actors became bywords in the homes of hundreds of thousands of immigrants from Eastern Europe. The names of the great of the Yiddish Theater—Adler (the "Royal Family" of Yiddish actordom), Tomashevsky, Sophie Karp, Feinman, Kessler, Moshkowitz, Mogulesko, Lipzin, Kalish, Blank, Graf, Prager — were uttered with reverence.

Most of those I have mentioned are no longer among the living. And the surviving veterans, such as Sarah Adler, Bessie Tomashevsky, Malvina Lobel, Regina Prager, Sam Kestin and Peter Graf, have long ago retired. But among the audience one still finds many of the veteran theatergoers who miss their old favorites, but have nonetheless developed new enthusiasms.

Those enumerated above were the first generation, the pioneers of the Yiddish Theater. Then came a second generation, no less favored by enthusiastic patronage. Outstanding among these were: Max Rosenthal, Rudolph Schildkraut, Morrison Schacht, Gershon Rubin, Goldschmidt, Samuel Rosenstein, Fishkind, Schoengold, Minkoff, Lucy Levin and Lucy Finkel. They had their day, passed away, but their patrons still constitute a considerable proportion of the present-day audiences of the Yiddish Theater.

Veteran Audiences, New Stars

The Yiddish Theater has new names, new faces and—new repertoire. The present day repertoire bears not the least resemblance to that of years ago. The Yiddish stage in its earlier days was nourished by the operettas on

historical themes written by Abraham Goldfaden, father of the Yiddish Theater. Then, the Yiddish stage passed on to historical drama. Almost all the Yiddish productions of the nineties bore Hebrew names, to signify the historical themes treated. Here are some of the names of plays favored in the not-so-long ago: King Yanai, the Destruction of Jerusalem, Jonah the Prophet, Exodus from Egypt. The theater seemed entirely removed from the actualities of everyday life. Then, along came Jacob Gordin and revolutionized the Yiddish Theater. He deposed the historical play and introduced realism, but his plays too were removed from the American scene. They dealt with a life that had vanished. The characters depicted were still alive within the memory of the immigrant who had left them behind in his native land, but even in the native land these types were no longer among the living. The life led by the immigrant himself found no expression in the works of Jacob Gordin.

Then a new group of dramatists arose. Z. Libin and Leon Kobrin introduced American Jewish life to the Yiddish stage. It was not exclusively American; it had its admixture of the European; but so was the very mode of living of the immigrants — they lived in an in-between world, caught in a spiritual and psychological draft — chilled by the winds of the difficult new life and warmed by the reminiscences and the vestiges of the old world life, which they had transplanted to this country to a considerable degree.

Maurice Schwartz's Yiddish Theater, which gave the Yiddish stage new tone and new prestige, also kept fairly close to this mixture of old home and new home, concentrating a great deal on classical plays of the world repertoire, producing plays of European Jewish life and only rarely producing something that was really American.

A member of Schwartz's troupes for many years was Paul Muni, then known as Muni Weisenfreund. Other leading lights of Broadway were reared in the atmosphere of the Yiddish stage, among them the present generation of the Adlers, Luther and Stella.

The American Scene

Real American Jewish themes were introduced by the Molly Picon-Jacob Kalich-Joseph Rumshinsky trio. The musicals produced by these three (Molly Picon starring, her husband Jacob Kalich writing the libretto, and Rumshinsky writing the music) were American in theme and execution, but

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(TALMUD: Tractate Aboda Zora)

Ninety years ago, Edward Bloch and Rabbi Isaac M. Wise, brothers-in-law, launched a publishing house, the first one for Jews in the history of the Republic. Mr. Kerstein here briefly describes the background and achievements of that firm during the intervening years.—THE EDITOR.

WHEN the Pilgrims landed on the Atlantic Coast, the Bible was the major pillar with which they planned to build the foundations of their new home in America. That was over three hundred years ago. But the People who gave life to that Book and whose history in this hemisphere dates back to the time of Columbus are now celebrating only the ninetieth anniversary of the first Jewish publishing house in the United States.

In the nine decades that have passed, the Jewish community in America has become the greatest remnant of world Israel. Other sources are also responsible for the publication of Jewish books, which are shipped to communities all over the world. But ninety years ago the publication of Jewish books was a distinct adventure and pioneering achievement.

It was in 1854 in the city of Cincinnati that Edward Bloch joined Rabbi Isaac M. Wise, his brother-in-law, to establish the printing and publishing firm of Bloch & Co. That was the beginning of English-Jewish journalism in this country as well as of Jewish book publishing. The periodicals launched by Bloch & Co. comprised the *American Israelite*, in which Rabbi Wise proclaimed the tenets of Reform Judaism, *Die Deborah*, *Chicago Israelite* and *Reform Advocate*. The names of three of these publications are still counted in the roster of current English-Jewish publications.

When the Cincinnati brothers-in-law founded their venture, they were animated by a sense of a sacred mission. They felt the lack of Jewish books in all languages for the growing Jewish population in this country, limited though it then was. The first publications were prayer books, Bibles and Hebrew-English textbooks for religious schools. Milestone in Jewish religious literature was the first prayer book, "*Minhag America*," prepared by Rabbi Wise for the Reform congregations. Although the Reform views of Rabbi Wise found prolific expression through the new publishing house, the full breadth of Jewish religious experience was reflected in the publications of the firm during the ensuing years. Conservative and Orthodox congregations made extensive use of the "Sabbath, Festival and Holyday Prayer Book and Standard Prayer Book" and "*Standard Machzor*" for the two groups respectively. The first American editions of these were based on the translations of Adler and Singer of London. Then followed the publication of the famous Leiser Bible, which was the first English version of the Bible from the Jewish point of view published in the United States.

But Bloch & Co., whose ninetieth anniversary is now being marked, began

its great period of expansion when the late Charles E. Bloch, son of the founder, transferred the business to New York City in 1901. Today it is the mecca to which thousands of laymen and rabbis from all over the country come for their books, for guidance in preparing religious programs, for the latest news of books by and about Jews, in all languages



CHARLES E. BLOCH

from all parts of the world. It is probable that the store located on midtown New York's West 31st Street is the most widely visited Jewish institution in the country.

The late Charles Bloch, a congenial spirit, with a fine sense of humor and a capacity for human fellowship, gave new impetus to the publishing house. Under his guidance, the firm tried to cater to the broadest literary and religious needs of Jews. To the American religious school teacher it was known as "the best place to get a textbook," but to the Jewish book expert it became known as an *Otzar Hasefarim*, or Treasury of Books. Although the house published numerous books under its own imprint, its pride was in being able to get all Jewish books by whomever published under one roof. The Bloch Publishing company, as it is now known, acts as the official American agent for the publications of the Hebrew University in Jerusalem. It also represents and acts as distributor for the publications of the Alexander Kohut Memorial Foundation, the Rabbi Kook Foundation and the Torah V'Avodah Library, the latter two of Palestine. The house also boasts that it is the largest distributor of the books of the Jewish Publication Society and of the Department of Synagogue and School Extension.

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JOINT DISTRIBUTION COMMITTEE

(Concluded from Page 18)

refugees on the basis of the J.D.C.'s pre-Pearl Harbor promise to repay relief expenditures after the war.

During '42-'43

During the past year the J.D.C. has had to intensify operations on all its relief fronts abroad. Additional representatives, who are trained American welfare executives, have been dispatched to Europe, North Africa, the Middle East and Latin America.

In Spain, Mr. Hyman pointed out, the present expenditure of \$100,000 a month involved an increase of \$20,000 in order to speed the liberation of refugees who had been imprisoned when they entered the country from France. Guarantees of maintenance are given by the J.D.C. to the Spanish authorities so that these people may be freed, and the organization is now working on the problem of getting them out of Spain. In cooperation with other non-sectarian agencies, it has in the meantime succeeded in bringing four transports of children from Spain and Portugal to the U. S. under a special children's project sponsored by the United States Committee for the care of European children.

In North Africa, he disclosed, the J.D.C. has just recently granted 4,250,000 francs to aid the homeless in Tunisia, among them 1,800 evacuees from Bizerte, of whom 1,200 are temporarily housed in Tunis school buildings. Refugees in French Morocco and Algiers who were liberated from internment camps on the basis of J.D.C. maintenance guarantees are working for the American occupation forces or in private industry. In this area, representatives of the J.D.C. are working in close cooperation with Governor Lehman's office of Foreign Relief and Rehabilitation Operations.

J.D.C. allotments in Switzerland have also increased to \$82,500 monthly. Relief is being extended to some 9,000 persons there, many of whom escaped from France last summer and fall, when deportations of Jews were in full swing. Indications are that substantial relief increases will shortly be required in Switzerland.

In Asiatic Russia, too, an increase will be needed in the J.D.C.'s program of sending food supplies there to refugees from Poland.

"The work of the J.D.C. in Latin America, which is largely rehabilitative, has sped the integration of 125,000 Jewish newcomers into the culture and economy of their adopted countries," Mr. Hyman said. "This has been particularly vital in the case of those refugees now classified as enemy aliens, though they fled Hitler."

Emigration a Special Program

Apart from these activities, the J.D.C. is engaged in furnishing aid to refugees leaving Europe for the Western Hemisphere and in assisting emigrants from the Balkans and Turkey to Palestine.

In the Middle East particularly is the J.D.C. active in this phase. The J.D.C. has just allocated an initial sum of \$105,000 to accelerate the migration of the vanguard of the 5,000 Jewish

youngsters and adults from Balkan countries to Palestine. This is in addition to the \$107,600 spent to bring 1,760 children and adults from Roumania, Hungary, Turkey and Aden to the Holy Land in recent months alone.

For non-sectarian aid through American relief organizations and foreign governments the J.D.C. has spent approximately \$500,000 in the four years of war.

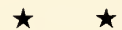
"As the might of the Allies is at last lifting tragedy from myriads of people," Mr. Hyman declared, "we join in the hope that with the victory of the United Nations the new peace will banish from men's minds the memory of the 'new order.' We in the J.D.C. are planning for that day when we will boldly march side by side with all men of good will to reclaim the shattered communities of the world."

The J.D.C., founded in 1914, is incorporated as the American Jewish Joint Distribution Committee, incorporated. It receives its support in the United States from the nationwide campaign collections of the United Jewish Appeal, and in Canada through the United Jewish Refugee and War Relief Agencies.

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ZIONIST EDUCATION

(Concluded from Page 16)

Then, once you are a Jew, you must decide whether you want to live among Jews or whether life in your present country is preferable. It is one type of Zionism to say, "It is good for the Jews." It is another Zionism which prompts the statement, "It is good for me."

Thus the failure of Zionism to take hold among American Jews is twofold. Jewish youth has not absorbed the values of Judaism; Jewish youth cannot be made to believe that life for Jews in the United States will ever be anything but comfortable.

The facts being as they are—that is, that American Jewish youths (if the Jews in the army are to be the examples) are not Zionistic—American Jewry should serve as the men behind the Jews in Palestine. Spiritual and material support should be given at each necessary turn. Jews the world over, who are *forced* to become Zionists, must know that Jews in the United States realize the predicament of Jewry and that whenever aid is needed, American Jewry is ready to give it. This sounds as though American Jewry is being relegated to a philanthropic Zionism. This may be a humiliating role for many Zionists, who believe that Zionism is, to them, more than a philanthropic movement, a movement which

reveals the heart of the Jewish people. However, reconciliation must be made between the reality and the illusion. The mass of American Jewry, while now overwhelmingly Zionistic in the sense of realizing that a Jewish National Homeland is necessary for the bulk of that part of Jewry which is now homeless, is not itself ready to leave this land in favor of any other. That fact cannot be twisted into anything else. Jewry can be—and is being—educated so that Zionism is supported, fought for by American Jews.

But being active Zionists, that is, returning to the land, is a move beyond the ken of the Jew who sees in Broadway, in the plains of America, in the democracy of this land a dream come true.

Thus it is that the American Jewish soldier, when approached on the subject, says: "Zionism? Yes, it is necessary, there are going to be millions of Jews who will be homeless and Palestine is the only hope for them. But give me the good old U. S. A." However much American Zionism may deny that this is the typical reaction, the burden of proof lies with Zionism, for the one overwhelming fact is: the Jewish soldier in the United States Army does not want to leave this land, for which he is now fighting, sacrificing and dying.

HALF-JEW OR ALL AMERICAN

(Concluded from Page 11)

parts into the whole, just as "integrity" is used to describe a personality that is wholesome and well balanced.

In Europe, with its homogeneous populations, its state or semi-state religions and its permanent minorities, assimilation could mean only one thing so far as the Jew was concerned; it meant giving up everything and accepting a ready-made substitute. What resulted was not a composite, but a slavish imitation, a mere carbon copy of the prevailing Gentile types. Imitations are rarely as good as their originals. The process is full of dishonesty and insincerity. It creates mental and emotional maladjustments that frequently result in serious neuroses. And, as subsequent events have shown, it is never really lasting, finally breaking down under the strain of social, economic and political tension.

It is with this process of unsuccessful and unwholesome imitation that the word "assimilation" is still associated in the minds of many Jews.

Here in the United States, the word does not apply at all, so far as the Jew is concerned. The population of the United States is not homogeneous. The process is not a simple one of adjustment between one minority and a solid majority. It is a complicated process of adjustment, involving many minorities as well as a majority that is itself a composite of what was once minorities. What is taking place, in short, is not assimilation at all, but integration, a forming of the whole out of the parts.

Naturally, not all Americans of Jewish descent have undergone this process

of integration with equal thoroughness. Some are far advanced in it; others have barely begun. But, and this is the essential point, all of them, with very few exceptions indeed, are headed in that direction. Many of them, to be sure, are still confused about the difference between what America expects of them in the way of assimilation and what the European countries expected—or rather, rejected. Some of them try to draw back into their shells and thus try to "preserve their Jewishness." Others, flying to the other extreme, try to assimilate on the European model, assimilation at any price, assimilation by imitation. Both of these are doomed to disappointment: America does not demand assimilation by imitation, and America will not forever tolerate the hard-shell die-hard, whether he be Jew or Gentile. What America requires of us is an honest effort at integration, in the sense that we have here defined it, and it should be said to the credit of the Americans of Jewish descent that most of them understand this, and are responding accordingly.

But this is not the whole of the matter, so far as the Jew in America is concerned. There is still the problem of his relationship to the Jews of Europe and Palestine. In my next article I shall discuss this question.

Cotton-coated walls are the latest thing in home and office decoration styles. Tough and durable, the walls will neither rip nor scratch, and may be painted over when new color schemes are desired.—*Forbes*.

ENGLISH LITERATURE IN HEBREW

(Concluded from Page 6)

"Tancred" have been translated and issued several times. Naturally, George Eliot's "Daniel Deronda" was not overlooked. In poetry, Byron's "Hebrew Melodies" found no fewer than four translators during the 19th century, including the lyricist Meir Halevy Letters and Judah Leib Gordon. Byron's plays were Hebraized by no less a person than David Frischmann ("Cain," "Heaven and Earth" and "Manfred"); while Dr. Baruch has translated the "Prisoner of Chillon" and "Mazeppa."

Various of Shelley's works have been put into Hebrew at different times. In particular mention should be made of Tschernichowsky's version of "The Cloud" (a model for any translator into Hebrew to study) and Halkin's "Defense of Poetry." Blake has not been overlooked and various poems have appeared in Hebrew from time to time and by different hands. "The Marriage of Heaven and Hell" appeared in a literary weekly, *Ketubim*, about fifteen years ago; but I have not seen it incorporated in any book.

As time has gone the type of work translated has varied. It is characteristic that a great deal of Israel Zangwill has appeared, but nothing at all, as far as I know, of, say, Louis Golding or any other of the postwar Anglo-Jewish or American-Jewish writers. Educational needs connected with the revival of Hebrew as a vernacular have conditioned a good deal of the selection of books published in the past two or three decades. Thus William James' "Talks to Teachers" appeared some thirty years ago. (In this connection it should be mentioned that the "Rimon" series published under the auspices of the Bialik Foundation has a translation of "Kim" down for publication on its list.) Nor has Conan Doyle been overlooked. During the Twenties there was a steady trickle of Sherlock Holmes stories and novels into Hebrew. Even Anthony Hope's "Prisoner of Zenda" was translated—by E. Lubrani, now in charge of Hebrew programs at the Palestine Broadcasting Service.

Dickens translations include "The Tale of Two Cities," "David Copperfield," "Oliver Twist" and "Pickwick Papers." It is strange, *en passant*, that nobody has yet attempted to translate Thackeray, that most incorrigibly English of all writers. For that matter Fielding has never been put into Hebrew but Oliver Goldsmith's "Vicar of Wakefield" was translated, and by no less a person than David Yellin as long ago as 1896. Robinson Crusoe was translated thirty-five years earlier in 1861, and went through at least four editions. Swift's "Gulliver's Travels," however, had to wait for the increased demand for children's books during the last twenty years or so.

Children's books bring us to "Alice in Wonderland," the Hebrew version of which is a true tour de force. A. Semiatitsky, the translator, knows no English; but he took three translations into languages he did know, studied

them, and in his Hebrew version virtually reconstituted the English in all its fun and philosophy. Particularly neat was his adaptation of the verse parodies to Hebrew needs.

American writers have also engaged the attention of Hebrew translators. Edgar Allan Poe, for example, has been a favorite for the past fifty years or so. Various of his stories were published in Hebrew journals and miscellanies in Eastern Europe, "The Pit and the Pendulum" being particularly popular, while Reuben Grossman published a volume of Poe's Tales in Hebrew about ten years ago. Jabotinsky prepared a particularly successful translation of "The Raven" and a few more of his poems. Longfellow received the attention of Tschernichowsky, who made a very good job of "Evangeline" and "Hiawatha." Washington Irving, Nathaniel Hawthorne, Ralph Waldo Emerson and Walt Whitman, have all been translated in part, while twentieth century American poetry till about 1925 was the subject of a long study, with exemplary translations on the part of Hillel Rabli in several issues of *Hatekufa*. The poets he translated included Robert Frost, Carl Sandburg, Edgar Lee Masters and others. Rabli also wrote a study in Hebrew of Negro poetry in the United States. Mark Twain, by the way, was deservedly popular in Hebrew as long ago as the 'Nineties, and Fenimore Cooper was also enjoyed. In more recent times Jack London had about a dozen of his books translated.

The Yiddish Stage

(Concluded from Page 28)

even they paid homage to the nostalgic old-home theme.

Today's Yiddish Theater is different. Today it is Jewish-American in all respects—the subject matter, the treatment, the characters. And the audience too is different. It is an audience of integrated American Jews, who feel as much at home on Broadway as on East Broadway. It isn't ignorance of other tongues that compels these people to patronize Yiddish shows. And yet, a great many of the older generations, people who remember the Cedars of Lebanon, the great stars of several decades ago, still attend and find interest in the changed Yiddish Theater. Of course, the oldtimers complain that "it isn't like in the good old days, no Kesslers or Tomashevskys in the present day Yiddish Theater," but still they enjoy the Yiddish stage.

I am neither a prophet nor the son of a prophet and shall not undertake to forecast the longevity of the Yiddish Theater in this country, but I do know that the Yiddish Theater has made its adjustments, has passed through many a period of transition and has emerged with new vitality and personality.

In a list of 15 commodities shipped to North Africa during the first four months of 1943 paper products ranked twelfth in volume supplied.

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THE RABBI "ON ACTIVE SERVICE"

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ignorant. The general feeling in the Forces is one of comradeship. All are "in it" together: men are judged as men: nothing matters but a man's contribution to the welfare of his fellows and the fact that he pulls his weight in getting the job done.

Inevitably, in an army of millions, there may be some instances of anti-Semitic prejudice. The anti-Semite does not, unfortunately, always leave his prejudices behind with his civilian clothes. But an anti-Semite usually gets short shrift from most of the men, while the army authorities will not tolerate the infusion of such prejudice and supports Chaplains to the hilt in having it eradicated. It is likewise inevitable that a small number of Jews who come from an almost exclusively Jewish environment find some difficulty in adjusting themselves to living among non-Jews, though I have been much impressed by the understanding, tolerance and consideration usually shown to them. It is also true that a Jew who happens to be disliked as a man will often ascribe the dislike to his being a Jew. But almost all Jews in the Forces have—I am convinced—no difficulty whatever in achieving completely natural and extremely cordial relationships with their non-Jewish comrades.

These normal, happy relationships between Jews and non-Jews in the Forces are only seriously disturbed by anti-Jewish propaganda in the general community. Servicemen read all kinds of printed matter and the evil effect of malicious and irresponsible propaganda is sometimes apparent even in units where prejudice has previously been non-existent. This is particularly serious during a period of inactivity when boredom lays men open to any diversion or during a period of military set-back when there is no enthusiasm of achievement to absorb the men's attention. On the other hand, general appreciation of an incident which redounds to the credit of the Jew and which captures the imagination—for example, the "surrender" of Lampedusa to Sergeant Cohen—strengthens the bond between Jewish and non-Jewish comrades.

The Jewish Chaplain finds an abundance of Jewish loyalty and of feelings of Jewish solidarity upon which to build his work. This Jewish loyalty and solidarity expresses itself in an intense concern to uphold the prestige and dignity of the Jew: in eagerness for Jewish news: in keenness to find Jewish contacts. Jews in the Forces will readily travel long distances for the sheer pleasure of being among fellow Jews. Local communities have done splendid work in satisfying this eagerness for Jewish fellowship and men and women in the Forces will go back to their homes with unforgettable recollections of the warmhearted and generous hospitality of Jewish communities throughout the kingdom.

When Jewish members of the Forces come together for worship, there is always to be felt a marked fervour and enthusiasm. War brings men face to face with the perplexing un-

certainities of life in a particularly direct and often very disturbing manner and it does make many a man more responsive to worship, more eager for spiritual guidance and more conscious of his need for spiritual strength. If the shock of war drives some men farther than ever from religion, there are others whose spiritual responsiveness is heightened when they find themselves called upon to further great causes and feel themselves to be—in however small a degree—makers of history and determiners of human destiny.

Because war conditions impose a measure of seriousness on all but the most flippant of men, they do undoubtedly tend to stimulate thought and to promote interest in religion. Moreover, there is now a widespread realization that failure after the last war was due at least as much to moral and spiritual inadequacies as to any economic or political defects. There is consequently a general desire to discover how religion can help to insure that such a failure will not be repeated. The Jewish Chaplain's highest endeavour is to transform this more general "aliveness" to religion into a deep devotion to God, to Judaism and to Israel.

The extent to which he succeeds in his sacred task of bringing Jews to God and of deepening their attachment to Judaism and to Israel, the Jewish Chaplain will never be able to assess. He can only strive, pray and have faith. But one result of a Chaplaincy is far less difficult to assess—the effect on the Chaplain himself. For him, it is more than a liberal education; it is a great spiritual experience, broadening his sympathies and deepening his understanding.

The help which the Jewish Chaplain receives from Christian Chaplains and from Christian religious organizations is marvellous and unceasing. There is no possible help which they do not give with utmost eagerness and with a generous refusal to regard it as meriting any thanks or appreciation whatever. This is a splendid instance of religious co-operation. So, too, is the fact that every religious section of Anglo-Jewry is sharing together in the work of the Jewish Chaplaincy. The achievement of such cooperation is not the least of many things for which Anglo-Jewry is indebted to the broad outlook and distinguished leadership of the Senior Jewish Chaplain, Dayan Gollop, under whom it is indeed a privilege for a Jewish Chaplain to serve.

HEADS WAR HOUSING PROGRAM

Philip M. Klutznick, president of the Supreme Advisory Council of Aleph Zadik Aleph, B'nai B'rith youth organization, who has been put in charge of all war housing operations in the United States. As assistant administrator of the National Housing Agency, Mr. Klutznick has been in charge of the Home Use Service which obtained nearly 2,000,000 housing accommodations for war workers and their families.

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Lt. Ted R. Myers Killed in Action



LT. TED R. MYERS

People of Greensboro were saddened by the death of 2nd. Lt. Ted Myers, husband of Frances Berbert Myers, and son of Mr. and Mrs. Sam Myers of Greensboro. He was killed in action on November 9th in Italy where he had been serving with the Fifth Army.

Lt. Myers was inducted into the army on May 22, 1942. He graduated from Officer Candidate School at Ft. Benning, Georgia, in February last, and was married immediately after. He went overseas in July.

CHARLESTON, S. C.

The Charleston Chapter of Hadassah recently had as a visitor Mrs. Sol Klotz of Atlanta, Georgia, president of the Southeastern region of Hadassah. Mrs. Klotz was entertained at a luncheon held at Brewton Inn, and subsequently at a Thrift Supper in Daughters of Israel Hall.

Melvin J. Lesser, son of Mr. and Mrs. I. Lesser of Charleston, was home on a brief furlough following his commission as second lieutenant in the Coast Artillery. He proceeded to duty at Camp Stewart, Georgia.

S. BERNARD WEINSTEIN RECEIVES JUDGESHIP

One of the most signal honors to be accorded a member of the Jewish faith in the State of North Carolina was bestowed upon S. Bernard Weinstein, Greensboro attorney, when he was recently appointed to be Judge of the Civil Division of the Municipal-County Court by Governor J. Melville Broughton. The appointment is for a four-year term beginning January 1, 1944.

Judge Weinstein has been for a number of years one of the outstanding young men in the civic and communal activities of Greensboro. He has been for the past 10 years an active member of the Sidney J. Stern Lodge, B'nai B'rith, a past president of the Young Lawyers' Club, a member of Nu Beta Epsilon, legal fraternity, and otherwise prominent in the activities of the city. He tendered his resignation as judge pro tem of the Civil and Crimi-



S. BERNARD WEINSTEIN

nal Divisions of the Municipal-County Court to accept the new appointment.

On January 30, 1934, Judge Weinstein, a lifelong resident of Greensboro, married Laura Orleans of Williamston, N. C. The couple reside at 717 Northridge Street with their young son and daughter.

THIS IS TRUE—SO HELP ME!

The Rephan girls of Greensboro have been so busy entertaining soldiers and their wives that it is quite understandable that this should happen.

Bella (she's the David Bernstein Rephan) was chatting with some friends at her home recently, when her young daughter, Esterita, breezed in. "Mother," she asked, "Do you know Porgy and Bess?"

"I guess I must dear," Bella replied absent-mindedly, "But I've met so many people recently that I wouldn't be sure. At what camp are they located?"

The funniest part of the whole thing of course, is that the Rephans are from Charleston, S. C.—the locale of Porgy and Bess.

Moisture-proof paint on match heads keeps the matches in usable condition for American soldiers in the moist tropics.—*Science News Letter*.

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Leonard Bernstein, Conductor

By WILLIAM B. SAPHIRE

A portrait of a young man who recently took the musical world by storm in a surprise debut. This sketch reveals him as a rounded personality with a wide variety of interests, and deep concern for the problems of his people.—THE EDITOR.

LEONARD Bernstein, a dark, handsome young man, barely past his twenty-fifth birthday, was given an opportunity which is the dream of veteran conductors the world over. On notice so short that rehearsal was impossible, Leonard Bernstein, substituting for seasoned Maestro Bruno Walter, conducted the New York Philharmonic Symphony Orchestra through a difficult performance. The audience in Carnegie Hall contained some of America's severest music critics. The program was broadcast on a nation-wide radio hookup and short-waved overseas. The result was acclaim for Mr. Bernstein.

This new luminary in the musical field was born in Sharon, Massachusetts. His parents, emigrants from Czarist Russia, sent their son to a Hebrew school, and he was reared in the traditions of his forebears. He is a graduate of Harvard University. At a recent interview, a reporter from the Yiddish press offered to send him a translation of the story as it would appear in the Yiddish daily. In "Mama loshen" the young maestro declined saying, "I don't need translations, I can read Yiddish myself."

The result is a man of well-rounded personality who lives and thinks as any intelligent young American might, and who also accepts as his own the problems of his people, the terrible plight of the Jews in the hands of Fascism.

"How can I be blind to the problems of my people?" he stated to reporters at an interview. "I'd give everything I have to be able to strike a deathblow at Fascism," he said. He was distressed when both the Navy and the Army rejected him because of an asthmatic condition.

His first symphony, just completed and soon to have its debut, is "Jeremiah," based on the biblical story of the Prophet. In its third movement is a vocal solo sung in Hebrew. Mr. Bernstein plans someday to compose and direct a serious Jewish opera.

His Wide Interests

While attending Harvard, Leonard Bernstein took an active interest in social problems. He continues to pursue these interests today. His reading is not confined to musical scores, but his tastes extend to modern novels and philosophy. His bookshelf in his Carnegie Hall bachelor studio contains some profound works, but Mr. Bernstein is not above relaxing with a blood and thunder, or comic book. His tastes in music take the same wide range. Perhaps unusual for a serious musician he not only enjoys but admits that he enjoys modern "swing" and "boogie-woogie" tunes. When not working he is always ready for a

good time. It may be a "conga" line in a Latin night club or a football game where he'll yell his head off for Harvard.

The person Leonard Bernstein admires most is Sergei Koussevitzky, the director of the Boston Symphony Orchestra. Koussevitzky recognized the young man's talent, his excellent ear, his memory of difficult scores and his understanding of the various styles in which the classical masters composed. Koussevitzky admitted Leonard Bernstein to his special class in conducting and orchestration, a class composed of a few young musicians who showed great promise. As part of his training under Koussevitzky, he was allowed to direct concerts at the Berkshire Music Festival. At these music fests, reminiscent of the Salzburg festivals in pre-Nazi Austria, Bernstein gained his first experience as a conductor of symphonic works. Later, in the summer of 1943, he was appointed one of Koussevitzky's assistants.

Chose Conducting Rather Than Piano

After he graduated from Harvard Mr. Bernstein took the advice of Edward Burlingame Hill and Heinrich Gebhardt, who suggested that he make conducting his career rather than the concert piano. He feels he owes a great deal of his success to his parents. He recalls with a smile the days when his mother stood over him and forced him to practice his music when he would have preferred a baseball game with his neighborhood "pals."

At present, besides his assistant directorship of the New York Philharmonic Symphony Orchestra, Bernstein has a commission to write a ballet for one of the leading ballet companies. Already two of his compositions, a sonata for the clarinet and a cycle of five humorous songs, have been performed. He is under contract with Warner Brothers for all his future compositions, many of which will be used in forthcoming motion pictures.

SERGEANT MICKEY SCHWARTZ DECORATED

High Point, N. C.—Tech. Sgt. Mickey Schwartz, well-known in this section of the Carolinas, and a radio operator in the North African war theatre, has received a number of decorations and is in line for more, according to word reaching here.

Sgt. Schwartz, nearing his 50th mission, is already the recipient of the Flying Medal and three Oak Leaf Clusters, and is said to be in line for the Silver Star or Distinguished Flying Cross.

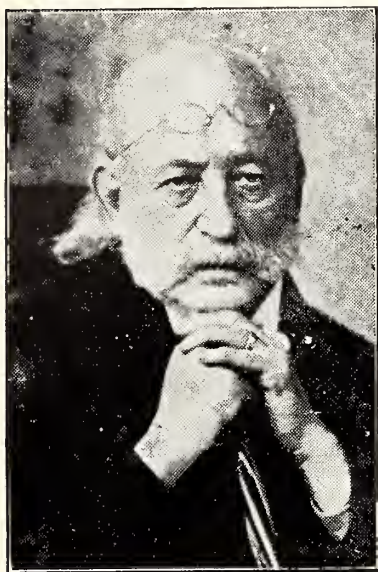
He was recently rescued by an Italian fishing boat after he had bailed out of his stricken plane and landed in the waters of the Mediterranean.

BOOKMAN to the PEOPLE of the BOOK

(Concluded from Page 29)

sion of the Union of American Hebrew Congregations.

In his lifetime, Mr. Bloch purchased the copyrights and plates of many important Anglo-Jewish works in order to reprint them for wider dissemination. Bible, liturgy, music, biography, history, theology, rabbinics and current problems were all included, and so were juvenile and adult fiction, drama and poetry. One of the publications in which the house takes pride is its famous "Jewish Cook Book," which



ISAAC M. WISE

many Catholic priests, Protestant ministers and theological students of all denominations. Mr. Bloch sees himself, as did his father and grandfather before him, as a liaison agent on behalf of Jewish cultural values, serving Jew and Christian alike. He agrees that "books are weapons in the war of ideas" and feels that for Jews, the most warred-upon people of our time, books are their greatest strength now as they were during the centuries of their peoplehood.

The war has added to the functions of the firm, which now, through the Jewish Welfare Board, distributes prayer books and other religious articles to the Jews in the armed forces of the United States. Among its publications for the J.W.B. is a special pocket edition of Britain's Chief Rabbi Hertz's "A Book of Jewish Thoughts."

In the field of bibliography, the Bloch Company has made a special contribution in its bi-monthly *Bulletin*, which is distributed all over the world with its periodic catalogues of Judaica, Hebraica and other selected book lists.

From the time that it was established in Cincinnati ninety years ago to its most recent comprehensive list of Jewish books, the Bloch Publishing Company has been an initiator and a barometer of Jewish cultural values expressed in the field of books.

Dr. Grigori Rabinowitz, Red Partisan

(Concluded from Page 25)

"I have often tried to save the lives of two-year-olds pierced by bayonets," he says. "These children are monuments to German barbarism. The Germans had thought that by mutilating children they would intimidate the partisans and 'dissuade' them, in this unique German manner, from continuing their resistance. But it didn't work out that way.

Dr. Rabinowitz's division operated in a region where all villages, with the exception of one, had been razed by the Nazis. In that single village—a tiny hamlet—the Reds set up their "capital." The Reds lost neither courage, nor humor, and there were even songs and dances on returning from raids on enemy positions.

In the spring of 1943, Dr. Rabinowitz broke down under the strain of his duties. Removed by plane to free territory, he was hospitalized for over a month, then sent to a rest house for partisans.

He still wore the colorful uniform that was his behind the German lines. It was a motley affair, patched up from remnants of parachutes. His overcoat was too big. He had no decorations, nor sign of rank. On his recovery, he was appointed chief of the therapeutic division of a large military hospital. One day he was called to the Commissariat of War where he was awarded the Partisan Medal. Rabinowitz was touched. He mumbled: "Why? What for? There are many like me."

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We Fight for the Jews, Too

(Concluded from Page 17)

loyalty lies. Yes, it is because I am an American, because America has taught me the principle of Freedom and Justice that I look at the Jewish people and see that a great injustice is being done. When Catholics or Protestants or any other human beings are in need, do not our hearts go out to them? Do we not try in every possible way to help them? When the Chinese were bombed did we not help them in various ways? Did we not do the same for the English, the Russians and the Greeks? Does not Christianity itself teach us to "Love thy neighbor," does it not tell us to "Help thy neighbor in distress?" My loyalty to my country and my desire to help the Jewish people do not conflict. In fact my country has taught me that the principle of Justice is a universal one and should be applied to all people. I as a soldier at war am fighting so that that principle shall prevail.

Against the White Paper

At present there exists a "White Paper" which states that immigration to Palestine shall stop in March, 1944. This, at a time when most countries will not allow immigration laws to be relaxed. The carrying out of this brutal statement would be pure and simple murder of several more millions of our people who could perhaps in the future escape the hellhole of Europe. It must be our first duty as fighters of democracy to expose this farce. We must definitely go ahead with our plans for the upbuilding of Palestine. Our Senators and our Congressmen must be informed of this infamous "White Paper."

Many writers of today have written clearly about the conditions that exist. Ben Hecht wrote "Remember Us"; others have written in the same vein. They always end up in despair, in helplessness; they never have a constructive conclusion. They seem to fail to recognize that if Palestine were established as a Jewish state it would help tremendously the morale and strengthen the lives of the Jews the world over. They seem to fail to recognize that if they had a State of their own, throughout the world the Jews would be recognized as equals.

Jews in America do not have to go to Palestine. The fact that there are Irish in America does not mean that they have to go to Ireland, or that the French in America have to go to France or the Italians to Italy, the Poles to Poland, etc. It is for the Jewish people of Europe that Palestine stands as a beacon of light and a symbol of freedom. After the war the desire of millions will be to go to that land. The country itself is not very large but because of its intensified agriculture and the development of its industries it will be able to absorb millions of people. Perhaps some day in the not too distant future they too will make a "Louisiana Purchase" which will enlarge the country many times its size, and forever solve the problem of Jewish homelessness. Shall we not help them in their endeavor?

Destiny has placed in the hands of the Jewish community in America a great responsibility. It does not matter whether one be a Conservative, a Re-

form, an Orthodox or a Zionist Jew. The only thing that matters is that the entire community should realize its responsibilities and immediately take the proper action. This demands the energies and thoughts of all our people, young and old.

ELIEZER

(Concluded from Page 19)

to remain a drone in that hive of diligence.

It was not until he had settled down again to the daily chores, working in the vegetable meadows or helping with the irrigation, doing the hundred and one odd jobs about a farm which always seem to crop up, that he was told the rest of the story of that fateful night. How the Australians had gone on from where he and Yoram had brought them and captured the fortress; the end of the campaign after many weary weeks; the news of the farm, how much they were now planting, their hopes, plans, fears, and cogitations. But he felt, with an innate twinge, that they were hiding something from him. Suddenly he put his finger upon in his mind.

"And Yoram?" he asked gently. They fell silent. And he knew. Yoram, his own brother-in-law, whose sister he had married. Yoram, the lovable, the tall and handsome, the blond-haired and gay Yoram had been killed by that mortar shell. The tears rolled down his cheeks; he who had not given way to self-pity and torment; and those who sat with him could not control their own emotions.

Next day he asked to be taken out to the grave where Yoram lay, the first in their new communal cemetery; and there he sat for a long time, mourning the lad whom he loved to deeply.

The cares and anxieties of kvutzah farming soon encompassed him. He sat in their councils and gave his judicious judgment upon such vital matters as when or when not to irrigate, the price of fodder, the advisability of planting hemp. In his leisure he played with his infant, who soon grew accustomed to the fact that his father could not see. A life of happiness and ardent faith. He followed the affairs of the Yishuv, of the world. He attended the concerts and lectures with them. Eliezer remained a full member of the kvutzah.

The first day when he returned from the fields, where he insisted on working alone, they asked him if he did not think he ought to have another, man or woman, out with him instead of the dog he had trained to lead him.

"Another one with me?" he exclaimed explosively, "Good heavens, no! You all have your work to do. Besides why is it necessary?"

"But if you had company you might. . ." one ventured.

"Company? Of course I have company out there in the fields, all the time," he smiled. "Yoram walks with me."

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Teaching Pride to the Jews

(Concluded from Page 21)

come aware of the fact that Hebrew is not merely something that is buried and forgotten in the ancient and original Bible but is a living language expressing a new life and creating a new literature in their own days.

Credit and Prizes

A great deal has been done to overcome the original obstacles under which the experiment labored. Excellent textbooks for the different grades of the Hebrew courses have been prepared and published as well as supplementary reading matter in Hebrew literature. In addition, Hebrew has won credit recognition on a par with other subjects in the curriculum and now enjoys "Regents" credit for graduation and for college entrance. Students who have had Hebrew in a Talmud Torah or a Yeshivah, or who pass a special examination, are allowed credit for two terms on their entrance into high school and are expected to continue the study of the language for at least one year.

To encourage students to put forth their best efforts, a number of prizes have been instituted by the Jewish Culture Council and the Jewish Education Committee of New York. The prizes include a golden "Ayin" (the first letter of the word for Hebrew) to the best students in each class; a medal to the best student upon graduation in each school, and war bonds for those students who have distinguished themselves in leadership as well as Hebrew scholarship. Funds for these prizes have been contributed by Hadassah and other organizations. The medals are provided by the Jewish Club of New York.

The progress of Hebrew in the New York public high schools represents an important moral as well as cultural gain. Even the thousands of Jewish students who are not taking the courses become aware, many of them for the first time in their lives, that their people possesses a modern language and culture that can take its place without apology beside other languages and cultures. As for the thousands who do take the course, they represent an important source of strength and leadership for the American Jewish community of the immediate future.

ON TO VICTORY!
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Jewish Communities

(Concluded from Page 9)

center of Jewish life. Almost every Jewish family boasts of a son in service.

The Kinston activities are gaining momentum and acknowledgment in both Jewish and non-Jewish eyes. The officers of Tiphereth Israel are as follows: Leo Brody, president; George Weiland, vice president; Jerome Kaminski, secretary; Morris Heilig, treasurer, and Mrs. J. Kaminski, pres-



RABBI NORMAN N. SHAPIRO

ident of the Sisterhood and Hadassah. Mr. Brody is also a director of the Chamber of Commerce and active in the Community Chest. Harry Pearson is chairman of the Jewish Welfare Board.

To these people, the forging ahead of the Kinston Jewish community is of prime importance—so we say with them, WATCH KINSTON GROW, and we wish them Godspeed in all future endeavors.

California redwood trees grow to a maximum height of 364 feet with trunks up to 20 feet in diameter; the giant sequoias, found only in the Sierra Nevada, grow up to 300 feet high and 33 feet in diameter. — *Science News Letter*.

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WHAT OF POST-WAR JEWISH YOUTH?

(Concluded from Page 24)

characters, the warped personalities among Jews who have been socially, economically, culturally and spiritually uprooted in childhood and have been unable to find themselves in adult life. Through no fault of their own some have remained social misfits, though many have somehow managed to hurdle their past.

What of the future? Is there no hope for the Jewish youth of Europe, and are they to be given up as lost or reckoned among the living dead? Will peace and security bring health to the body and balm to the mind? Can the youth be salvaged, and to what extent? The answer to these and other questions is not ready to hand. Surely the psychiatrist alone does not possess the wisdom or the ability to vouchsafe an answer. For it is not merely or even largely a psychiatric problem. The question is much too complicated by social, economic, political and cultural factors. Time is a good doctor and does heal many wounds, but time is slow and the urgency is great. We cannot afford to wait, for the suffering has been too deep even for Jews to endure. We must speed our preparations for the day of release, of redemption and reconstruction.

Many Can Be Retrieved

My own faith tells me that we can retrieve much and save many. The psychiatric problem is to remove fears, to stabilize emotions as far as possible, to bind mental wounds, to restore feeling of security and to adjust personality to environment. The mere establishment of peace and security and freedom from terror will in itself contribute to the restoration of mental stability. It is equally apparent that food and shelter and protection are an imperative preliminary to any program of mental hygiene. The Jewish youth, as indeed all Jews, freed from Nazi terror, must be given hope for the future and a deep feeling, not alone philanthropic, that they are neither forgotten nor forsaken. Insofar as it is possible the youth must be restored to their families, broken homes must be rebuilt or new ones provided for those who cannot hope to see their loved ones again. A genuine wave of love must be spread to embrace all who have for so long been deprived of human warmth and affection.

Reconstructing Shattered Personalities

The sad fact is that there will be untold numbers of youths who have been uprooted into strange lands, who are wandering aimlessly and cannot be returned to their homes or to any occupations. Europe will have been too devastated economically and spiritually. Many youths themselves will be filled with so much hate for the scenes of suffering that they will not want to return to the barren places remindful only of horror. Education will be an imperative necessity. Large numbers will actually be illiterate, and there is no greater curse for a Jewish youth. Schools, all kinds of schools will have to be provided as soon as practicable. Occupational edu-

cation, the learning of new trades, the fitting into industrial or agricultural pursuits will aid mental stabilization. The youth must feel once more that they are part of a people, that their self-respect is restored, that they have a future. Their shattered personalities must be rebuilt, fortified and strengthened. They have been dealt with as outcasts, they have been degraded as pariahs, and they must regain their faith in themselves as Jews. They know why they have suffered. In that very feeling may lie a source of inner strength. This strength must be nursed; not alone as martyrs to a cause, but as the survivors of an ordeal by fire which has tested their will to weave the threads of their cultural past into a vital pattern for the future. To build a new life the youths must be taken to places of welcome, and what country will welcome them more than Palestine? Those who are willing and able to go there will find a haven of refuge, a spiritual home where they can be rapidly integrated, an economic security, a cultural past merging into an ethical future. There is a future for the Jewish youth if all this can be done, for youth is pliable. The young can suffer deeply but they do not break easily and they heal quickly. The road is hard, the horizon dark; but there is a light beyond, and with that ray the dawn of hope.

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JEWISH ARTISTS

(Concluded from Page 10)

bor and Jan Peerce. Their names are now legion to opera-goers.

The great sopranos of the Metropolitan cannot be discussed without assigning a place of honor to such great Jewish stars as Alma Gluck (one of her unquestioned triumphs was in Gluck's "Orfeo" under Toscanini's baton), Paulina Lucca and Sophie Braslan. But mention should also be made of Marie Rappold, best remembered for her inspired performance of Sulamith in Goldmark's "Queen of Sheba," Nanette Guilford and Rose Pauly, of "Elektra" fame.

Among the baritones, the personality of Friedrich Schorr, who retired at the end of last season, dominates the opera house's history. He was the greatest Wagnerian baritone of the opera house and his interpretations of Wotan and Hans Sachs created a tradition which will never be forgotten. Other baritones and basses who must be included among the great operatic stars of our generation are Emanuel List and Alexander Kapnis.

Among the stage directors, two names are of especial significance. The first of these is Samuel Thewman who, single-handed, revolutionized the tradition of Wagnerian performance in his long career at the Metropolitan. Wilhelm von Wynetal, another Jew, inaugurated a new era in the staging of Italian opera, avoiding stereotyped theatricalism and depending upon subtlety of mood, atmosphere and detail. Their remarkable work is now being carried on by Herbert Graf, one of the foremost operatic stage directors of our time.

I do not think that this survey of sixty years of the Metropolitan Opera House would be complete if I did not point out those operas, by Jewish composers, which have been performed so successfully during this period. They include: Halevy (La Juive); Franchetti (Asrael, a sensation in 1890); Meyerbeer (Le Prophete, Dinorah, Les Huguenots, Robert le Diable, L'Africaine); Walter Damrosch (Scarlet Letter, Cyrano de Bergerac); Karl Goldmark (Queen of Sheba); Offenbach (Tales of Hoffman); Erich Wolfgang Korngold (Dead City, Violanta); Louis Gruenberg (Emperor Jones); Jaromir Weinberger (Schwanda).

JEWRY-ON-THE-HUDSON

(Concluded from Page 8)

Senate and a militant fighter for Jewish rights, who has addressed, in many languages, international assemblies pleading for his people, takes his evening walk along the Drive, a man broken in body and yet proud in bearing and dreaming of new efforts in behalf of Jewry when the war terminates.

Others are: Arthur Szyk, famous artist who in recent years has devoted his talents to the battle against Fascism and to his people's struggle for survival; Angelica Balabanova, a veteran of revolutionary causes, friend and co-worker of Trotzky and Lenin and of Benito Mussolini in his "red" period, which preceded the Black Shirt era. No, she never served her own, the Jewish people's cause, but her strife-torn life is so like the Jewish destiny.

Toni Sender, former member of the Reichstag, and Herman H. Borchardt, author of "The Conspiracy of the Carpenters" are among the residents of this International Concession where Europe's intellectuals are replenishing their lives. There are many more, among them Madam Irene Harand, a non-Jewess who had to flee Austria because of her international reputation as an opponent of anti-Semitism.

The West Side avenues bear, even to the young, associations with the Champs Elysees, Unter-Den-Linden and other European promenades. The youth, however, finds little time to promenade. Now you find the youth of the International Concession proudly wearing the uniforms of the Army and Navy, of the WACS, SPARS and WAVES.

This is the West Side of today. Its tomorrow probably holds many new surprises.

NON-JEWISH WORKERS SEND \$450 TO U. J. A.

New York (JPS)—The employees of the Gastonia Combed Yarn Corporation, of Gastonia, North Carolina, have sent an unsolicited contribution of \$450 to the United Jewish Appeal, it was announced by the U. J. A. headquarters. In making this contribution, they observed that it was a "Christian Obligation" to help the Jewish victims of war and oppression.

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Social and Personal

GREENSBORO, N. C.

The monthly supper dance for service men at the Temple Lounge took place on Saturday evening December 4. Music for dancing was furnished throughout the evening by Pfc. Ralph Captain and his band from BTC 10. Pfc. Captain, who was a professional musician, specializing in dance orchestras, has furnished the music for the supper dances at the Temple on several occasions and has found a host of admirers for himself and his capable co-workers.

Frankfurters with all the trimmings were provided to about 100 service men and girls. Hosts for the evening were Mr. and Mrs. Harry Marks, Mr. and Mrs. Sam Prago, Mr. and Mrs. Cyril Jacobs, Mr. and Mrs. Nat Markowitz, Mr. and Mrs. Al Klein and Mr. and Mrs. Coleman Fein, who presided at the registration book. Mrs. Sam Freed was in charge of the committee on refreshments.

Chanukah for the service men was celebrated with various forms of entertainment at the Temple all through Chanukah week. Rabbi Rypins and Chaplain Aaron provided for the religious part of the program, while the B'nai B'rith lounge committee was responsible for the entertainment. Mr. Edward Kapnick, JWB representative, provided gifts for all the service men. A number of members of the community assisted in the various programs.

A Chanukah carnival for the children of the Religious School took place on December 26th in the lounge of the Temple. Prizes were given and all kinds of stunts and games were participated in by practically all the children of the school.

The annual Council-Sisterhood Carnival was held on Monday night, December 13th. Mrs. M. E. Sands was general chairman of the affair, assisted by the following committee chairmen: Mrs. Nettie Friedman, food booth; Mrs. F. I. Rypins, prizes; Mrs. Harry Chandgie, tickets; Mrs. Victor Bates, bond raffle; Mrs. Sam Prago and Adolph Guyes, games; Shirley Lyon and Marilyn Zager, popularity contest. An unusually large attendance, including a number of soldiers, made the affair one of the most successful ever held.

Adolph Guyes was re-elected president of B'nai B'rith for the coming year, and Cyril Jacobs was elected vice-president. Sam Goldman was re-elected secretary and Herman Davidson as treasurer. Monitor is M. H. Zaubner and assistant monitor is Rabbi Rypins; guardian is David Cooper and Sol B. Weinstein is warden. The election took place at a short business meeting on Monday night, December 6th, at which time Dr. Judah L. Golden of Duke University, was the guest speaker.

KINSTON, N. C.

Mrs. N. Shapiro has returned from a stay in Minneapolis, Minnesota.

Captain and Mrs. Wm. Sager have returned from two short visits to see

friends and relatives. They have been in Charlottesville and Front Royal, Va., and also to Newport News, Va. Captain Sager is stationed at Camp Lejeune.

Miss Vivian Pearson has been home on a visit from State Teachers College in Farmville, Va. She had with her as a house guest Miss Esther Shervick of Richmond, Va.

Miss Bernice Bronstein will attend the Seaboard Young Week-end Institute convention in Norfolk, Va., December 3, 4 and 5.

Mrs. Solomon Schechter has returned from a visit to see her husband, Staff Sergeant Solomon Schechter, who is stationed at Cortland, Alabama.

Miss Miriam Stadiem had as her house guest Miss Sally Tucker of New York.

Our best wishes and a heart-felt prayer for a speedy recovery to Mrs. Sam Fuchs at Duke Hospital, Durham, North Carolina.

Sgt. Charles Glick, formerly stationed in Iceland, is now in England.

Mr. and Mrs. Henry Steinberg had as their guests Mrs. A. Pollock and son, Robert, of New York, and Mrs. Steinberg's father, Mr. I. Platt. Mrs. Pollock is Mrs. Steinberg's sister.

Mr. and Mrs. Lester Gould will leave for a visit with friends and relatives in Chicago, Illinois.

Mr. Leo Brody has returned from a visit in Sumter, S. C.

During the recent visit of Miss Janet Bernstein at the home of Mr. and Mrs. A. I. Gross, Kinston's Jewish community was invited to attend a reception in her honor.

Jerome Kaminski has returned from Charleston, S. C.

Miss Menorah Pearson is spending a few weeks in New York City.

Our condolences to Mrs. Larry Pearson on the recent demise of her brother.

Mrs. Lena Pearson has returned from a visit to New York City where she attended the Conference at the Jewish Theological Seminary. Mrs. Pearson did splendid work on the report about the conference at a recent joint meeting of the Women's and Men's clubs of the synagogue.

Pfc. Abraham Stadiem was at home here to visit his mother, Mrs. H. Stadiem, and family. He is stationed at the Marine Barracks, Charleston Navy Yard, Charleston, S. C.

Staff Sgt. Sidney Gross was in Kinston on a furlough where he visited with his parents and friends. He will be stationed in Florida.

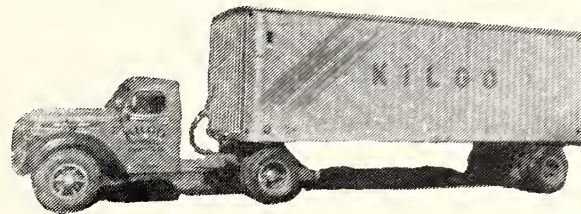
Rabbi Shapiro spoke at the USO Java Club breakfast, November 14. His subject was "A Philosophy of Change."

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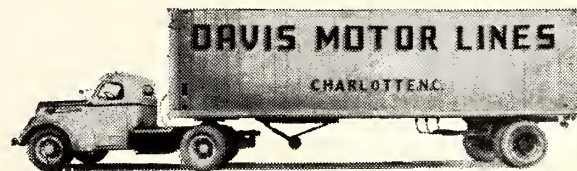


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Mrs. Leo Brody was in charge of the serving committee. The committee included Mrs. M. Heilig, Elaine Bernstein, Bernice Bronstein, and Helen Pearson.

Mr. Nat Sossnik gave an interesting introduction resume on Zionism at the last Adult Problems class.

Bouquets to . . .

Mrs. Morris Heilig, for donating the circulating heater that is being used in the religious school and club rooms.

Mrs. S. Blucert for being the official checker-upper on the linens and other belongings of the synagogue. She has done a swell job.

To all the women who have handled the Oneg Shabot hostessing so beautifully. You have helped make them a success.

All those who have extended their cordial hospitality to the men serving in the armed forces.

DURHAM N. C.

On November 2 the Ladies Mizrachi organization held a meeting at the home of Mr. and Mrs. L. Jaffe. A round table discussion was held on the important part that Mizrachi plays in the religious life of Palestine and the Zionist movement. The meeting was attended by many members of the organization and Mr. and Mrs. Jaffe were hosts of the evening.

Election of officers was the outstanding feature of the regular monthly meeting of the Dr. N. Rosenstein Lodge of B'nai B'rith of Durham. The following officers were elected for the coming year: President, Harry Bergman; vice-president, Joe Rose; secretary, Charlie Zuckerman; treasurer, Max Schwartz; monitor, P. Greenberg; sergeant-at-arms, Murry Fink.

Several important functions for the coming months were discussed by the members, the most important of which is its war service activities.

The Durham Senior Hadassah has completed another year and some of the high spots in the organization's program are presented in a printed annual report recently released to the membership.

Emphasis was placed during the year on the immigration movement and the report contains the names of 60 Durham people who are each year supporting a child for one year. According to the report, 11,000 children have been saved from death in Europe and have been sent to Palestine.

Officers of the local organization are: Mrs. Larry Madalia, president; Mrs. J. Hockfield, Mrs. Sigmund Meyer, Mrs. Sigfried Friedman, vice-presidents; Mrs. Nathan Wolfe, recording secretary; Mrs. Edith Abelkop, treasurer; Mrs. I. Golden, corresponding secretary; Mrs. Melvin Gladstein, auditor, and Miss Evelyn Katz, Junior Hadassah president.

During the regular monthly meeting of the Senior Hadassah, a symposium on the place of education in the Zionist program and a survey of a recent course issued by the National Education Committee were featured.

Mrs. Sam Freedman, education chairman of the local chapter, pointed out that the United Nations will be faced in the near future with the necessity

of determining the future development of Palestine.

Mrs. Larry Madalia, president of the Durham Chapter of Hadassah, reported on the national convention of Hadassah held in New York which she and Mrs. E. J. Evans attended. Among the notable speakers who took part in the program at the convention were Pierre von Paasen, Dr. Nachum Goldman, and Mrs. David DeSola Poole, national president of Hadassah.

At the regular monthly meeting of the Ladies' Aid Society of the Beth-El Synagogue, reports of activities during the past month were given and much progress was shown. After the business session a program was presented.

On Monday night, December 6, Durham was host to Dr. Bardine, eminent Zionist, who presented to a most interested audience a vivid picture of Palestine from a commercial, economic and social point of view. During the evening, Miss Evelyn Katz, president of the Durham Chapter of Junior Hadassah, gave a report on the week-end conference of the Youth Commission held in Norfolk and attended by several Durham representatives.

Rabbi Aaron Shapiro of Durham is leading a group in Chapel Hill on the study of Zionism. Rabbi Shapiro is assisted by Rabbi Maurice Schatz, state director of Hillel, at Chapel Hill.

A joint Bar-Mitzvah in a very impressive ceremony was held Friday and Saturday, December 4 and 5, celebrating the Bar-Mitzvahs of Shildon Gladstein, son of Mr. and Mrs. Mike Gladstein, and Bobby Evans, son of Mr. and Mrs. E. J. Evans.

Louis Gladstein, a life-long resident of Durham, passed away on December 1, after a short illness. Mr. Gladstein who was one of the prominent members of the Durham Jewish community, is survived by his wife, three sons and two daughters, and several grandchildren.

THE MACCABEAN SPIRIT

(Concluded from Page 20)

struggle for the survival of Judaism and its continued contribution to democratic life.

In examining Chanukah and its historic significance, here outlined, we are left with the impression that the true miracle was the triumph of a tiny but stalwart people's determination to survive although surrounded on all sides by powerful unfriendly forces. Chanukah commemorates the miracle of Jewish survival in Maccabean days, and proclaims, at the same time, that the Jewish people will continue to thrive and live up to its destiny only as long as it remains steadfast to its determination not to become submerged in the dangerous waters of conformity. We must maintain our distinctiveness with dignity. We stand at the threshold of a new world order, in which the mother of all religions may still have another opportunity, through the courage and foresight of its adherents, to set the pace toward stability, security and peace.

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hands of God."*

—George Washington

*"Let us have faith that right makes might;
and in that faith let us, to the end, dare
to do our duty as we understand it."*

—Abraham Lincoln

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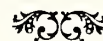
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The American Jewish Times

VOLUME 9

FEBRUARY, 1944

NUMBER 6

EDITORIALS

CHESTER A. BROWN, Editor

Again the Younger Generation

It would seem that the only parents who were not concerned that their children were growing away from the faith into which they were born, were Adam and Eve. As far back as the printed word goes, history records loud lamentations by all religions that the younger generation was deserting the faith of their fathers.

It would be strange indeed if this were not as true of Judaism as it is of other religions. And of course, it is true. Our fathers, and their fathers before them, bemoaned the fact that their sons and daughters were losing their religion. We of this generation are making the same observation, and our sons will without doubt take up where we leave off.

To evaluate properly the justification for these complaints one must first clarify his own definition of religion. With some, religion is so inter-twined with ritual, dogma, forms and ceremonies as to minimize the true essence of religion as a belief. Because of this some of us are apt to consider a child lost to Israel merely because he refuses to lay tephilin or wear a talith.

There are, of course, more disturbing signs. One has but to talk with the Jewish youth still remaining in the colleges of the country—too young to be doing their duty in the armed forces—to face the frightening realization that a great number of them are taking the path of expediency. The Director of a Hillel Foundation at one of our leading colleges in the South recently related a revealing, if sad-denying experience. He told how, in the course of beginning work at this particular campus, he consulted the college files to acquaint himself with the names of the Jewish students. His advance information led him to expect about 250 Jews enrolled. The cards on file have a space marked "Religious Preference." Of the supposed 250, only ten indicated they were Jews!

As against this there are facts and figures that should give us consolation. A recent survey indicates that there are more than 150,000 Jewish young men and women in this country between the ages of 16 and 24, who are actively affiliated with one or more Jewish youth organizations, such as Aleph Zadik Aleph, Junior Hadassah, Young Israel, National Council of Jewish Juniors, Young Circle League, Temple Youth Organization, et al. This does not include many thousands more who are affiliated with Hillel Foundations, Y.M.H.A., Y.W.H.A. and local Jewish centers. The last three alone had, at the end of 1942, a membership of more than 400,000.

On the other hand, this same survey shows that more than 12 per cent of the Jewish youth of the land have never attended a synagogue or temple; 73 per cent have attended on High Holy days only, and 10 per cent attend services weekly.

Putting these figures side by side should give much food for thought to the rabbis of this country. For they seem to indicate that it isn't with the cultural, recreational or the intermingling-with-their-fellow-Jews phases of Judaism that the youth have lost interest, but rather with such regimentation as regular synagogue attendance. In this of course, they are not alone. With no authentic figures available, one hesitates to imagine what a survey of adults would show when it comes to regular attendance at synagogue or temple.

We realize full well that what we say here will keep but few parents from worrying about the religious tendencies of their progeny, but our interpretation of the signs would be that the Jewish youth

of the country for the most part are not growing away from their religion as such, as much as that they are discarding some of the outward manifestations, which seem to mean less with each succeeding generation. We do not condone this, or say that it is as it should be, but it should be of real concern only to those among us who are inclined to magnify the extraneous features of their religion almost to the exclusion of the fundamentals.

An Encouraging Sign and a Challenge

One of the pet arguments of those who urge restriction of immigration into the United States is that any letting-down of the bars would flood the country with new arrivals from foreign shores, who would provide greater competition in the labor market, and as a result there would be a lowering of wage and living standards, together with mass unemployment.

These theories have long since been disproved, and if any further evidence were needed to refute this contention it is to be found in the action recently taken by several of the leading labor organizations of the country. The American Federation of Labor, and the Congress of Industrial Organizations, both in convention assembled, adopted resolutions endorsing the American Jewish Conference rescue and rehabilitation program, and urged the United States to do its share in the rescue of Hitler's victims by admitting them into this country.

The statement, signed by the presidents of the A.F.L., C.I.O., International Ladies Garment Workers Union, and the Jewish Labor Committee, declares, "Free American labor, which feels a kinship with the victims of Nazi terror, has been horror-stricken by the slaughter being carried on against Jews. We also appeal to our Government and the Governments of the United Nations to admit to all territories under their control Jewish refugees who may succeed in escaping from the Nazi Hell."

This is a distinct about-face in the attitude of organized labor and full credit is due to those of its leaders that influenced such a sane attitude. It is a most encouraging sign, and augurs well for the part that labor will play in the post-war world.

While on the subject of labor, thousands of our soldiers are already being returned to civilian life for one reason or another—at the rate of about 7,000 a week—principally because of injuries or age. The eyes of millions of those remaining in the armed services are intently watching what happens to them. Agencies of the Government are already at work giving a pre-view, as it were, of what can be expected in the way of early re-employment and absorption back into industry, by the myriads who are facing death for their country. They must not be let down. It is of course, important as a part of this obligation that there be no discrimination on the score of religious beliefs. This is something that not only all Jewry, but all fair-minded Americans will be watching.

It is a sacred trust for us as individuals, and in our various business capacities, to see to it that as fast as boys are released from service, whether it be individually or as a result of mass demobilization, they be given the opportunity of resuming life in the security that comes from employment alone. Bonuses, unemployment compensation, extra salaries—they are not the real answer. There is only one real answer.

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GREENSBORO, N. C.

Fannie Hurst Speaks

By LILLIAN MORRIS

The noted novelist, Fannie Hurst, interviewed by Lillian Morris, gives her credo and states her views as an American and a Jewess.—THE EDITOR.

"HIGH winds of anti-Semitism are blowing through the country. But our position is impregnable against the European type of anti-Semitism." Thus Miss Fannie Hurst, novelist, in an interview with this reporter. We can keep out our enemies, she pointed out, but the foul thinking originating in Germany cannot be kept out. Nevertheless, she is not pessimistic. "The psychological texture of the nation and the indestructible Jewish texture can easily weather this."

The interview took place in the lofty living room in Miss Hurst's two-story apartment in the Hotel des Artistes. It is a luxurious room, rich with hangings and statuary which speak of the artistic culture of many ages. The collection of objets d'art, religious and historical relics is one of the finest in the country. At one side of the room an oak staircase rises to the upper rooms of the apartment. Miss Hurst, dressed in a simple black dress, came down the staircase.

Discrimination Nothing New

The conversation turned to the American Middle West, the country where Miss Hurst was born and reared, and about which she has written so much. A large part of her new novel, "Hallelujah," which is to appear soon, is laid in St. Louis, Missouri, her home town. The new work treats of the life of a group of average people in the Middle West during the five years preceding Pearl Harbor.

Even in her college days, she recalls that there was some discrimination against Jews, chiefly in such matters as fraternities and sororities. But a child could grow up then and not become aware of any differences until sharply brought up against them in this way. She herself, she remarked, was brought up with very little consciousness of creed — "perhaps not enough of it," she added. She was sure that returning today to the Middle West she would find much more anti-Semitism. "It has been injected into my country and now we are suffering a post-shot fever." We must combat the virus; in the long run the health of the nation will resist such infections.

The Jew as Literary Material

"I like to write about Jews," she explained, "they are warm human subjects. They are intellectually dramatic." As yet she has never done an intensive Jewish study except in some of her short stories. But she feels that proportionately they get much space in her writings, coming in as part of the general scene. Because of his insecurity in the modern world, she finds that the Jew is never relaxed; this leads to dramatic literary material.

In the general literary field, she feels that the Jew is not being presented adequately. In the past, the situation was far worse and she pointed to

what she termed "the abominable and vicious" treatment of the Jew by Shakespeare. The "stage Jew," the comic stereotype, need not worry us; "he is dwarfed by our Olympians."

"The best mirror of the Jew is to be found in his own literature," she said. She would highly recommend translation of the best in Yiddish literature. She also felt that in Palestine there is developing what is probably a very rich literature, but it is restricted to a special audience because it is being written in Hebrew. This, too, calls for translation.

She recalled a recent visit to the Yiddish theater. Unfortunately, she



FANNIE HURST

does not understand Yiddish. Nevertheless, the "flavor of a people" came across the footlights to her.

In the present Jewish tragedy there is a big literary job to be done, to present to the world in simple, concrete and dramatized terms the present plight of the Jews. But the very immensity of the task is overwhelming. "I would like to do it," she said, "but the anguish is so great that expression becomes difficult." We are so close to the catastrophe, we are so much a part of it, that the objectivity which she feels that art requires is impossible. Good propaganda must be artistic to be effective.

Today, part of the job in this country is to inculcate in the non-Jew a sense of shame for permitting the present catastrophic situation to arise. We must make him aware of the educational system which permits intolerance to develop. We must make him feel that the present plight of the Jew is in large measure his fault. Minorities alone cannot do the educational and propagandistic job needed. We must get non-Jews to raise their voices on our behalf. She feels that such voices are beginning to be heard.

Miss Hurst said that she has never been a Zionist but that since the war her ideas have undergone some change. "Palestine," she said, "is today's white hope. The decent and humane thing is to throw those doors as wide open as they can go. This is not a matter of controversy."

Dr. Louis Ginzberg . . . Student and Teacher

By HON. SIMON H. RIFKIND

On the occasion of the seventieth anniversary of Dr. Louis Ginzberg, Professor of Talmud and Rabbinics at the Jewish Theological Seminary and one of the outstanding Jewish scholars of our time, we present this interesting study of the man by one of his many admirers, the Hon. Simon H. Rifkind, Judge of the Supreme Court of the State of New York.—THE EDITOR.

A PROFOUND scholar of the laws and legends in Talmudic literature." To but one man belongs the distinction of having this praise appear as a citation on an honorary degree of Doctor of Divinity—and that man is Doctor Louis Ginzberg, whose 70th birthday is currently being celebrated. Doctor Ginzberg, Professor of Talmud and Rabbinics at the Theological Seminary of America since 1902, was given this degree from Harvard University during the celebration of the Harvard Tercentennial. In accepting this honor, he received from one of the greatest institutions of learning in the world today recognition of his membership in the eternal fellowship of scholars.

Descendant of the Gaon of Wilna

Born in Kovno, Russia, on the 15th day in Kislev (December 12, 1873), Louis Ginzberg started early in his career as student. He attended the Yeshivah at Telsh and was soon recognized as a student of unusual attainments. Observing that he followed his great Gaonic ancestor, Rabbi Elijah of Wilna, in accepting the principle that "to understand the Torah one must be well versed in secular knowledge," his teacher at Telsh encouraged Louis Ginzberg to go to Germany to pursue his studies at the great secular universities.

While he was studying at Strasbourg, he came across some material in Syriac which he thought would be valuable for his research. Since the university curriculum included no course in Syriac, a professor was assigned the special task of teaching Louis Ginzberg this difficult tongue. For the remainder of that academic year, he sat as the sole student in a class in Syriac, which met daily at 7 a.m.

He continues to this day to study new languages, new texts and new discoveries, always bringing to his work the open mind of the great intellect approaching new material.

Concern for Others

The hundreds of students who have passed through Doctor Ginzberg's classes, the many friends who have enjoyed the hospitality of the Ginzberg home, the host of casual acquaintances who speak affectionately of the man, all bear witness to his saintly character. A Seminary employee said, "Oh, he is the kind of man who, hearing you had a headache, will remember to ask you about it when next he sees you, even if it is a week later." Guests at his Saturday afternoon "open house" cherish their hours there as oases of friendliness and quiet charm.

His friends recall that, in 1909, Doctor Ginzberg went to England to marry

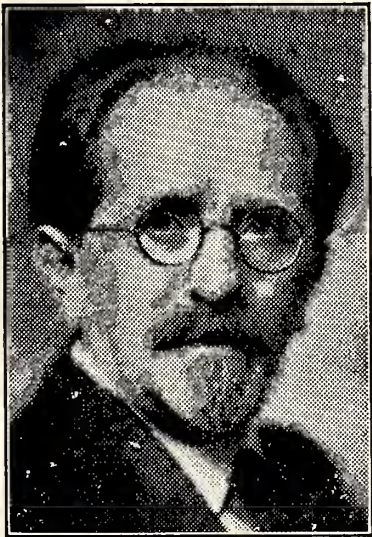
Adele Katzenstein, an old friend from his days in Germany. After the ceremony, he and his bride spent the summer honeymooning in England, returning to this country on a boat which landed on the very morning that marked the opening of the academic year at the Seminary. Doctor Ginzberg remained on the dock just long enough to assure himself that his wife would have no difficulty with Customs, then rushed off, arriving at the Seminary in time to meet his first class!

A "Hobby"

One of Doctor Ginzberg's greatest pleasures has always been to serve as Cantor, and, on his trips to Europe, he has always performed this function aboard ship. He, traditionally, has always chanted the N'ilah service on the Day of Atonement at the Seminary Synagogue—to do so has been one of his great pleasures, as well as the pleasure of the congregants.

His Works

Doctor Ginzberg himself once wrote, "The sphere of the scholar is circumscribed by the walls of his study, while the realm of the saint is limited to his soul." He has always maintained this dichotomy, making it a point never to "talk shop" except when his scholarly opinions were sought, yet never begrudging a kind word to a friend or



DR. LOUIS GINZBERG

acquaintance, no matter how pressing might be the work then in progress within the confines of his study. In view of his generosity in giving of himself to students and to friends, the volume of completed work which has come from within his study walls, amazing even had he lived as a recluse, becomes remarkable, indeed.

Among Doctor Ginzberg's published works are several which alone might

(Please Turn to Page 24)

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Jewish Symphony Conductors This Season

By DAVID EWEN

David Ewen, noted writer on music, here tells of Jewish conductors performing with symphony orchestras in the United States during the current season.—THE EDITOR.

ANOTHER symphony season is now in full swing throughout the length and breadth of the country. Even before the outbreak of World War II brought the symphonic activity of Europe to an abrupt end, our symphony orchestras were the greatest in the world. Today, of course, they are unique; symphonic art is being kept alive here until such a time when, in happier and more peaceful

too, has an anniversary this season; next spring, he will celebrate his fiftieth year as a conductor. A poet of the baton, Walter brings to music an intensity of feeling and a richness of emotion which make his readings eloquent and moving—particularly in the classic literature.

Vladimir Golschmann is once again at the head of the St. Louis Symphony Orchestra. This brilliant Frenchman, who has distinguished himself particularly as an interpreter of modern music, has brought great distinction to the musical life of St. Louis, where his audiences are faithful to him. Another great Frenchman, Pierre Monteux, one of the most aristocratic musical interpreters of our time, will again guide the destinies of the San Francisco Symphony Orchestra.

The Philadelphia Orchestra will again be conducted this year by its brilliant music director, Eugene Ormandy. This phenomenal musician, who has risen out of the ranks of movie and radio conductors, is now one of the most gifted conductors of our time with a remarkable repertoire,

(Please Turn to Page 28)



DAVID EWEN

days, we can restore the heritage of great symphonic performances to the rest of the world.

Gustav Mahler once said that there are no great orchestras, only great conductors. This is, of course, to be interpreted loosely. Even the greatest conductor in the world cannot transform a shabby ensemble into a remarkable one. But there is a great deal of truth to his dictum. The orchestral life of a country is only as rich as the quality of the conductors who guide it. And our orchestras are the greatest in the world, because we have the greatest conductors in the world to direct them.

In Boston, there is the incomparable Serge Koussevitzky, who this season is celebrating his twentieth anniversary with that orchestra. Koussevitzky has consistently maintained a matchless standard for the Boston Symphony Orchestra through his magnificent performances and his unswerving idealism and unblemished integrity. Koussevitzky, who is of Jewish birth, makes Boston one of the world's great centers of orchestral music-making through his genius.

In New York, the great Jewish conductor, Bruno Walter, will be heard from time to time with the Philharmonic Symphony Society. Walter,

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Tel Aviv's Mayor Takes the Stand

Several weeks ago Eliahu Sacharoff was sentenced by a military court in Jerusalem to seven years' imprisonment for the illegal possession of **TWO BULLETS**. Mr. Israel Rokeach, for seven years mayor of Tel Aviv, was a character witness for the defense. The following are excerpts from the testimony as reported in the Hebrew labor daily, Davar. The New York Times, which prides itself on presenting unbiased news, stressed the "fairness" of the arms trial proceedings. This record speaks for itself. We believe that these excerpts constitute a vigorous refutation of the libels voiced at these trials against the Jews; they constitute a statement of faith and an indictment against the foes of the Jewish National Homeland.—THE EDITOR.

The scene is the military court in Jerusalem. Mayor Rokeach is on the witness stand, being interrogated by the prosecutor.

Prosecutor: Do you view gun-running in Palestine as an illegal act?

Mayor: Yes.

Prosecutor: Don't you know that Sacharoff is a member of a clandestine military organization?

Mayor: I don't know.

Prosecutor: You've heard of the Hagana (Jewish self-defense), haven't you?

Mayor: Of course I have. But why do you call it a military organization?

Prosecutor: Does the Hagana possess arms?

Mayor: I think it does . . . I think that it should cause no surprise if any

no knowledge as to how to obtain arms.

Prosecutor: As the Mayor of Tel Aviv you were not told how the arms are obtained?

Mayor: No.

The prosecutor then referred to the Yishuv's demonstrations protesting the White Paper ban on Jewish land purchases in Palestine. The demonstrations were held in 1940.

Prosecutor: Don't you know that Sacharoff participated in the Tel Aviv disturbances?

Mayor: What disturbances?

Prosecutor: The disturbances of 1940.

Mayor: You mean the demonstrations.

Prosecutor: All who possess arms (illegal) are criminals. Do you share that view?

Mayor: It depends on the purpose.

Prosecutor: For self-defense?

Mayor: One has a moral right to obtain weapons for self-defense.

Prosecutor: In Tel Aviv?

Mayor: In all parts of the British Empire.

Prosecutor: You are aware, of course, that it is against the law to carry weapons without a permit?

Mayor: Yes.

Prosecutor: One who seeks to carry weapons for self-defense still needs a permit—otherwise his possession of arms is a violation of the law.

Mayor: Yes, I know that this is what the law states.

The prosecutor referred once more to Sacharoff's participation in the demonstrations against the White Paper, for which he had been interned.

Mayor: Sacharoff apparently was interned for participation in demonstrations, he did not participate in disturbances. . . Nor was he interned for thefts or burglary. . . . He was interned for participating in protest demonstrations.

Concluding his testimony, Mayor Rokeach asked that he be permitted to make a statement for the record.

Mayor: I should like to make clear the difference between crime and self-defense. I have seen many disturbances in Palestine.

President of the Military Tribunal: We do not want to hear you. We called you regarding the possession of two bullets.

Mayor: The question was not raised by me. It was raised by the prosecutor and deserves clarification.

The President of the Military Tribunal then read aloud the Mayor's testimony.

(Please Turn to Page 10)



Residential Section of Jerusalem

individual or group possesses arms to defend lives and property.

Prosecutor: When attacked, will you try to obtain arms from various sources?

Mayor: Yes.

The prosecutor then referred to the charge that the two bullets found in Sacharoff's possession belonged to a cache stolen from a military arsenal.

Prosecutor: You are not much concerned whether the army has arms or not, as long as you can obtain arms for self-defense?

Mayor: I did not mean the army when I spoke about obtaining arms from various sources. I don't consider the army a source for this purpose.

Prosecutor: What are the sources you have reference to?

Mayor: I can't tell you.

Prosecutor: Is it a secret?

Mayor: No. But I do not engage in this activity.

Prosecutor: Where do you obtain your arms?

Mayor: As Mayor of Tel Aviv I hereby state emphatically that I have

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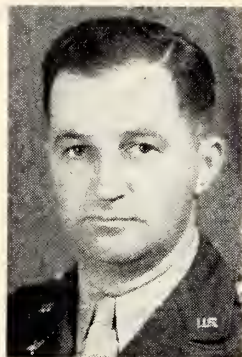
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Capt. Hyman Levine



Lt. Com. I. D. Shapiro



Lt. Col. H. Schachtman



Lt. (jg) Robert Sosnik



Lt. Leonard Eisenberg



Lt. Julius K. Morgan



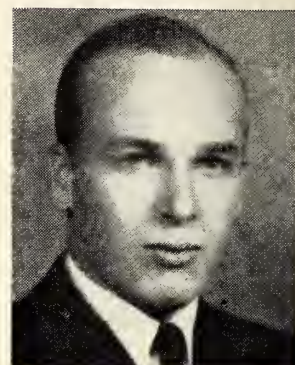
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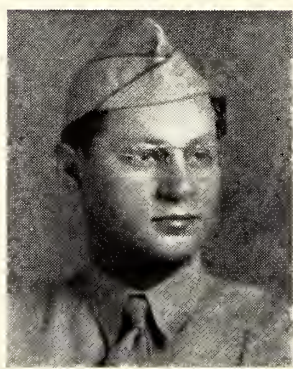
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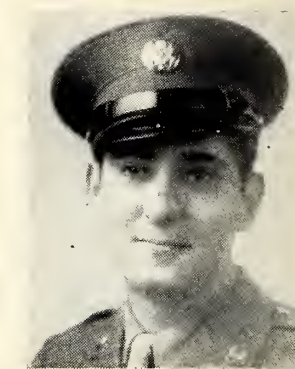
Lt. Ernest W. Lefkowitz



Ens. M. S. Silverstein



Sgt. Edith Rose



Cpl. Philip A. Katzin

Winston-Salem in the Armed Services

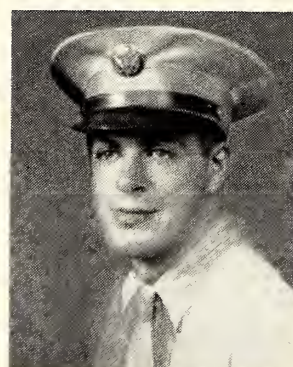
This page of Winston-Salem Jewish men and women in service has been prepared in accordance with the best available information. We have obtained as many photographs and names as we could. We have tried to assign proper rankings. If there be any omissions or inaccuracies, our humblest apologies.

Please see page 9 for key to photographs.

In addition to those pictured here, the following for whom no photographs were available, are also in service: Lt. (J.G.) Albert Blumenthal, Lt. I. M. Shevik, Lt. Abe Brenner, Lt. William Trachtenberg, Sgt. Hans Green, Sgt. Sigmund Kaufman, Sgt. Harry Sommers, Cpl. Ellis Katz, Cpl. Robert Miller, Pvt. Shevel Siff, Pvt. Bobbie Sosnik, Pvt. Robert Saks, Arthur Barth and Robert Honigsberg.



Cpl. Phil Michalove



Pfc. Arnold Rose



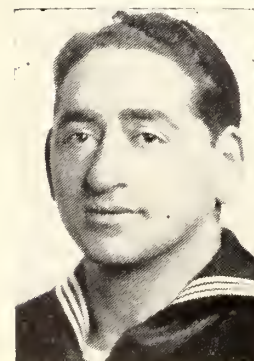
Pfc. Martin Levin



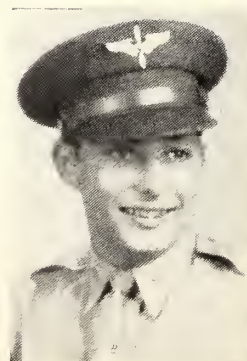
Pfc. Buddy Levin



H. A. 2nd C. S. I. Solomon



E. M. 1st C. N. Waidman



A. C. Robert H. Kalet



A. C. Robert Cohn



A. C. Robert M. Backer



A. C. A. Bruce Levin



Pvt. Richard P. Katzin

Jewish Communities in the South

III. WINSTON-SALEM, N. C.

HERE is but little known of the early settlements of Jews in Winston-Salem, although there have been Jews in the state of North Carolina since the middle of the eighteenth century. Nevertheless ancient Hebrew spirit and conceptions had been decisive in the founding of old Salem, a Moravian settlement, consisting of Refugees of Hussite faith, who came from the estate of Count Zinzendorf in Saxonia, after having been expelled from the area of present Czechoslovakia. The name of the City is Hebrew and means "Peace." The early settlers lived according to ancient Hebrew social laws, of which the cemetery is still an outstanding example, through its simplicity in its layout, and the equality of the gravestones in size and appearance.

The early Jewish Community was made up of merchants in the retail clothing business, one department store owner and a few peddlers. Among the settlers were Joe Jacobs, Joe Rosenbacher, Zigmond Rosenbacher, the Rose family, and the families of Morris Levy, Jacob Citrenbaum, Eli Robinson, A. and Joe Shapiro. They met together in 1890 for their first high holiday services; in 1896 they organized a congregation of which Rabbi Mordecai Shapiro was leader. This congregation was soon dissolved and Rabbi Shapiro returned to Europe. After several newcomers had reinforced the Jewish Community, another congregation was formed in 1912 at the house of Mr. Frank Urband, with Dr. Urband, E. Robinson, M. Marks, F. Raiff, A. and M. Plotkin as charter members. They used the old Oron Hakkodesh which was in the possession of A. Shapiro and a Sefer Thora which was in the house of E. Robin-

This is the third in a series of articles on Jewish communities in the South, where living is pleasant, principally because the Jews in these communities, by their contribution to civic and communal activities, have earned the respect and goodwill of their neighbors. Communities such as Greensboro, Kinston, and Winston-Salem, N. C., as well as others that will be presented in subsequent articles, go a long way to disprove the belief generally held that the South is inhospitable to the Jews.

son. They worshipped in various halls on Main, Fourth and Trade streets until this congregation was in the position to buy their first owned property on Cherry Street, which was bought in May, 1914.

With the growth of the Congregation this first Synagogue was sold and on May 27, 1920, the former Christian Church was bought and was converted into the present Orthodox Synagogue, located on Fourth Street. The deceased of the Community were buried at the Greensboro Jewish Cemetery, until on the 28th of April, 1927, the present cemetery was bought and, according to bylaws, supervised by the Ladies' Aid Society in accordance with strict Jewish Orthodox laws. The following spiritual leaders represented the Orthodox Congregation since its existence: the Rev. Cohen and Messrs. Swartz, Berlin, Smolin, Miller and Katzin. Rabbi Blumberg was the first duly ordained Rabbi in the pulpit. He was followed by Rabbi Shabshelowitz, a graduate of the Jewish Theological Seminary of America, who served from 1930-1932. He was succeeded by the Reverend Leshinski. In 1935 Rabbi Shabshelowitz returned to his old pulpit and served three more years until in 1938 when he was succeeded by Rabbi M. Paretzki, a graduate of the Grodno Yeshiva in Lithuania. Rabbi Herman Goodkowitz succeeded Rabbi Paretzki in 1941, and is the spiritual

leader of the Orthodox Community at present.

In 1930, several Jewish Citizens founded a movement, led by Morris Sosnik to organize a separate group for Services based on the Philosophy of progressive Judaism. This group, constituted as the Winston Hebrew Congregation was founded in 1932 and headed by Moses Shapiro as its first President. Successive Rabbis included Meyed S. Simon (1932-1933), a graduate of the Hebrew Union College, Morris Lieberman (1933-1935), a graduate of the Hebrew Union College, Arthur Zukerman (1935-1938) a graduate of Hebrew Union College, Edward Ellenbogen (1938-1940), also a graduate of the Hebrew Union College, and Dr. Frank Rosenthal, a graduate of the Jewish Theological Seminary of Breslau, Germany and University of Breslau, who is the present incumbent.

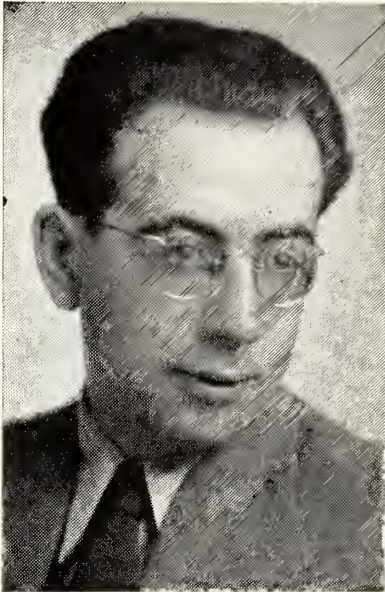
The Reformed Congregation met at a hall, rented from the First National Bank and for the High Holiday-services at large halls, which could accommodate the larger audience for these sacred days. In 1938, Mr. Moses Shapiro passed away, and Mr. I. Eisenberg took the helm of the congregation. Under his presidency, a site for a new Temple was bought, presented by the local Chapter of the Council of Jewish Women, and plans were made for fund-raising for the Temple. The outbreak of the present conflict prevented this plan, but better quarters had been secured in the meantime, and better Templerooms, Sunday School rooms, recreation facilities, etc., created an uplift of the congregational activities of the Reformed Congregation.

At present, Mr. Eli Katzin is the President and under his guidance plans for the future Temple have been intensified and enlarged. A weekly "Message of Israel" for the past two years on the air over WSJS and the Interstate Network is presented by Rabbi Rosenthal and has served well to promote better understanding of Jewish outlook on life among a large radio audience. Through the exchange of pulpits with local ministers of other faiths and brotherhood-meetings, the Winston Hebrew Congregation has become a platform for brotherhood and understanding between the various denominations.

The laymembers also are doing their share to represent Judaism to the best advantage in all civic organizations and projects. The different war loan drives, the Red Shield boys and the blindshop are guided by Mr. I. Eisenberg. Mr. Monte S. Cohen presented three yearly awards at Salem College.

Mr. Morris Sosnik, as a Boardmember of the Chamber of Commerce represents the Jewish merchants in town; he also serves as the lay-representative at the Round Table Conference of Christians and Jews.

The Jewish organization-life is a very vivid and active one. The Jewish Ladies' Aid Society represents the orthodox women and is headed by Mrs. Silverstein. The local chapter of the National Council of Jewish Women serves also as a sisterhood to the Progressive Congregation and is headed by Mrs. Eisenberg. Recently a chap-



RABBI FRANK ROSENTHAL

ter of the Hadassah has been founded, which is headed by Mrs. Silverman. The B'nai Brith Chapter is very active, with Mr. Morris Bremer as its present President. A Chapter of the A.Z.A. takes care of the Youth activities in town and is headed by Bertram Kalet, Aleph Godol.

Moses Shapiro organized the Jewish Community Council, a fund-raising and distributing agency of the Winston-Salem Jewry, which contributes through its yearly drives to ease the plight of the oppressed and needy of our brethren all over the world.

Several of our coreligionists serve the higher places of learning in this city. Dr. Vera Lachmann, a former graduate of Berlin University, became the first Jewish professor at Salem College. Dr. Arthur Grollman, a graduate of John Hopkins, is Research-professor of medicine at the Bowman Gray Medical School. Dr. Camillo Artom holds the professorship in Biochemistry at the same school. He is a graduate of University of Padua, Italy. Dr. William Fishman is a graduate of Edinburgh, Scotland, assistant professor in Biochemistry and Dr. Franz Reichsmann, a graduate of the University of Vienna and a fellow of research of medicine teach at the Bowman Gray Medical School. Dr. Jack Levin is Pathologist at the City Hospital.

WINSTON-SALEM IN THE SERVICES

- Lt. Col. Hyman Schachtman, overseas.
- Lt. Commander Israel D. Shapiro, son of Mr. and Mrs. Abraham Shapiro. At present in Washington, D. C.
- Captain Hyman Levine, son of Mrs. Gussie Levine. Overseas.
- Lt. (j. g.) Robert Sosnik, son of Mr. and Mrs. Sam Sosnik. At Norfolk, Va.
- Lt. Leonard Eisenberg, son of Mr. and Mrs. I. Eisenberg. At Camp Atterbury, Indiana.
- Lt. Harry Ronsch, son of Mr. and Mrs. L. Ronsch. At Camp Peavy, Williamsburg, Va.
- Lt. Albert M. Hersh, son of Mr. and Mrs. B. Hersh. At Hondo, Fla.
- Lt. Julius K. Morgan, son of Mr. and Mrs. Asher Morgan. Overseas.
- Lt. Joe Resnik, son of Mr. and Mrs. Louis Resnik. Overseas.
- Lt. Ernest W. Lefkowitz, son of Mr. and Mrs. A. W. Lefkowitz. At Aberdeen Proving Ground, Md.
- Lt. Hilda R. Harris A. N. C., daughter of Mr. and Mrs. L. Ronsch. At Deshon General Hospital, Butler, Pa.
- S. Sgt. Teddy Levine, son of Mrs. Gussie Levine. At Camp Van Dorn, Miss.
- Sgt. Edith Rose, daughter of Mr. and Mrs. Sam Rose. At 2nd W. A. C. Training Centre, Daytona Beach, Fla.
- Ens. M. S. Silverstein, son of Mr. and Mrs. B. Silverstein. At Norfolk, Va.
- Midshipman Seymour Eisenberg, son of Mr. and Mrs. I. Eisenberg. At Bow-

- man-Gray Medical School, Winston-Salem, N. C.
- Cpl. Philip A. Katzin, son of Mr. and Mrs. Eli Katzin. Overseas.
- Cpl. Phil Michalove, son of Mrs. E. B. Michalove. At Camp Davis, N. C.
- P. F. C. Arnold Rose, son of Mr. and Mrs. Sam Rose. At Camp Irwin, Baistown, Cal.
- P. F. C. Martin Levin, son of Mr. and Mrs. Simon Levin. At Will Rogers Field, Oklahoma.
- P. F. C. Buddy Levin, son of Mr. and Mrs. Simon Levin. At Marine Barracks N. A. S. Norfolk, Va.
- E. M. 1st C. Norman Waldman, son of Mr. and Mrs. William Waldman. Overseas.
- A. C. Robert Cohn, son of Mrs. Abe Cohn. At Selman Field, Monroe, La.
- A. C. Robert H. Kalet, son of Mr. and Mrs. T. C. Kalet. At San Antonio, Tex.
- A. C. A. Bruce Levin, son of Mr. and Mrs. Louis Levin. At University of Toledo, O.
- A. C. Robert M. Bracker, son of Mr. and Mrs. Louis Backer. At Selman Field, Monroe, La.
- Hosp. App. Seaman 2nd C. Seymour I. Solomon, son of Mr. and Mrs. J. Solomon. At Bethesda, Md.
- Pvt. Richard P. Katzin, son of Mr. and Mrs. Eli Katzin. At Camp Davis, N. C.



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Demand Bidding

By **RAYMOND FARBER**

National Amateur Contract Bridge Champion, 1941-42

PERHAPS the most misunderstood bid in pridge is the two demand bid. This bid can promote more trouble than almost any other bid because a great majority of players do not use it correctly. Even though this bid occurs very infrequently, I still think that it is worthy of some discussion.

It is the general practice of players today to keep all one bids open with as little as one trick. In view of this fact, it is always a good idea before opening with a two bid, to look at your hand and say, "Can I make game with less than one trick in my partner's hand?" If the answer is yes, then you have a two bid. However, if the answer is no, you must not open with two because when you open the bidding with a demand bid, you are telling your partner that he cannot pass until game has been reached. Therefore, since you are forcing your partner to keep the bidding open until game has been reached, even though he may hold no card higher than a nine, you must be able to guarantee him that your hand will produce game.

Remember, you count losing and not winning tricks when making a two bid, so, if your suit happens to be spades and you can see that you have five natural losing tricks, there is no use to open with a two bid, since, if your partner has as much as one trick, he is obliged to keep the bidding open for one round anyway.

It is not uncommon to hear this remark around bridge games: "Well, partner, it's a shame we went down so many, but I had to open with a two bid because I held 5½ honor tricks." This is fallacious reasoning and should be discouraged because honor tricks assume different proportions with the type of hand. For instance, look at the following two hands:

- | | | |
|---|----------|-------------|
| 1 | Spades | A K 6 |
| | Hearts | A K 3 |
| | Diamonds | A Q 6 4 |
| | Clubs | S 5 2 |
| 2 | Spades | A K 7 5 3 2 |
| | Hearts | A K |
| | Diamonds | 7 |
| | Clubs | A Q 10 8 |

Both the above hands contain 5½ honor tricks but look at the difference in the losing tricks. Hand 1 is definitely not a demand bid, as you cannot promise your partner game in your own hand, while hand number 2 is a demand bid. You can make game with less from your partner than he would need to keep a one bid open. As a matter of fact, if your partner has as much as the spade Q and the club K you have a good play for slam. Don't allow a lot of high cards to blind you from the potential losing tricks in your hand, and if you start to count losers instead of high card tricks, there will be fewer two bids and fewer large sets.



RAYMOND FARBER

Tel Aviv's Mayor

(Concluded from Page 7)

President: Is that what you have testified to?

Mayor: You have on the record the contents, but not the spirit of my testimony. I repeat, when an individual or group is in danger, they have the right to defend themselves. . . . The demonstrations were aimed against the White Paper, not against the government.

President: Who implements the White Paper, if not the government?

Mayor: The demonstrations were aimed at the government which implements the White Paper.

The President of the Military Tribunal, interrupting the Mayor who had testified in Hebrew, instructed the interpreter to tell Mr. Rokeach—"that he'll make a much better Mayor of Tel Aviv if he'll listen more attentively and speak much less."

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Ellis Island Odyssey

By WILLIAM M. NEUBAU

Mr. Neubau has been the Hebrew Sheltering Immigrant Aid Society (HIAS) representative at the United States Immigration Station at Ellis Island for the past twenty-three years. In that time he has seen and helped thousands of his fellow Jews in their never-ending struggle to gain admission to the United States. In this article he presents some of his recollections of the past two decades at Ellis Island.—THE EDITOR.

THE warm spring sun spotlighted a gaunt young German Jew appearing before the members of the Board of Special Inquiry at Ellis Island, the meeting having been called to determine the advisability of the youth's admission to the United States.

"Should you be admitted to this country, what would you intend to do?" the Inspector asked.

"Nothing," the youth answered, bluntly.

"What did you do in Germany before you came to America?" they asked.

"I was in a concentration camp for three years."

"And you intend to do nothing if you are admitted?"

"Nothing."

The Immigration Laws specifically state that no one without visible means of support, no one who might become a public charge, was to be admitted to the country.

A Frightened Lad

The expatriated German faced the Board as they deliberated. Their unanimous decision read . . . "application for admission denied . . ."

I visited the lad in Detention Quarters quite often and gained his confidence. He finally looked on me as a friend, interested in helping him. I felt that this undernourished youth, more than anything else was afraid. Three years in the brutal atmosphere of a Nazi concentration camp had all but broken his spirit. In my conversations with him, I found that he had been invited to live as a guest with his sister and brother-in-law in this country, and was afraid that he would not be admitted if he were to accept employment.

After I had learned the motives for his singular conduct before the Board, I appealed his case to the Board of Immigration Appeal through HIAS' Washington counsel.

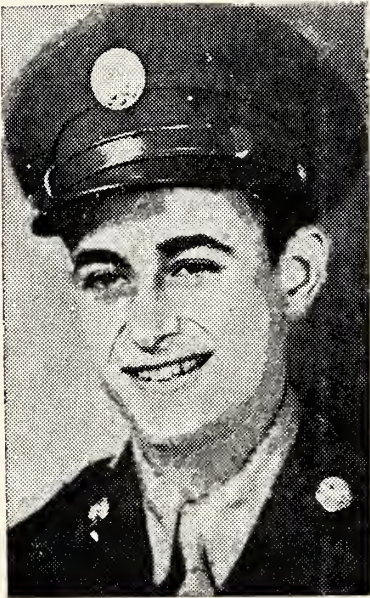
The Justice Department reversed the Board's decision and admitted this young man to the country. Perhaps they did not admit the same person: this youth was now filled with a desire to seek employment, to make his own way in America, to become an asset to the community at large.

Lost Visas

This happened on the main deck of a former luxury-liner, steaming into New York Harbor from Marseilles one October morning in 1941. Off in the far corner of the deck, stretching their necks better to gain a first view of the New York skyline, stood two young German refugees, brothers. Arthur is 18; Hans, 19.

"That is the sight I have been waiting to see since Hitler came into power, my brother. See! There on the

Paid in Full



Ernest Lilienstein has paid his debt to America for giving him a haven from persecution. His family was helped to start life anew here by the National Refugee Service, whose work is financed by the United Jewish Appeal. Now Private Lilienstein has been killed fighting the Germans in Italy, but not before he had what he wanted—"a crack at the Nazis."

left stands the Statue of Liberty," Hans said.

"And there, the Empire State building! How it towers above all the rest!"

Hans suddenly began to turn out his pockets.

"What are you doing?" his brother asked.

"Just getting rid of all the accumulated junk. We are starting all over again. Forget the other side, rid ourselves of even the smallest piece of paper that may be a remembrance of the past. This is America! America!"

Hans was beside himself with jubilation.

When the boys were brought to Ellis Island, it was discovered that they had no visas. The visas had been in Hans' pocket and he absent-mindedly threw them overboard with all the other contents of his pocket.

I appealed their case to the Board of Immigration Appeals in the nation's capital, which in turn placed the boys on parole. Then the State Department went into action and received from one of the American Consuls abroad duplicate copies of the boys' original visas. Soon afterwards they were admitted to this country.

U. S. Entry An Arduous Process

Cases such as these have comprised the major part of my work on the Island for the past twenty-three years,

(Please Turn to Page 20)

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Important Business

By CORPORAL ALAN M. BROWN

U. S. Army Air Corps . . . Overseas

MAIL CALL, if you know anything about the morale of the Army, is that part of the day which to us soldiers is the most important, next to chow time. Sergeant Kelly was calling off the names of the fortunate boys who had gotten some mail. I heard Jimmy's name called, and knowing he wasn't present, I stepped forward to collect his letter. "Just my luck," I thought, "not to receive any mail again." I hadn't received any for the past week, and began feeling low. A letter from home sure would come in handy at the moment.

Just as I was about to leave, I thought I heard my name called. I turned about and again I heard the call, "Telegram for Corporal Brown." I hastened my steps and made my way to the mail sergeant to get the wire.

Perhaps I'm a funny fellow, but I never like to open telegrams. So I decided to wait until I reached my room where Jimmy could open it for me.

My pal Jimmy Johnsten, also a corporal, was in his usual position—that is, flat on his bunk. Jim and I had come a long way together and I think of him as my best friend in the army. He is the kind of fellow you can't get mad at, even though he is full of tricks—and I am usually the goat of them.

He was staring up at the ceiling when I came in, and I knew he was thinking about his girl back in the States. One gets the funniest expression on his face when he is alone and away from the ones he loves. You can spot it in a minute.

"Your troubles are over, Jim," I announced, "here's a letter from her." Needless to say, he jumped up and grabbed the letter from my hand. I waited patiently while he read his billet-doux, and when he finished he first noticed that I was standing with my telegram, afraid to open it. I handed it to him and held my breath as he opened the envelope. I was thinking of my brother who was down in the Pacific. If anything happened to him I don't know what I would do.

Jim opened the wire and this was the message: "Just arrived in London Stop on 48 hour pass Stop want you to meet me Stop Red Cross Hotel Friday 1200 hours Stop Signed Pvt. Jones." I let out a sigh of relief, taking the wire from Jim.

"Let's see," I said to myself. "If I remember correctly, this Pvt. Jones was my next door neighbor. Just a little red-headed kid who I hadn't thought old enough to be in the army. Then I had a fleeting recollection of this kid always hanging around and getting in the way of our gang. He was about five years younger than I, and of course we didn't want him around with us. I think he had a sister two or three years older, but she never had much to do with us. I hoped he had changed a bit.

"You need a little vacation," Jim said, interrupting my thoughts. "Why

don't you meet this kid? It will do you good to get away for a couple of days and I'll bet the kid would like to have someone he knows with him the first time he is in town. Especially a non-com." I knew how I felt when I first landed in this country, and thought, "Jim is right." I agreed that I would go. Now all I had to do was try to persuade the first sergeant. I took the telegram with me and knocked on the orderly room door.

The wire did the trick, and I soon had my two-day pass all signed, sealed



CORPORAL ALAN M. BROWN

and delivered. I packed a few things and rushed to make the first train out to London.

I started to read my magazine and must have fallen asleep, as the next thing I knew I was at Liverpool St. Station and someone was shaking me, wanting to know if I wanted to get off here. This I did and darn quickly. "Take me to the Red Cross Hotel," I said to the taxi driver. I paid the fare and rushed into the lobby of the hotel. At the information desk I asked the girl, "Is there any message for a Corporal Brown?" "No," was the reply. "That's funny," I thought. "I was sure he would be here early. Most recruits are in a case like this." I spied a nice soft chair near the door and figured I would sit there and wait until I saw a Private come through who looked lost, and that would be Jones.

Three or four times the door opened, but to my disgust all were non-coms. It was 1145 hours and I was getting impatient. If he didn't come by 1200 on the nose, the hell with him. I couldn't waste all day waiting for him.

As I finished a story in my magazine, the door opened and in walked a beautiful WAC. You know the type—long blonde hair, beautiful blue eyes, and the kind of figure one dreams about. Nothing gets past Corporal Brown, especially one so easy on the eyes,

(Please Turn to Page 15)

As I Saw Palestine

By LARRY ADLER

The famous harmonica virtuoso recently completed a tour of American bases in the Middle Eastern war zones, which took him to Palestine. In the following article he tells of what he saw in the cities and villages of Palestine. We are sure you will enjoy this article no less than we did. It is vivid, descriptive and shows profound understanding and sympathy. —THE EDITOR.

THIS is not to be construed as an endorsement of Zionism nor a criticism against it. I don't know enough about that subject to qualify as an authority. But I can tell you what I saw.

My first night in Tel Aviv made me realize that here was a powerful new kind of civilization. I went, with Jack Benny and Erika Mann, to the Cafe Noga to hear their five-piece orchestra. Harry Zinder, Time and Life correspondent, had assured me that here was a must.

We were given a table in the balcony. The ground floor was jammed. We called a waiter and gave him an order.

He shook his head, "Sorry, but we do not serve after ten p.m."

I was surprised. "But what about these other people?"

"They are not being served," replied the waiter, "they're listening to the music."

And they were. There were no drinks or dishes on any of the tables. The people sat and listened intently to the five-piece orchestra. There was no conversation.

I wondered where else I could have seen such a sight. New York? Hardly. The music would be drowned out by conversation, rattling of dishes, etc. London might offer a better audience but, even so, not to the exclusion of food and drink.

The three of us agreed that we had seen the most civilized sight in our entire tour thus far.

Next morning I was up early and out on the beach. The swimming was good but what bowled me over were the children talking to one another in Hebrew! My reaction was absurdly illogical but I was amazed at the ability of these kids to converse fluently in a language that I could just barely manage to read but certainly not understand. I felt like a dolt.

I had an appointment at eleven with Mayor Rokach. I found him to be a very gentle-spoken man with sad eyes and within five minutes of conversation he managed to convey to me his very deep devotion to his job and to this land.

"You may have noticed the many types of people here," he said, "it is interesting, I think. Jews from all over the world live in a community where they are free of persecution."

"But what about the Arabs?" I asked.

He sighed. "Yes, the Arabs. That is by no means a settled problem, as you well know. There may be trouble in the future. Serious trouble."

"We consider here that we were saved by the Russian stand against Germany," he continued. "The Nazis, had they reached here, would have wiped us out. We were bombed twice,

you know, and about 300 people were killed."

"Did you have much trouble evacuating the population?"

"Evacuation?" he said, with mild astonishment, "no one spoke of such a thing. We would have done what Churchill swore that the British would do. We would have fought in the fields, the streets, our homes. No one, no one at all evacuated Tel Aviv."

"The Arabs thought we would desert our city," he said, "and do you know, they had even earmarked the various homes they would occupy for themselves when we fled. I know the very man who was going to take over my apartment. But we surprised them."

"Come," he said, "let us look at Tel Aviv."

When we parted, the Mayor asked me to convey his respects to "my colleague in New York, Mr. LaGuardia."

I tried to picture the two men together but I could only conjure up a vision of patient Mr. Rokach backed into a corner under the pressure of a harangue by the Little Flower.

The next day I went to Jerusalem. I wanted to see the Holy City, but more I wanted to see Henrietta Szold, the amazing old lady who had so impressed Wendell Willkie when he had



LARRY ADLER

talked to her. I called her home and was promptly invited to tea.

She was a sparkling conversationalist and managed, from her apartment in Rehavia, to keep a finger on the pulse of the world. We found that we were both from Baltimore, Md.

"I am glad that you are interested in our work," she said, "but it is a great pity that you are here for so short a time. But you must see a co-operative settlement before you leave. There is one here that I wish you

(Please Turn to Page 22)

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A Message of Hope For 1944

By HOWARD E. RONDTHALER

President Salem College, Winston-Salem, N. C.

WOULD the Psalmist of old, were he living in 1944, find himself still able to say, "Surely the wrath of man shall praise Thee," or will he be moved to declare that this ancient truth as stated in Psalm 76, verse 10, is now utterly outmoded by the baffling and brutal mechanisms of modern warfare, so that in no way can "the wrath of man" praise Him?

Is Jehovah unable to wrest anything to His praise out of the din of today's battle array?

There are those who truly believe that the Psalmist's ancient utterance remains abidingly true today, and, as one such believer, I am constrained

that "Where the Spirit of God is, there is light, joy, strength, and comfort."

Israelite, Christian, Protestant, Romanist, Greek and other Men of God, are finding themselves strongly moved in ways of Prayer, Faith, and Fellowship regardless of difference of techniques, because the Spirit of the Living God is capable of making even the "Wrath of man" (in these war-torn days) "to praise Him."

In the concluding paragraph of his 1943 book, "God Is My Co-Pilot," Col. Robert L. Scott, Jr., Air Corps, United States Army, writes thus:

"The sun was going down now, even from our vantage point up there at twenty-five thousand, where Holloway and I were patrolling. We called to the other ships to land, and as we saw them go into the Lufbery circle and the rat-race that fighter pilots like to land from, Holloway rolled over and dove straight for the ground. I started to roll with him—than I turned back for one more look at the setting sun. Down on the earth, to those earthbound creatures, the sun was down. There the shadows of the approaching night covered the ground, but up here I could see above the mountains, and the sun still shone on my fighter. I pulled almost straight up in the steep climb that I like to make before diving home, and looked into the vivid blue of the Yunnan skies. Some verses were running through my thoughts. Against the drumming of the engine I heard my own voice repeating the words of another fighter pilot, John Magee, who had died with the RAF in the battle of Britain:



HOWARD E. RONDTHALER

to suggest that never before has there been such evidence of global fellowship between Men of Worship, Men of Prayer, and Men who love and read the Word of God, and that thus even the warring wrath of man is an inadvertent force in building up the praise of God.

War certainly is an acute expression of the "Wrath of Man," and yet it is out of the travail of today's warfare that solidarity of spiritual fellowship is coming to be in evidence amongst the Sons of God.

These battling men at the front are expressing with joined hands, with reverently bowed heads, with an actual using of copies of the Bible by the million, that "The entrance of Thy Word giveth light" and again that "Thy Word is a lamp unto our feet and a light unto our path."

Synagogue, Cathedral, Church, Meeting House, each with its distinctive and well-beloved rites and ceremonials may not be immediately at hand in "fox hole" areas, in ski camps, in life-raft emergencies, in submarine congested spaces, in airplane isolations, in Commando reconnoiters, et cetera, but through these very limitations men are finding out by actual experience

'Up, up the long delirious burning blue, I've topped the wind-swept heights with easy grace

Where never lark, or even eagle, flew, And while with silent, lifting mind I've trod

The high untrespassed sanctity of space,

Put out my hand, and touched the face of God."

RATIO OF JEWS IN SERVICE IS HIGHER THAN IN TOTAL POPULATION

The proportion of Jews in the military services is higher than their proportion in the population, it is revealed by statistics compiled by the Bureau of War Records set up by the Jewish Welfare Board. The percentage of Jews in the total population is about 3.7, but in the armed services they are about 5 per cent.

KEEP ON

Backing the Attack!

**WITH
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Our Duty as Americans

By FATHER MICHAEL J. BAGLEY
St. Leo's Church, Winston-Salem, N. C.

THE present world conflict has brought all Americans closer together. It has made us understand more than ever before the absolute necessity of uniting to obtain victory.

Such cooperation can be obtained in this great nation of ours.

We are proud to say that we are American citizens pledging our allegiance and loyalty to the lawfully constituted government of our nation. The resulting union is a partnership that we call citizenship. Regardless of who we are or what we are, irrespective of race or creed, we are citizens of a great democracy.

But the price of democracy is eternal vigilance. This is more than allegiance—it is active interest in our land. All of us must unite to assure ourselves of the Four Freedoms made popular by the Atlantic Charter. Whether we be Jew or Gentile, we understand that we are children of God. God is our Father and it is because of our love for Him that we love our fellowman.

Our boys overseas are there to defend us and the land we love. They man the planes, the ships and the guns irrespective of race or creed. They are American soldiers fighting for the preservation of democracy. We at home must do likewise to preserve the ideals that we cherish as citizens of America.



FATHER MICHAEL J. BAGLEY

IMPORTANT BUSINESS

(Concluded from Page 12)

and I, being the gentleman our army produces, politely offered this gal my chair.

Drawing another chair over, I started a conversation. She had just come over and wasn't stationed far from my camp. Now, I'm not necessarily a wolf, but started thinking of possible future dates. I told her that I was waiting for a friend of mine, and now that I had met her, I hoped he wouldn't show up. I looked at my watch and it was five minutes to 1200. I announced that if he didn't show up in five minutes I was going to the movies and hinted that perhaps she would like to go with me. I noticed that she seemed puzzled at my appointment, but answered, "Fine." So everything was all arranged. Gosh, how I hoped this kid wouldn't be able to get here in time.

It was the longest five minutes I have ever spent, and finally feeling that I had done my part by being here, I told the girl I would be right back, as I was going to leave a message for the kid. I wrote a message to Private Jones and came right back. She was all ready to go, and we started for the door. "Would you excuse me a few minutes?" she suddenly asked. "There may be some mail or messages for me." "O.K. But hurry back," I answered, "I don't want to bump into the kid." She came right back, and I asked her where she had gone. "To pick up a message at the information desk," she replied. "Want to read it?" "Sure," I said. It read: "Dear Private Jones: Sorry I couldn't have seen you. I waited as long as I could, but important business came up and I had to go. (Signed) Corporal Brown."

Well, you can imagine how I felt reading my own message. I turned all colors and began to stutter some kind of explanation. She smiled and said that no explanations were necessary, as anyone could make a mistake.

She took my arm and we walked down the street. After all, we did have important business to attend to.



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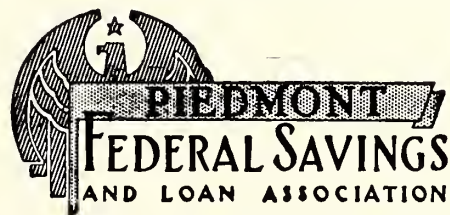
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RAYS OF HOPE



First Lieutenant Harmon B. Moore, Army Protestant (Methodist) chaplain, shown delivering the evening sermon for Jewish troops of the U. S. Marine Corps and Army at their Friday evening joint services in the jungle somewhere in the Southwest Pacific. Chaplain Moore delivers the sermon in the absence of the chaplain-rabbi, whose circuit covers a half-dozen islands and bases. The Army chaplain is a qualified parachutist, and prior to entering the service was pastor of a Methodist church at Childersburg, Ala. He is being assisted by Lieutenant Julian C. Levinson, U. S. A. (right), of Denver, Colorado.

CHURCH EXTENDS "CHANUKAH-CHRISTMAS GREETINGS"

New York (JPS)—During the Chanukah-Christmas season, Rev. Karl M. Chworowsky's Flatbush Unitarian Church displayed an outdoor sign extending "Chanukah-Christmas Greetings." The sign featured the legend: "May the light of the Shamms and the Star re-ignite in our hearts Faith and Hope and re-dedicate all of us to 'Peace on Earth, Goodwill towards Men'".

CHURCH OFFERINGS AT THANKSGIVING ARE GIVEN TO U.J.A.

It was a solemn occasion, as the community of Welch, West Virginia, assembled to observe Thanksgiving. Not through declarations or through speaking, but through action the spirit of Americanism and fellowship was celebrated on that day. Accepting the invitation of the Reverend Andrew B. Jones, the members of the Jewish congregation of the city gathered at St. Luke's Episcopal Church to give thanks, together with their Christian neighbors, for the blessing of democracy and pray for victory and for the deliverance of mankind from the evils of oppression and destruction.

When, during the course of his sermon, the Rev. Jones discussed the plight of the victims of war, he laid stress on the suffering and misery which the Jews had endured and urged his con-

gregation to share in the campaign to bring about their rescue and reconstruction.

At the conclusion of the special Thanksgiving service, the church offerings were contributed to the United Jewish Appeal in support of the activities of the Joint Distribution Committee, United Palestine Appeal and National Refugee Service.

The contributions from the members of St. Luke's Episcopal Church were transmitted to Rabbi Jonah B. Wise, National Chairman of the U. J. A., by Samuel Polon, Chairman of the Welch drive.

IN ALASKA

A striking example of brotherhood in action was displayed by Chaplain Edward C. Helmich of the U. S. N. R. Chaplain Helmich, former Pastor of Fairview Moravian Church of Winston-Salem, now stationed as Chaplain in Alaska, organized the Jewish High Holiday Services in Kodiak, when no Jewish Chaplain was available. Rabbi Frank Rosenthal of the Winston Hebrew Congregation of Winston-Salem, N. C., who is a very close friend of Chaplain Helmich, sent him manuscripts of his Holiday Sermons, which the Chaplain read to the Jewish boys, after having explained that Rabbi Rosenthal was the author of these sermons.

(Please Turn to Page 23)

We Carried On Even Under the Japs

By LAURA MARGOLIS

The following article, in its very understatement, is a testimonial to the courage of the Jewish refugee, and also reveals, despite her self-effacement, the valor of its writer, Miss Laura Margolis, the only woman in the overseas service of the Joint Distribution Committee. Miss Margolis, who has just been repatriated from Shanghai on the exchange ship Gripsholm, tells here how she and the refugees carried on under the Japs after Pearl Harbor.—THE EDITOR.

AS I begin these notes on my two-and-a-half years away from the United States in the service of the Joint Distribution Committee, I notice an article in an afternoon paper describing the solemn ceremonies marking the second anniversary of Pearl Harbor. My mind goes back to December 8th—Pearl Harbor Day in the Near East—when I stood looking down over Shanghai's Whang-Poo River where two gunboats, American and British, were returning the fire of a Japanese destroyer.

In a few hours it was all over. We—my associate, Manuel Siegel, and I—were completely cut off from contact with the world we knew. Uncertainty lay ahead of us, uncertainty about our own fates, uncertainty about how we would be able to continue caring for many of the 21,000 European refugees in Shanghai, which was the task assigned to us by the Joint Distribution Committee.

I had arrived in May, 1941. Mr. Siegel had arrived just twelve days before Pearl Harbor—he had not had time even to unpack his bags.

We were not so sure how we could possibly continue our help to the refugees.

We Keep Our Faith

The expected December transmission of funds from the J.D.C. had not arrived and the outbreak of hostilities cut us off from further allotments from the New York office. But ten days after Pearl Harbor welcome news came via a neutral source that the

J.D.C., as part of its regular program of work in occupied territories, had authorized us to borrow in its name from whatever local sources we could. The J.D.C. would repay these borrowings when possible to do so without aiding the enemy. Under this arrangement we approached a number of neutrals, and succeeded in getting some funds with which to continue our work. Even so, we hardly felt ourselves generously endowed. The funds we were able to borrow permitted us to feed the refugees only one meal a day instead of the two that we had been giving them previously. Cutting out one meal a day was a difficult decision to make because it meant putting already undernourished men, women and children on still shorter rations. But it was either that or close down entirely.

Our personal funds were so low that we could not meet our bills at the hotel, which had up to then been very patient with us. We had to move our headquarters to the only rooms we could find, over two hours by bus, rickshaw and foot from the J.D.C. kitchen and refugee camps. Nevertheless, we felt that this was an almost negligible sacrifice on our parts compared to the difficulties the refugees had to undergo.

Feeding by Rotation

Before Pearl Harbor, the J.D.C. kitchen, an antiquated Chinese affair, was feeding 8,000 refugees a day but at a very high cost per meal. A meal

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BLUMENTHAL-NATHAN

Greensboro, N. C.—In a lovely home ceremony, Miss Gloria Blumenthal, daughter of Mr. and Mrs. A. Blumenthal, was married on Friday, December 31, to Lt. S. A. Nathan, Jr., son of Dr. and Mrs. S. A. Nathan, of Chapel Hill, N. C. The ceremony was performed in the presence of families of the bride and groom, by Rabbi F. I. Rypins.

The bride was given in marriage by her father, and had as her only attendant, her sister, Miss Joy Blumenthal. The groom was attended by his brother, Marx Nathan. Music was by Miss Linda Jane Sewell, vocalist, accompanied by Miss Agnes Martin at the piano.

Following the ceremony, an informal reception was held for a number of friends of both families. Receiving with the parents of the bride were the groom's parents and his sister, Miss Sarah Nathan, also of Chapel Hill, and aunt and uncle of the bride, Mr. and Mrs. Rappoport, of Olean, N. Y.

Lieutenant Nathan, who was recently commissioned in the Marine Corps at Quantico, Va., is stationed at Camp Lejeune, N. C., where the couple will make their home.

Mrs. Nathan attended Woman's College in Greensboro and the University of North Carolina at Chapel Hill.

GREENSBORO, N. C.

A program arranged and presented by some of the Jewish students at Woman's College took place on Friday evening, January 14, at Temple Emanuel. Rabbi Fred Rypins led the prayer service, and the following girls took part in lighting the candles, giving the Kiddush prayer, and reading from the services: Frances Solomon, Harriet Cohen, Cecelia Scher, Toby Propper, Natalie Schlossberg. Henri Harris, president of the Hillel group on the campus, spoke on "The Jewish Problem." Trudie Enzer, of Greensboro College, an outstanding student in science and chemistry, spoke on "Science of Tomorrow." The musical portion of the service was highlighted by Dorothy Stewart's vocal solo. Shirley Honigman led a group of girls in choral speaking, giving a presentation of "Americanism." A reception in the Soldiers' Lounge followed.

ROSALIE R. FELDMAN ENGAGED

Rocky Mount, N. C.—Mr. and Mrs. Harry Feldman, of Denver, Colorado, announce the engagement of their daughter, Rosalie Rhea, to Cpl. Herman Blackman. Corporal Blackman, who is the son of Mr. and Mrs. Harry Blackman of Rocky Mount, is stationed at Buckley Field, Colorado.

(Please Turn to Page 34)

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Jewish Refugees in War Time

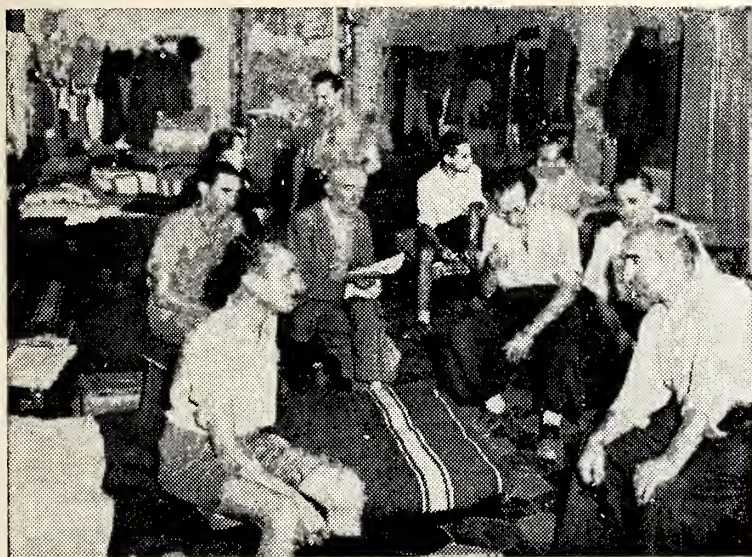
By ADOLPH SCHOYER

Chairman, Association of Jewish Refugees in Great Britain

FROM time immemorial, Great Britain has offered refuge to people who had suffered persecution in their own countries because of their creed, their convictions, or their adherence to special doctrines and groups. In exchange for the hospitality so generously granted, she has received from the newcomers new impulses in science and learning, and has benefited from their

skill in trades and industries that had so far been unknown in this island. The mutual relationship of "give and take" has never been stronger than in our days, when the strongest wave of persecution that has ever swept Europe brought many thousands of refugees to this country, men and women who in their own countries had suddenly found their lives broken up and who

U. J. A. Aids Liberated Refugees



American Jews are extending aid to refugees in liberated North Africa and Italy through the agencies of the United Jewish Appeal for Refugees, Overseas Needs and Palestine. The photo above shows a group of refugees in an internment camp somewhere in Southern Italy after that area had been occupied by Allied troops. The United Jewish Appeal, which is the single fund-raising agency for the Joint Distribution Committee, United Palestine Appeal and National Refugee Service, is called upon to provide increased resources to broaden the scope of relief, rehabilitation and resettlement aid for Jews freed from Axis oppression. With funds raised by the U. J. A., the Joint Distribution Committee is expanding its activities in North Africa, Italy and other areas, the United Palestine Appeal is promoting the war effort of the Jewish Homeland in Palestine, and the National Refugee Service is speeding the adjustment of refugees in the United States.

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had lost everything that had once meant home and security to them.

They came over to this country on very strict conditions. Some of them—as a matter of fact a quite considerable number—came only to wait here in safety for the moment when it would be their turn to emigrate to Palestine or the U. S. A. or to other countries with limited quotas of immigrants. Another group had been admitted to set up special new industries which might bring employment and prosperity to the workers in some distressed areas. A third class of refugees, probably the largest one, was that of the "domestic permits"—Jewish people from all walks of life, artists, professional men and women, employees who took their chance escaping persecution and concentration camps by taking on jobs in the only line where an acute shortage already existed before the war. Finally, there were the numerous children who found temporary or permanent homes in families over here, whose parents

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Ellis Island Odyssey

(Concluded from Page 11)

My work, as well as that of the New York Office of HIAS, is beset and complicated by necessary governmental regulations. Gaining admission to this country is a long and arduous process, involving various Boards of Inspection and Inquiry and Appeal, posting of bonds, procurement of "sponsors" (this must be done before a visa can be issued), communications with the U. S. Departments of Justice and State, clearance by various Intelligence services of the Government, execution of countless legal forms, etc. This takes time, running into months on end.

For the past thirty-one years HIAS has maintained a kosher kitchen at Ellis Island; under my supervision we have served some fifty to sixty thousand meals a year.

We have supplied the aliens with all sorts of reading matter, ranging from books to newspapers. Shortly after my arrival, I made arrangements with all the major Yiddish newspaper publishers to have them supply me with ample daily copies of all their journals—a practice to which they have adhered unflinchingly for the past twenty-odd years, without charge of any sort.

In 1921, the Department of Labor, at my suggestion, issued a general order that deportation of Jewish aliens be stayed during the holiday seasons. This order, incidentally, has since been in force at all immigration stations throughout the country. Now all official business concerning Jewish aliens is suspended over the holidays.

Religious Problems

On Passover the immigrants are given an elaborate Seder at the Island. Shortly before the ceremony some years ago, I discovered that among the several hundred detainees were half a dozen ordained rabbis each of whom competed furiously for the honor of conducting the Seder. In order to avert any serious squabble, I divided the Haggadah into six equal parts, and apportioned one to each rabbi making them all happy. Unique, but expedient and bloodless.

A few years ago, a rabbi asked me to make arrangements for the Brith-Milah (circumcision) of his son, born aboard ship. I completed all the arrangements. The parents were overwhelmed with gratitude. Suddenly the plans were upset. The medical officer in charge of the Island ruled that the circumcision was to be performed either by a member of the hospital staff or not at all. No outside mohel was to be permitted. I stressed the fact that the operation would be performed by a licensed mohel anyhow. But the officer was adamant. I appealed to the Surgeon General, who reversed the decision of the junior officer.

My task, both as regards minor functions and major issues, becomes burdensome at times. But I shall not complain. The inner satisfaction one derives from this work is incomparable. And one gets to know his people, its odyssey as it is re-enacted today with the pathos that has marked Jewish life through the centuries.

IMPORTANT NOTICE

Mr. Edward Kapnick, Greensboro representative of the Jewish Welfare Board, has requested that relatives of men and women in the armed forces contact his office, in order to help out with setting up a file for War Records. This is part of the work of the National Jewish Welfare Board where the records are kept on all Jewish boys and girls in the service, in order that information as to awards, promotions, casualties, etc., be recorded and full credit given to each one.

Mr. Kapnick asks that anyone having information of this nature—including those just inducted—kindly telephone him (Dial 7188) or write him at his office (USO Bldg., 363 N. Elm St., Greensboro, N. C.). The cooperation of everyone is urgently requested so that complete information can be kept of the fine record our men and women are making in this war.

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At the Crossroads of the World

By RABBI BARNETT R. BRICKNER

Accompanied by Chaplain Aryeh Lev, Rabbi Barnett R. Brickner, Administrative Chairman of the Committee on Army and Navy Religious Activities of the Jewish Welfare Board, is touring all war theatres by request of President Roosevelt, as a representative of the Jewish faith, "to see what is being done and what can be done further for the spiritual and moral welfare of the men in the armed forces." In these columns, he will report the overall impressions of his trip. The following dispatch on the first leg of his world tour was received by airmail from Brazil.—THE EDITOR.

WE arrived on the great airfield at Natal after several stops in the Caribbean and Canal Zone, in time for breakfast. This is one of the largest airports in this hemisphere and is one of the important crossroads of the world. The faces of the important military and civilian officials of the United Nations are as familiar here as your next door neighbor.

The trip so far has been exhilarating and inspiring. The only thing we lack is sleep. Pilots seem to have a mania for leaving early in the morning. The usual time is 5:30 a.m., which means that you have to get up at 3:30 in order to shave, breakfast, drive out to the field and go through the inspection and check-up.

This morning was something special. We were awakened at 2 a.m. and took off at 3:45 a.m. We are riding Air Transport Command planes and sitting on bucket seats with our feet propped up against the freight in the middle. Sleep is impossible, because there's no place to lay your head. But

that only increases the delight of landing and stretching your legs.

On the Natal airfield were two Christian chaplains to greet us, a Baptist and a Catholic, fine men both. It is always so comforting to be met by chaplains in a strange land. They know all the ropes, are respected by the Commanding Officers, and can arrange practically anything.

We learned that the regular Jewish services were on Friday night (it was Thursday morning when we arrived) and the two Christian chaplains invited us to attend and take over the sermon, which they had alternated in preaching each Friday. We promised to do so, but we wished to go to Recife, which is the third largest city in South America and has some 300 Jewish families. It's an hour's ride by plane and there was one leaving that afternoon. So we left our baggage and off we were again.

In Recife, we met Harold Blum of the USO overseas staff and formerly a USO-JWB worker in the states. He

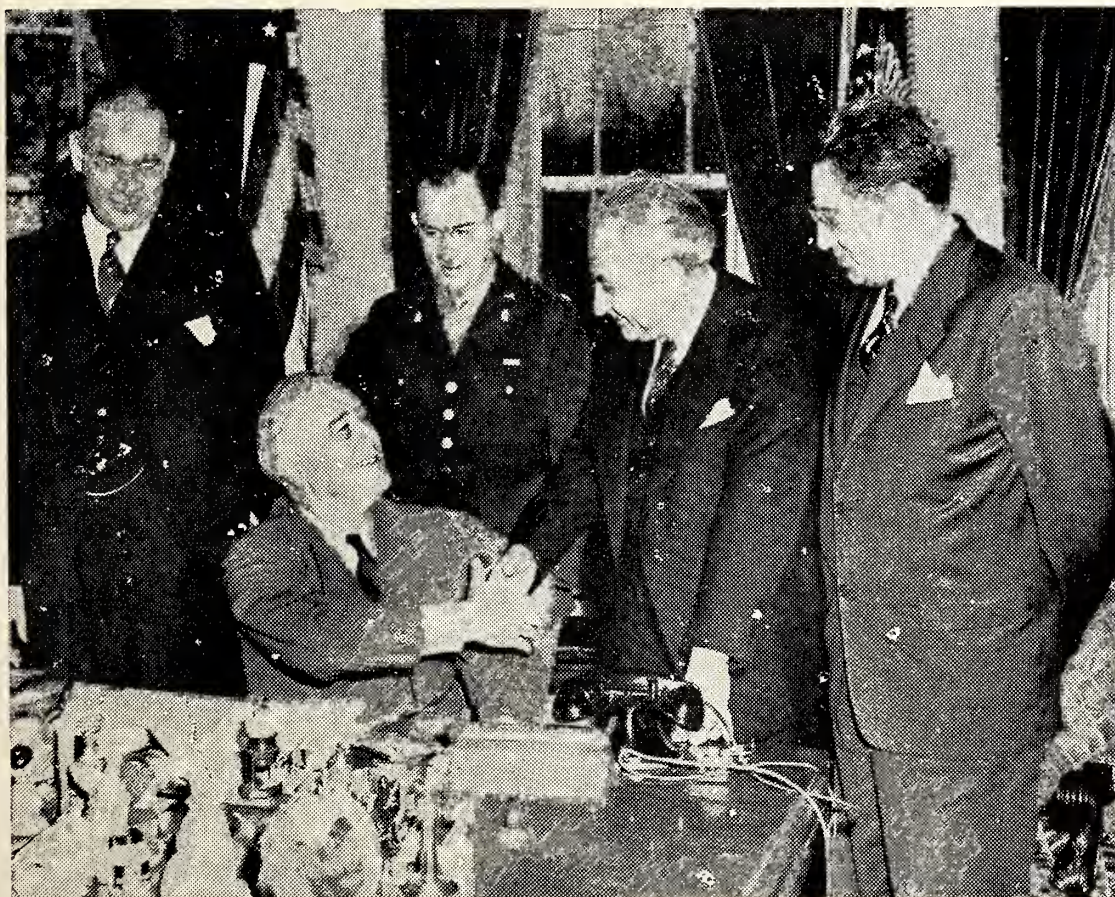
introduced us to the leading members of the Jewish community, who are well-organized as far as JWB work is concerned. Blum attends to the Jewish needs of the men over and above his regular USO work. He receives and distributes supplies from JWB. Regular Jewish services are conducted by Sgt. Oscar A. Schussler.

We found the members of the Jewish communities in both Recife and Natal to be fine wholesome people—mostly Russian-born Jews who speak Portuguese and Yiddish. Their homes are open to Jewish men at all times and the Jewish servicemen speak of their hospitality with warm affection. Good home cooking like mother makes—gefulte fish, kreplach, kuchen, kugel and tzimmes.

Back to Natal the same evening, we were received by Major-General Walsh, the Theatre Commander. He is a devoutly religious Catholic with a wholehearted interest in the spiritual welfare of his men.

The Friday evening services were held in the post chapel with a more enthusiastic congregation than most rabbis get back home. They were conducted by an English boy attached to a Royal Air Force contingent. He is a beautiful chazan. Chaplain Lev introduced me. I was deeply touched by the combination of the American (Please Turn to Page 31)

J. W. B. Officials Visit Chief Executive



Calling at the White House, Dr. Barnett R. Brickner conferred with President Roosevelt before leaving on a religious mission to the European, Mediterranean, Middle Eastern and Chinese theaters of war, where he is speaking with chaplains of all faiths and inquiring into the religious needs of Jewish servicemen. Dr. Brickner

is administrative chairman of the National Jewish Welfare Board's Committee on Army and Navy Religious Activities. Walter Rothschild, J. W. B. Army and Navy Committee chairman (left), and Louis Kraft (right), executive director of the Board, took part in the conference. Chaplain Aryeh Lev (in uniform), of the Chief of Chaplains' staff, accompanied Dr. Brickner on his tour.

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AS I SAW PALESTINE

(Concluded from Page 13)

could see—it is the one that I myself take especial interest in—but it is too far away. However, you are going back to Tel Aviv and I will arrange that you see one there."

When we said good-by, I promised that after the war I would re-visit Palestine.

"Yes—you should do that," she remarked, "and it would be nice if you could persuade your Mr. Eddie Cantor to come too. He has done so much for us that we feel sad that he has never even seen Palestine."

Next day in Tel Aviv I was called for by Mrs. Harry Davidowitz who, by request of Miss Szold, was going to take me to a co-operative settlement. Mrs. Davidowitz, late of Philadelphia and Cleveland, spoke Hebrew with a marked American accent.

"I'm not here long enough yet," she sighed. "My daughter speaks Hebrew better than she does English. But then, my daughter is the real Palestine. She works on a farm. I'm a transplanted American and I'm afraid that I still prefer the comforts of home."

The settlement was near the village of Petach Tikvah and had about 200 active members.

We passed a nursery. About two dozen children were lying in cribs, placed out in the open. Each crib had a net over it. Only one child was crying.

"We also take in children from the village," said Mrs. D., "and tend them while their parents are at work. In the camp itself, the nursery takes the child when it is six weeks old and has entire responsibility for it. The parents see the child after they come in from the fields and on Saturday, the Sabbath, they usually devote their entire day to their child."

"I know what you're thinking," she said, smiling slightly, "It sounds to you like Communism. Well, it is. How else are you going to start reclaiming the land such as we have done? It is the most successful experiment ever made anywhere in the world. But it isn't bad for the child—far from it. The nursery administers the discipline and thus the parents and the child

see only the best of each other. The percentage of children who are devoted to their parents is, I should think, just about the same as anywhere else."

This camp had a large shoe factory where they made shoes for themselves but also turned out a large supply for the British army. Although many of the able-bodied men are in the army, the factory keeps going. I saw the water tower, a feature of every camp in this country where water is more valuable than gold. The tower also serves as a lookout post.

When we went to look at the fields, the sergeant who drove the staff car that had brought us out spoke up for the first time.

"Ma'am," he said, "I'm from Oklahoma and I come from a farm. I wonder if, whenever I had a day or so off, I could come out here and work on the land a bit? Sure would help things out."

"Well," added Mrs. D. judiciously, "you realize that our farming methods are entirely different from your own. We must make many more crops grow in much less land. You have the great spaces of Oklahoma—here every hectare means a struggle to make it produce."

"But I think we can work it out. I'll speak to your commanding officer for you."

The sergeant smiled happily.

"You know," Mrs. D. whispered to me as we drove back to town, "we get that all of the time. The boys are sent to the rest camps, British and American, but all the country boys off the farms want to come out to a settlement and work. It's good for them to do it, I think."

"But doesn't the language present quite a problem?" I asked.

"No," said Mrs. Davidowitz, "not really. Once out in the field they find ways to communicate. I suppose the love of the soil creates a great understanding among all people who share that love."

I thought about that for the rest of the ride. If this report has any point to make, that might be it.

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RAYS OF HOPE

(Continued from Page 16)

Chaplain Helmich wrote to Rabbi Rosenthal: "I informed the men that these manuscripts had been prepared by a Jewish Rabbi friend of mine. I also gave them a few facts of your life history and of our friendship. They seemed delighted and most appreciative



CHAPLAIN EDWARD C. HELMICH

—there were many fine comments. I deem it a privilege to have been the channel through which these messages were presented."

Rabbi Rosenthal commented: "I received this letter on November 10th, which commemorated the fifth anniversary of my internment in a German Concentration Camp. And I was thinking of God's miraculous ways. I would never have dreamed in these days that five years later to the day, I will be informed that my sermons had been rendered in Winston-Salem, N. C. and Kodiak, Alaska at the same time."

IN THE PACIFIC

In one corner of the Pacific, a Seder was being planned during the weeks before Passover. The shipment of Matzoh sent weeks before from the States had not arrived. An Episcopal chaplain, fearing the the traditional unleavened bread might have been lost

in transit, personally traveled among all the surrounding islands searching for it. The small boat in which he sailed was sunk by the enemy. The chaplain was picked up by a Naval craft and landed at a small island base where he found the Matzoh. He was able to fly back with the shipment in time for the Seder.

Also co-operating was a non-Jewish colonel, who spent his spare time before the holidays fishing so that the Jewish boys might have gefulte fish without which no Jewish holiday meal is complete. The colonel who had never seen the dish before, dropped in on the Seder and asked for a portion. He wanted to taste his handiwork.

IN THE SOUTH PACIFIC

Pfc. Isaac Jacobs, son of Mr. and Mrs. Louis Jacobs of Charleston, S. C., now somewhere in the South Pacific, in a recent letter to his family writes, "We had Rosh Hashona services in a rather unique chapel Wednesday afternoon. The chapel is plenty air-conditioned (that is, the poles that hold the roof are its sides) and the roof itself is made of palm branches—"thatched" is the word. As there isn't a Jewish chaplain on this island, a Protestant chaplain did all he could to help us—such as supplying us with Jewish prayer-books, Army abridged style, and with the enclosed programs. Best of all tho, he delivered an interesting sermon. Heard too that he knows quite a bit of Hebrew. For lack of a better voice your son conducted the morning service."

IN CLEVELAND, OHIO

Cleveland's Community Temple, without a building of its own, held high holiday services in the Presbyterian Church of the Covenant, one of the most influential churches in the city. In gratitude, the synagogue sent the church a check for \$200, but it was returned by Dr. Philip Smead Bird, pastor, with the request that the synagogue use it for one of its own benevolences. "It is our belief," he wrote, "that an organization like ours should serve sister religious organizations whenever possible in any ways that may lie within our power . . . May God's richest blessings rest upon your work and upon your people." The Community Temple has deposited the check to the credit of its building fund as a contribution from the church. After the war, when the synagogue has its own building, it will contain some permanent object as a testimonial to this brotherhood."

IN MELROSE, MASS.

When tombstones and monuments were desecrated in the Jewish cemetery at Melrose, Mass., a group of Catholic and Protestant leaders, headed by the mayor, had the damage repaired at their own expense, to rectify the "despicable piece of business which has brought a blot on the fair name of the city." They declared that a mere verbal expression was not enough to show how they felt.

NON-JEWS AID UJA CAMPAIGN

The Free Methodist Church of Hornell, New York, recently sent a contribution to the United Jewish Appeal to help alleviate the plight of the Jews in European lands.

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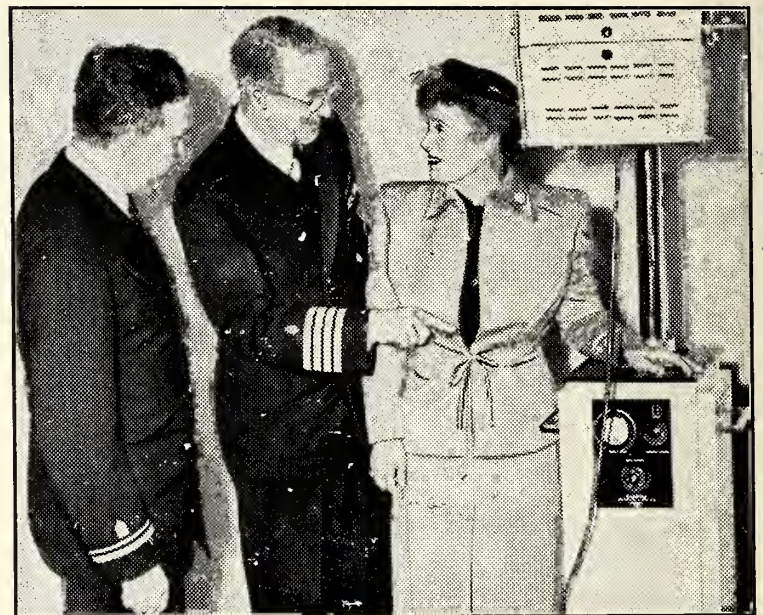
(Concluded from Page 5)

have been the lifework of a lesser scholar. Of these, Doctor Ginzberg himself considers his "Commentary on the Palestine Talmud," dedicated to his great ancestor, the Gaon of Wilna, as his crowning achievement. Certainly his work, when completed, will do much to bring understanding of the Palestine Talmud up to the level of the understanding of the Babylonian Talmud, to which scholars heretofore have always given more attention.

"The Legends of the Jews," a seven-volume compendium of folklore, both oral and written, pertaining to biblical events and personalities is the definitive study of one of the most fascinating subjects in all literary history. The carefully annotated text provides a treasurehouse for the scholar,

and in addition, the work is absorbing reading for the layman.

Dr. Ginzberg writes in "Students, Saints, and Scholars," of the Gaon of Wilna, "He changed his mode of life in compliance with the injunction of the old sages that the first forty years of one's life should be devoted exclusively to acquiring knowledge, and the years following to imparting it." Dr. Ginzberg himself has spent the past 41 years imparting knowledge, as Professor at the Jewish Theological Seminary of America, starting long before he reached the prescribed 40 years of age. Perhaps the secret of his stature as student, scholar and saint lies in the fact that he did not stop acquiring knowledge when he started imparting it, but still remained the student.



Gifts that rehabilitate and heal wounded men are the newest trend in donations to the armed forces, a recent survey reveals. Typical is the \$10,000 gift of hospital equipment to the United States Naval Hospital, St. Albans, New York, from the National Council of Jewish Women. The donation included a completely equipped ultraviolet room, with latest lamps developed by the Hanovia Chemical & Mfg. Co., Newark, N. J. Capt. L. L. Pratt, Commanding Officer, is shown (above) telling Mrs. Maurice L. Goldman, San Francisco, president of the Council, about the usefulness of an ultraviolet lamp. Chaplain Philip Lipis is also present.

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The Other Brother

By JULIAN L. MELTZER

There are increasing indications that the gulf that has for years separated Soviet Jewry from other Jewries, especially from Palestine Jewry, is being bridged. Such incidents as the following, told by the Palestine correspondent of the Independent Jewish Press Service, Mr. Julian Louis Meltzer, may contribute towards healing the breach. This story is not fiction.—THE EDITOR.

ONE of the pleasant features of travelling in a countryside bus is that you get to know the private lives of your fellow-passengers within a short time. There always seems to be a charming lack of formality, in striking contrast with the stiff etiquette of urban bus travel, about the people who



JULIAN L. MELTZER

If that be the case in other countries, how much more so in Eretz Israel where "all Israel are brethren"—to which the cynical might add, "in distress."

The leather-visaged farmer in stained khaki trousers, open-necked blue shirt and straw sun-hat who mounted the bus to Givath Brenner somewhere near Mikveh Israel did not appear to be a friendly sort of soul at all. His knotted hands, his bronzed face, wrinkled and lined with the suns and rains of many decades of Palestinian seasons, his entirely unobtrusive air, marked him as a veteran.

The paper I was reading, a Hebrew daily, had a bold front-page headline of the Russian capture of some big towns. The old farmer at my side cleared his throat and coughed suggestively. He was, I could divine, tortured by the pent-up thoughts and views to which he was bound to give expression. I said, "The Russian news looks good today, doesn't it?"

"Looks good?" said the blue-shirted farmer. "Why, they are saving the world. If it hadn't been for them, the Nazis would have overrun the whole of civilized mankind, and who knows where we, here in Eretz Israel, would have been today."

There was a rehearsed patness about his preface that bore every sign of constant recital. There was only one point missing: the Dunkirk episode. I waited. It came.

"Of course," he granted, "the Russians have fought and are fighting magnificently, but who knows what might have been had not the British held out after Dunkirk. That man Churchill . . ." We mused about that man Churchill for three fields and a part of an open

(Please Turn to Page 31)

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WE CARRIED ON

(Concluded from Page 17)

cost us 60c in Chinese money. Of this amount, 50c went for fuel and only 10c for food.

The Poor Help the Poorer

One aspect of our work in Shanghai makes me more firmly convinced than ever of the efficiency of the democratic way of life. Our refugee center was in a sense an island of democracy in a sea of confusion. Our refugees shouldered the responsibility for their own welfare and elected regular delegates, who consulted with Mr. Siegel and me regularly to discuss special problems that might arise in their particular dormitories or barracks and to discover ways and means of stretching our dollars. It was encouraging to see that, when they knew they had a responsible voice in their own affairs, the refugees became more hopeful; they became more concerned over the physical appearance of the camps; they even tried to help the less fortunate among them. One day, one of the delegates approached me with a plan which, he said, he and his dormitory companions had been discussing. Would it be possible, he asked, to give a party to raise funds for the poorest among their group? I assured him that it would be and that I thought it was a fine idea. That was the first of many such parties held in the barracks. When the poor help the poorer, I think that is the real application of the humanitarianism that is such a proud tradition among our people.

I, Teo, Become a Refugee

In February, 1943, the Japanese interned all Americans in the city. I was interned in the Chapel Camp. I, who had come to the Orient to help refugees, found myself a refugee, standing in line for meals, spending my time between despair and hope and the hard work that brings temporary forgetfulness. Food in the camp was very simple and monotonous. We had tea and porridge in the morning and a main meal of fish, rice and cabbage or meat stew in the afternoon, soup and tea in the evening. We received eight ounces of bread daily. The internees themselves prepared the meals and in general took charge of affairs in the camp. We were pleased that so much of the detail of running the camp rested upon our shoulders for that gave us the opportunity of solving the greatest problem of internment; too much free time. I arose at four every morning and supervised a crew of about 30 women who cleaned and prepared the vegetables for our meals. After breakfast we cleaned our rooms. At noon and at night, I helped serve the food to our thousand internees.

Afternoons we held classes in a variety of subjects. I had begun the study of Chinese and Russian before my internment and now I was able to continue. The International Red Cross sent in a library of books for which we were eternally grateful. We also received the daily papers from Shanghai.

In September, about 600 from our camp were listed for repatriation. The

Teia Maru, the Japanese ship, took us to Goa, India, where we were exchanged for Japanese nationals who had reached there from the United States on the Gripsholm.

I shall never forget our first meal on the Gripsholm. The crew had arranged a special buffet supper for us as a surprise. We were served on the promenade deck. When we saw all that butter and meat, all those preserves and other delicacies, we just stood still, unable to believe our eyes. Some of the women actually began to weep at this unaccustomed abundance.

Now that I am home, I want to bring to all the Jews in America a greeting from their fellow Jews in Shanghai. Although they are hungry and are suffering they still have faith and hope and courage. They have shown a magnificent spirit worthy of the best in Jewish tradition.

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My Faith Makes Friends in Italy

By CHAPLAIN IRVING TEPPER

In the following article, Chaplain Irving Tepper, an Orthodox Jew, serving with the U. S. forces in Sicily, tells how the local population, grateful but amazed, learned from Americans about interfaith relations.—THE EDITOR.

OUR objective was a fair-sized town, as towns go in Sicily. It was Saturday night, past sunset, when we arrived. Next morning, our battalion commander discussed Sunday Mass with the local authorities, for we have a large number of devout Catholics. He then asked me to lead the men in formation to the church. For some reason or other the people in church took it for granted that I was the Catholic chaplain.

My men, led out at the end of the service, broke ranks to speak to the local people. All wondered about the American Army's containing so many different religions and racial stocks.

After the service, I explained to the parish priests that I was a Hebrew chaplain. They were astonished that I took the trouble to aid the Catholic men in attending church. I explained that I was assigned to the battalion, and it was my duty to see that all three faiths were served.

In a discussion with me several days later, the mayor of the town asked just how many Jews were in the battalion, and when I told him that less than twenty were Jewish, he could not for the life of him comprehend why I was in charge of the religious affairs of the battalion. After listening to a long exposition from me, he said that he was beginning

to understand. I'm afraid, however, that I left him in an unsettled frame of mind.

After the service, hardly a day went by without a visit from some of the parish priests, who came to our bivouac to ask for the "Cappellano Ebraico" (Hebrew chaplain). All through the area would rise up shouts, "Caplain Tepper, your boy friends are here again." Our battalion commander encouraged me to make it as pleasant as possible for my newly acquired friends. About five minutes after their arrival, cigarettes, bonbons and a grand miscellany of other delicacies would be brought from our commissary to present to our honored guests. I would make special efforts to round up our Italian boys, and they would exchange remarks and amenities.

On several occasions, I dropped in at the Parish House and spent many pleasant afternoons on its roof-garden, overlooking the sea. At rare intervals, we would discuss religion. Our conversation, however, would center mostly on our war experiences. Several shells had landed close to the church during the battle for the town. Some sections of the walls in the church had been knocked loose by the concussions. During the bombardments, most of the people had taken to the hills. War

had fortunately not taken its toll here, as it did in other Sicilian cities we had come through.

Our battalion commander arranged for an organ recital in the church. Over 100 men attended, and the Padre asked me to read the repertoire to the men. It consisted of classical pieces. I was squeamish about the whole affair, not knowing if the Padre was breaking tradition by playing non-religious pieces in the church proper. Perhaps, I thought, he did this in order to cement friendly relations with us.

The priests invited me to the Parish House for lunch; they were so insistent that I finally consented. Had I refused, they might have misunderstood my reason.

I went there with an uneasy conscience and made sure to bring with me 16 cans of "C" rations. They had confided in me that since meat was so stringently rationed, the American canned meat was a highly prized article.

We washed our hands, and I tried as best I could to tell them of the Jewish ritual and background of "Niteelas Yadayim." They, of course, countered with passages from the New Testament.

Before breaking bread, they made the sign of the cross. Nonchalantly (outwardly, anyway) I said the "Hamotzi!"

They had opened two of my "C" ration cans and offered me a portion. They could not understand my stern,

(Please Turn to Page 32)

Jewish Chaplains in North Africa and Sicily Confer on Arrangements For High Holy Days



Six of the eight Jewish chaplains in North Africa and for services during the High Holy Days. They were of the North African Theatre. Large public services places by the above Jewish chaplains: (from the left) ish Army (Algiers), Jacob J. Honig (Bizerte), Senior Stone (Sicily), and Samuel Kaufman (Casablanca), the 12th Air Force, attended the conference but was Tunis, while Chaplains Henry Tavel and Irving Tepper, and Sicily, respectively. Other services with lay readers Constantine. The Jewish Welfare Board sent to the machzorim with English translations, 20,000 Rosh Ha-

Sicily flew to Algiers last fall to confer on arrangements welcomed by Chaplain Roy H. Parker, Senior Chaplain for all military personnel were held in the following Samuel Teitelbaum (Sicily), Meyer Berman of the Brit-Chaplain Roy Parker, Emanuel Honig (Oran), Earl Chaplain Louis Werfel, the "flying Rabbi" attached to not included in the picture. He conducted services in who were unable to be present, held services in Kairouan were held at Bougie, Sousse, Bone, Phillippeville and Jewish chaplains in the North African theatre 3,000 shonah greeting cards, and 10,000 calendars for 5704.

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(Concluded from Page 6)

which is revitalized under his dynamic leadership. It was a Herculean task to succeed a man like Stokowski without diminishing any of the luster of the Philadelphia Orchestra. Ormandy achieved this task with unique grace, and continues to do this season by season.

In Cleveland, Artur Rodzinski's post was assumed by one of the most brilliant of our younger men, Erich Leinsdorf, who was the principal German conductor of the Metropolitan Opera House. There, despite his youth, he had won for himself the accolade of the entire music world by his achievement in succeeding the late Artur Bodanzky and singlehanded taking over the entire Wagnerian repertory. Having acquired a position of first importance among the opera conductors of our time, young Leinsdorf felt that he needed new worlds to conquer, new avenues through which to express his profoundly musical nature. He, therefore, turned to symphonic music, where he previously had proved his gifts through guest performances with major orchestras. He has extraordinary native gifts and a phenomenal interpretative capacity. According to the latest reports, he will be inducted into the armed forces on December 31.

A new conductor has come to the Kansas Philharmonic—Efraim Kurtz. Kurtz has acquired a long and rigorous experience with the baton as director of the Ballet Russe where he proved

Active in Zionism



BEN ARNOLD

Ben Arnold, president of the Columbia, S. C., Zionist District of the Zionist Organization of America, is a busy man these days. In addition to his many activities as head of the Columbia District, he is devoting considerable time to two special campaigns. One is the raising of funds for the Jewish National Fund, and the other is the special nationwide drive by the Z.O.A. for life memberships. Both endeavors keep him a busy man.

In between times, Mr. Arnold calls for his mail at the offices of the Ginsberg Arnold Company, of which he is an executive.



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Among the younger men, none is more gifted, or gives greater promise, than 32-year-old Izler Solomon. This season, he is once again guiding the Buffalo Philharmonic which, through his talent and drive and integrity, he is rapidly converting into an ensemble of major significance.

Finally, mention should be made of 25-year-old Leonard Bernstein, whose recent appearances with the New York Philharmonic have won him the acclaim of all critics.

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JEWISH REFUGEES IN WAR TIME

(Concluded from Page 19)

sent them away, perhaps for good, to places where they would be safe from persecution.

As soon as war broke out, Jewish refugees in this country felt that their opportunity had come to demonstrate to what extent the cause at stake in this war was their own cause, the liberation of mankind from the very spirit that had made them homeless and persecuted. Many thousands at once offered their services, but it was not until many months later that they were gradually integrated into the war effort, and only very recently have they been admitted to practically all its various departments. At the present moment, Jewish refugees are participating in most fields, many of them serving in the various branches of H. M. Forces, doing Civil Defence Work, or working in factories, laboratories, or the Land Army. They have been most anxious to join to the utmost of their abilities in any effort to hasten the victorious end of the war, which will at the same time bring liberation to their tortured brothers and sisters in Nazi and Nazi-occupied countries.

From the very beginning, a number of competent organizations and committees were set up by the British friends of the refugees to deal with all the practical problems which their coming over and staying in Great Britain had created. Soon, however, the need was felt for an organization that beyond these immediate practical tasks would tackle these problems from within in co-operation with these organizations and on the broadest possible basis—in fact an organization of refugees for refugees. In response to this need, the Association of Jewish Refugees in Great Britain was set up—the first central representation to be set up in this country by people who were intimately acquainted with their special problems. The A. J. R. has been closely co-operating with the existing institutions and committees, especially the Jewish Refugees Committee at Bloomsbury House. Such co-operation has proved all the more necessary, as Jewish refugees are in a special position, having had to leave the Continent for their being Jews and being treated here as "technically enemy aliens," a fact which has resulted in a number of special problems arising for them. As the central representation of these Jewish refugees, the Society is in constant touch with the appropriate quarters, and it has thus an opportunity of voicing the wishes and needs of those it represents. During the two years of its existence, several thousand individual members have joined the A. J. R., and most existing Jewish refugee organizations or local groups became affiliated.

We have also concerned ourselves with the present and post-war position of Jewish refugees. Among the questions which have been dealt with fundamentally and by taking up individual

cases are the participation of Jewish refugees in the war effort, the removal of restrictions, employment problems, etc. At the same time the A. J. R. is trying to prepare the ground for a sound post-war solution of the refugee problem. Such items as post-war employment and settlement, and the intricate restitution problem, are under constant discussion, and special committees of experts have been set up to deal with them. Of course it has been realized from the very start that these problems can be solved by maintaining the closest possible connections with refugee organizations in other countries and continents, and contacts have been taken up and are constantly sought with all such organizations.

In order to facilitate the re-establishment of individual contacts between refugees that had been severed by war and emigration, the address index "Transmare" was started. It now includes about 5,000 addresses, and they are constantly added to. The scheme will prove particularly useful after the war when the re-union of families and friends now torn apart will become possible, and every precaution is taken to prepare the scheme for this case.

On the whole it may be said that the tasks of the A. J. R. are as wide as is the whole field of refugee policy, and the temporary dominance of one or another of them is determined by the constant fluctuations of refugee life. In the last few months, the fate of the Jews on the Continent has been in the foreground of the activities of the Association. The scanty news available about deportations, conditions in the various ghettos, etc., is collected and pieced together in an attempt to get some idea of the true state of affairs. The possibilities of locating missing people were investigated, and all attempts to bring whatever slight relief was possible to deportees were followed and shared. In addition, it is largely due to the efforts of the A. J. R. that a considerable number of Jewish refugees have volunteered for service under the Jewish Post-War-Relief Schemes, and the A. J. R. is urging its young members to volunteer in even greater numbers for this kind of work.

In addition to the tasks undertaken in the interest of the whole Jewish refugee community, part of the work done by the A. J. R. serves immediate practical purposes: The Social Service Department tries to assist refugees in need of personal or general advice on refugee questions, experts on English and Continental Law give legal advice to people with limited means, and the Economic Department deals with special difficulties arising for refugee industrialists, business men and employees from the special refugee position.

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Chester A. Brown, Editor
THE AMERICAN JEWISH TIMES
Greensboro, N. C.

Columbia, S. C.
January 5, 1944

Dear Mr. Brown:

I can't resist doing something which is very unusual for me, "take my pen in hand to write to the editor." I want to tell you what a splendid issue your January, 1944, one is. Every article is interesting and stimulating. Thank you for giving Volume 9 such a splendid start.

Cordially,

Mrs. J. H. K.

Mr. Chester A. Brown, Editor
THE AMERICAN JEWISH TIMES
603 Southeastern Building
Greensboro, N. C.

Washington, D. C.
October 29, 1943

Dear Mr. Brown:

I have just seen the Day of Atonement issue of THE AMERICAN JEWISH TIMES. You are to be congratulated for the magnificent and expert manner in which you put out this issue. Both in content and in its layout, the paper represents a fine literary and journalistic contribution.

Sincerely yours,

E. B.,

Publicity Director,

(A National Organization.)

Mr. Chester A. Brown, Editor
THE AMERICAN JEWISH TIMES
603 Southeastern Building
Greensboro, N. C.

New York, N. Y.
November 9, 1943

Dear Mr. Brown:

Heartful thanks for your letter of November 5.

Although Dr. _____ receives your paper, we have little opportunity of seeing it because of the fact that he takes the paper with him on his frequent trips throughout the communities. He virtually hogs the paper and is loath to part with it. Therefore, if it is in any way possible, without violating your paper conservation program to send a copy direct, it would be greatly appreciated.

With kind regards and best wishes,

Sincerely yours,

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AT THE CROSSROADS

(Concluded from Page 21)

flag and a *chazan* from the R.A.F. in a chapel without any religious insignia, neither cross nor *mogen david*, yet, in truth a "House of Prayer for all people" as the prophet wished it.

After the services, the men came up and introduced themselves. They were a cross-section of America, from Brooklyn and the Bronx, Illinois and Texas, Ohio and California. We chatted. They gave us their names, addresses of folks back home, and I wrote a letter with personal regards, which is being sent to their homes.

This servicemen's congregation has a most interesting history. It was

by President Roosevelt at the White House before I left. The men told me later that they were considerably buoyed up by the President's concern for post-war America and his feeling that they will be cared for—that there will be jobs in a prosperous America and that there will be a possibility to finish their college education and to receive technical and vocational guidance. The President's interest in our people's tragedy and its solution after the war was also favorably commented upon.

Tonight we make the big hop to —and from there to Africa. Wherever we go as we circle the globe, we will find ourselves under American care with American men, all of whom see the same movies and laugh at the same jokes. They are good humored, know what the score is, and are anxious for victory, to go home and this time make sure that the peace will be won too. It is a feeling of hope and security I get, which is strengthening.

The Other Brother

(Continued from Page 25)

moor. "That man Stalin . . ." Our meditation upon Stalin occupied the rest of the frontage of the moor which the highway skirted. "On the other hand," my companion postulated, "if it had not been for President Roosevelt . . ." I nodded sympathetically. I, too, had heard of President Roosevelt.

"Now, what the Russians have done has not surprised me in the least," he said. "After all, they are fighting on their own soil, and when a man fights for his own hearth and home, he is going to make it very hard for the invader. People here don't know Russia as I do. I was in the Czar's Army for quite a while, quite a while. That was back in 1910, a couple of years before I came to Palestine. My brother and me—we became non-commissioned officers, and that was no easy thing for a Jew in those days."

"You've been here over thirty years," I hazarded, trying to direct the conversation to a local milieu. But he was not having any. He was still in the Imperial Russian Army in 1910 and no one was going to jolt him through the subsequent generation without his putting up a fair conversational fight for it.

"I was eighteen," he said, "my brother was the same age, too. . . . We were twins. You ought to have seen my brother in those days. He was a big, hefty fellow, with broad shoulders."

"You're a pretty big man yourself, and strong too," I encouraged.

"Oh, me?" he dismissed the idea.

"He was a giant compared to me, although the younger by a matter of hours. Why, he could pick up a cart and carry it ten yards and didn't even perspire. They put us in an artillery unit because, I suppose, when they saw Yakov they thought to themselves, if the horses ever get stuck in the mud, that man's shoulders will get a whole field piece out in a jiffy."

(Please Turn to Page 33)



RABBI BARNETT R. BRICKNER

initiated by the two Christian chaplains. They had a meeting with some of the Jewish men, and immediately began an intensive debate on the form of service. The orthodox wanted it exactly as they were accustomed, while the others wanted English services. You should hear the Christian chaplains describe the earnestness and sincerity of the discussion, which, of course, ended in compromise and agreement. Since it has started, the services have continued every week without interruption.

The men were delighted to learn that a Jewish chaplain will be assigned to them. They have felt deeply the need for one of their own faith to be with them and represent them. A rabbi would know their needs, feel their emotions, and be able to speak for them and to them.

It is gratifying to be able to report that our men here say that there is no noticeable prejudice. The record of our men is admirable and commanding officers and chaplains gladly attest to it. The fine understanding and brotherly love of our officers and men, including the chaplains of various faiths, is having a broadening and liberalizing effect, which we must carry over into civilian life. It will build a broader and finer Americanism, centered in the two basic American principles, *E Pluribus Unum* and *In God We Trust*.

At the Jewish services, I delivered the message given to me personally



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**BROTHERHOOD WEEK IN
WAR TIME**

By ROBERT A. ASHWORTH

*Director, Brotherhood Week, National Conference
of Christians and Jews, Inc.*

A SPECIAL message from the White House in which President Roosevelt calls upon all Americans to take part in the observance of Brotherhood Week, February 20th - 26th, was made public by the National Conference of Christians and Jews in its announcement of the eleventh annual observance of that celebration. More than 3,000 communities are organized to participate in this event in which schools, churches, civic organizations, business groups and trade unions are co-operating. In addition, plans have been made to bring the message of Brotherhood Week to hundreds of army camps and naval bases.

Brotherhood is not a luxury but a necessity. Especially in wartime. It is not the deliberate assumption, on the ground of duty or of expediency, of an attitude of kindness toward those not of our own circle, whom naturally we might distrust or dislike. It is rather the recognition of the true relationship of man to his fellowman, obedience to the law of man's being. The brotherhood of man is a corollary and consequence of the Fatherhood of God. All men are brothers one of another because all are children of God. For men of different races, nations or religions to treat one another as brothers is to live in accord with the nature of man as God has created him. To live otherwise is contrary to nature and carries with it the penalties that are attached to such dereliction. To deny brotherhood is to deny God.

Brotherhood does not necessarily demand liking or fondness. That depends upon sentiments, often complex and always personal, that are beyond our control. Liking or fondness depend upon temperament but the practice of brotherhood rests upon the will. Brotherhood always requires the effort to understand our fellow. It always demands justice in our relations with him. It always calls for respect for human personality.

The essence of brotherhood is a willingness to give to other men every right and dignity we want to keep for ourselves. This elevates it from the level

of sentiment into that of purpose and action. Brotherhood, so conceived, is essentially the fulfillment of our democratic ideals in America.

It is essential, also, in the world, if we are to have a just and lasting peace. To perpetuate unnatural attitudes of intolerance, animosity, contempt and hatred is to keep men divided and hostile. Peace cannot be built on it. The dearth of brotherhood brought on this war. Only the practice of brotherhood between nations and within nations can make wars to cease.

This is the teaching of religion, and statesmen are coming to see it and to teach it, too. A triumph of armed might, a rearrangement of national boundaries, even the organization of an association of nations will not, singly or together, guarantee a durable peace. But brotherhood will do it. Nothing else will do it. How much more havoc must man work before he learns it?

**My Faith Makes
Friends**

(Concluded from Page 27)

yet polite refusal. I couldn't very well get into a long discourse on kashruth. Jokingly, I told them that the only time I allowed myself that dainty dish was in the field, but that the American soldier never eats canned meat at home. I must have convinced them, somehow, as they did not insist on the matter.

The church was having its religious procession late that afternoon. I went with the priests to the CIC boys (Counter Intelligence Corps) to ask permission for the priests to march through the main street. The CIC agreed not to offend the folks' religious feelings by ordering them to confine the procession to the side streets.

So, that afternoon, old folks were carrying on their shoulders the statue of the Virgin Mary, bolted to long rods, and young girls, all in white, were chanting as they led the procession.

The Mayor joined me at the curb to watch the procession. After it had reached the church, he and I began a rather lengthy discussion. He was greatly interested in the chances of purchasing clothing from the United States and selling it to the inhabitants.

Before we left the town, the priests made me a present of what they considered the best grammar of the Italian language.

And I, an Orthodox rabbi, who in civilian life had never even had a nodding acquaintanceship with a priest.

From 100 pounds of milkweed seeds, 21 pounds of oil may be extracted; the oil, chemically similar to soybean oil, can be made edible. — *Science News Letter*.



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The Other Brother

(Concluded from Page 31)

"Did you do any fighting?" I inquired out of pure form.

"What fighting was there in those days? Of course not. We only went on maneuvers. Our regiment was in the division that went through the Southern Ukraine. Really, it was a good time. I enjoyed the army; so did Yakov."

He discussed the current battles. He knew the countryside over which the titanic Russian battles were being fought, he could fathom the inner meaning of the tactics, he knew the Russian mentality and could follow its reasoning.

"And your brother? I suppose he came to Eretz Israel too?" I asked.

"No, he didn't. He remained in the army after I finished my term, and the war caught him up. He served right through that, too, all the time from 1914 to 1917.

"He was in the thick of it. Of course, as a Jew, he couldn't become an officer, but from what I heard later from people who were with him and came here, he was ten times better than the colonel. They made my brother the regimental sergeant-major, and there he was in charge of all those batteries of guns for all the world like an artilleryman who graduated from the military academy. Yes, sir, he loved those guns. They were his idols, that he worshipped, idols with the power of life and immediate death. He almost coddled the shells when they came up to the emplacements and were laid out in neat rows to feed his terrible gods. He certainly knocked hell out of the Germans and the Poles in those three years before Russia got out of the war."

"And he never felt like coming to Palestine?"

"No, I was the Zionist. I had heard a speech in Odessa and from that time on—it was around 1911, as I remember—I was completely converted. I tried to bring my brother round to my line of thought, but the fact that we were twins didn't mean that we had to agree on everything. He had a mind of his own. And that mind ran mainly to guns and how to fire them, and the rifling inside, and all the gadgets he was forever thinking to make them go off with a greater bang and more forepower. Palestine? Huh! It was like asking him to go out into the Gobi Desert to find some million-year-old fossils. We quarreled bitterly over it.

"I left for Palestine and he remained in Russia. Then, of course, came the Revolution and the years that followed. I had my own work to do here in Palestine, we were getting down to founding Nahalal in those days—yes, I'm from Nahalal, and on my way to visit Givath Brenner—so it all came out that I have never written to my brother or heard from him for thirty years."

The bus was clambering up the sandy road into the kibbutz. We prepared to collect our hand-luggage and to alight. He stood up and shook hands. "Thanks for listening to me," he said gruffly. "It's not always that I think about my brother, but the Russian news today . . ."

"Anything in the news of particular importance to you?" I asked.

CHARLESTON COMMUNITY WELCOMES NEW RABBI



RABBI SOLOMON D. GOLDFARB

Rabbi Solomon D. Goldfarb was recently welcomed as its new rabbi by the Congregation B'rith Sholom in Charleston, S. C., in installation ceremonies held at the Synagogue.

Rabbi Goldfarb earned his B.S. degree from New York University and his M.A. degree from Columbia University. In the latter institution he has continued work toward his Doctor of Philosophy degree in Semitics. His rabbinical training was obtained at the Isaac Elhanan Yeshiva and the Jewish Theological Seminary of America, which ordained him Rabbi in 1932, where he graduated with special honors and was recipient of prizes in Codes and Laws. In 1935 he was in Eretz Yisroel as a visiting student at the Hebrew University and the Yeshiva of the late Chief Rabbi Kook.

The two active pulpits held by Rabbi Goldfarb prior to coming to Charleston were in Albany, N. Y., at the Congregation Sons of Israel from September, 1935, to September, 1940, and the Prospect Park Jewish Center in Brooklyn from September, 1940, until August, 1943. While in both synagogues, he organized many synagogal activities as well as participated very actively in Hebrew education and community functions.

Rabbi Goldfarb is vice-president of the Charleston Zionist District: chairman of the cultural committee and chairman of the Zionist Emergency Committee. He is also a member of the administrative committee of the Southeastern Zionist Regional Conference.

Amongst his other endeavors, he has been active in the work of the United Jewish Appeal, B'nai B'rith, A.Z.A., Junior and Senior Council of Jewish Women and Junior and Senior Hadasah.

A woman printer, Mary Catherine Goddar, is said to have printed the Declaration of Independence in 1776 or 1777.—Graphic Arts.

"My name is Milikofsky," he said. A thrill ran through me. I looked at the Hebrew paper's headline again. "But that's the name of the General who . . . who . . . !" He smiled gently. "Yes, that's my brother."

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SOCIAL AND PERSONAL

(Concluded from Page 18)

NOTES FROM WINSTON-SALEM

Officers of the Ladies Aid Society for the coming year are: President, Mrs. B. Silverstein; vice-president, Mrs. A. Morgan; treasurer, Mrs. Jenny Brenner; recording secretary, Mrs. Ann Teichman; corresponding secretary, Mrs. Nathan Sosnick.

At a meeting of Hadassah held at the home of Mrs. Henry Miller, a letter from the T.B. Association was read thanking Hadassah for their donation during the recent drive. Plans were discussed for raising funds for Youth Aliyah and Hadassah Medical Organization. Mrs. Joe Grossman introduced the speaker, Miss Anna Grummo, who has spent 30 years as a teacher and missionary in Palestine. She discussed life in Palestine and Arab-Jewish relations. Officers for the ensuing year are: President, Mrs. Nat Silverman; vice-president, Mrs. Sam Katzin; recording secretary, Miss Alice Goldberg; corresponding secretary, Mrs. Abe Lefkowitz; treasurer, Mrs. M. Horwitz.

At the Council of Jewish Women meeting held at the home of Mrs. I. Eisenberg, it was announced that the Councils of Jewish Women over the United States have given \$10,000 to the St. Alban's Naval Hospital in New York for a radio call system. An additional \$5,000 will be raised to equip new buildings of the hospital. Officers of the local chapter are: President, Mrs. I. Eisenberg; vice-president, Mrs. Louis Levin; secretary, Mrs. Milton Goldberg; corresponding secretary, Mrs. Jack Tannenbaum; treasurer, Mrs. Phil Robin.

At a study group meeting held at the home of Mrs. M. Wainer, Rabbi Frank Rosenthal introduced the speaker, Rev. Howard Yow, of the Quaker church, who spoke on the customs and philosophy of the Quaker Church. He also told of the assistance the Quakers gave to the Jews in Germany and other parts of the world. Study group meetings are held twice a month.

The annual drive of the Jewish Community Council is headed by Rabbi H. Goodkowitz. The goal set is \$6,500, and it is expected that the drive will go over the top. A movie, "Why We Fight," was shown at a meeting held at the Synagogue. Officers of the Community Council are: President, Eli Katzin; vice-president, L. Reznick; secretary and treasurer, L. Feingold; executive secretary, Rabbi Frank Rosenthal.

Officers of B'nai B'rith are: President, Phil Robin; vice-president, Murray Glanstin; financial secretary, Jack Manton; recording secretary, Milton Goldberg; treasurer, Mack Herman; monitor, Morris Brenner; assistant monitor, Joe Grossman.

Preceding the meeting of the Zionist Organization held at the Synagogue, a "latkie banquet" was enjoyed by the members. Last month a "gefeltie fish" banquet was held. Each month there is an open forum at the meetings. There are at present 42 members in the organization. Officers are: President, Philip Katzin; vice-president, Nat Silverman; second vice-president, H. Jacobs; secretary and treasurer, Rabbi H. Goodkowitz.

A minstrel show by the "Ardmore Minstrels," a group of local business men, and a musical program by the Howell School of Dance and Music was given by Hadassah January 31 at Wiley School auditorium. Proceeds will go to Youth Aliyah (Youth Immigration) and Hadassah Medical Organization. Chairman of the H.M.O. is Mrs. I. Paris, and the Chairman of Youth Aliyah is Alice Goldberg.

A bingo party was held at the Synagogue by the Ways and Means Committee of the Ladies Aid Society. The committee was composed of Mrs. P. Kolodny, Mrs. M. Hersh, Mrs. Jenny Brenner (chairman), Mrs. B. Silverstein, Mrs. Nathan Sosnick, and Mrs. Pearl Sosnick.

The Sunday School of the Temple had a Chanukah party in the recreation rooms of the Temple. Skits were given by each class and a quiz program was enjoyed by the entire school. Students of the Sunday School have voted to pledge \$75 to the Jewish Community Council. Teachers of the Sunday School are Elaine Solomon, Polly Roush, Rosalie Teichman, Mrs. Joe Grossman, Mrs. Claire Rosenbaker, Mrs. Sam Robin, Pfc. Maury Pressman and Rabbi Frank Rosenthal. Substitutes are Kay Goldberg and Alice Goldberg.

The Council of Jewish Women gave their annual New Year's party at the Robert E. Lee Hotel. There was a midnight buffet supper, after which dancing and singing were enjoyed by the Jewish community. The dance committee was composed of Mrs. Phil Robin, Mrs. I. Eisenberg, Mrs. T. Kalet and Mrs. I. I. Cohen.

Sgt. Harry Somers and Miss Dora Goodman were married December 25, at the home of Mr. and Mrs. I. Eisenberg. The ceremony was performed by Rabbi Frank Rosenthal.

Sgt. Harry Resser and Miss Sylvia Bernstein were married at the Synagogue by Rabbi H. Goodkowitz.

Mr. and Mrs. Henry Miller spent the New Year's holidays in Savannah and Augusta, Ga.

Mr. Fishel Sosnick passed away in December. He is survived by his son, Dr. Nathan Sosnick, of this city, and daughter, Mrs. Jerry Root.

Mr. Joe Goldstein passed away in December. He was originally from Roanoke, Va.

CHARLESTON, S. C.

Rabbi Jacob S. Raisin is at Baker Sanitarium recuperating from a recent illness.

Mr. and Mrs. Hyman Rubin announce the birth of a son. Mrs. Rubin is the former Hannah Prystowsky, daughter of the late Mr. and Mrs. Mike Prystowsky.

Mrs. Sam Berlin is back home recuperating from the effects of a recent automobile accident.

Mr. and Mrs. Nathan Schulman announce the birth of a son, Sanford Simon Schulman. Mr. Schulman is J.W.B. Director.

Major Louis M. Wolff is now stationed at Camp Clayborne, La., with the 1313th Engineers.

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It is interesting to note that here in Charleston, the first Reform Hebrew Synagogue in America (K. K. Beth Elohim) was begun in 1824.



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JEWISH TIMES



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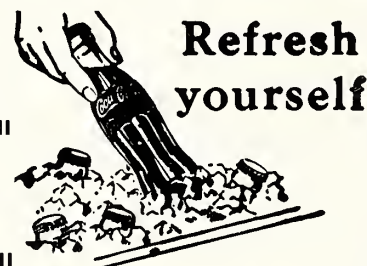
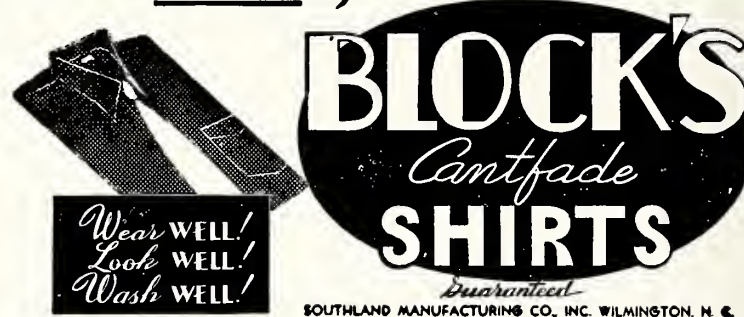
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The American Jewish Times

VOLUME 9

MARCH, 1944

NUMBER 7

EDITORIALS

CHESTER A. BROWN, Editor

The American Jewish Times Editorial Advisory Board

THE AMERICAN JEWISH TIMES takes pleasure in announcing the formation of an Editorial Advisory Board. This board, consisting as it does, of rabbis from representative Jewish communities in the South, has been organized in the interest of increasing reader enjoyment of the magazine. We are confident that it will accomplish this purpose.

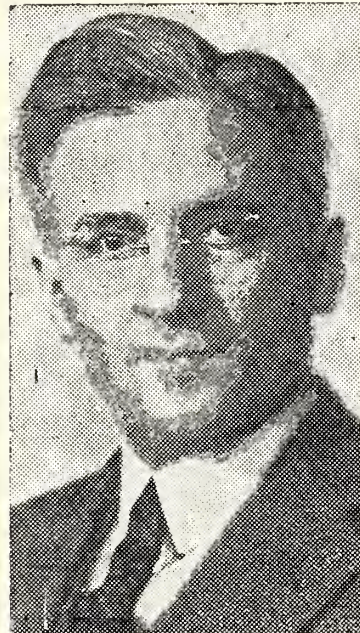
The following make up the Board:

FRED I. RYPINS, rabbi of Temple Emanuel, Greensboro, is a graduate of the Hebrew Union College of Cincinnati, Ohio. He has occupied his present pulpit for the past twelve years. He is a former president of the Greensboro Ministerial Conference and of the Greensboro Rotary Club. He is highly regarded by the entire city of Greensboro.

MORDECAI M. THURMAN, rabbi of Temple Israel, Wilmington, is likewise a product of the Hebrew Union College. He has been associated with his present congregation since 1936. He is chairman of the Community Forum, moderator of the Inter-faith Round Table, and chairman of the Board of Associated Charities, all of Wilmington, N. C.



Rabbi Norman N. Shapiro



Rabbi Fred I. Rypins



Rabbi Mordecai M. Thurman

The White Paper

Enthusiastic support has been accorded the campaign being waged all over the country for the abrogation of the Palestine White Paper, and although the efficacy of the movement as far as actually accomplishing its purpose is concerned is conjectural, it is at least encouraging to know that it has so many sympathizers.

The attitude of the people as a whole is less sympathetic when the movement is linked with the controversial issue of the Jewish Commonwealth, as it is in the Wagner-Taft and Compton-Wright resolutions now pending in Congress, but where the issue has been presented purely on its humanitarian basis, full accord has not been lacking.

The New York Times in an editorial on February 12th said: "As the end of the five-year period draws near, it is clearer than it was in 1939 that the ban interposed by the British after years of disorder and the failure of the abortive Round Table Conference was a stop-gap rather than a solution of a complex and burning problem. . . . Meantime, there can be no question that humanity and a sense of reality demand that the arbitrary ban should be lifted and immigration should be permitted on the most generous terms possible."

The Greensboro Record, in its lead editorial of February 15, points out: "In the circumstances, we believe the British Government should alter its decree and change its policy so as to permit more Jewish people to settle in Palestine. That course would seem to be logical from the practical, sentimental and humanitarian points of view."

It is to be sincerely hoped that the outspoken viewpoint of the people of the United States of all races and creeds will be accorded a sympathetic reception by Britain, and steps taken to prevent what would otherwise be one of the most disastrous calamities in the history of the Jewish people.

The United Jewish Appeal

The announcement of the 1944 campaign of the United Jewish Appeal for Refugees, Overseas Needs and Palestine will be of extraordinary interest to Jews in every corner of the land. In embarking upon a drive that will seek to raise \$32,000,000, the largest goal of any campaign in the history of American Jewry, the United Jewish Appeal is undertaking an effort of tremendous magnitude which will require the fullest measure of support from every quarter. As the single fund-raising channel for the Joint Distribution Committee, United Palestine Appeal and National Refugee Service, the three major agencies which have helped sustain the lives of 2,000,000 Jews through every phase of rescue and reconstruction activity in Europe, Palestine and the United States and Latin America, the United Jewish Appeal raised a total of more than \$75,800,000 since 1939. This fact alone reflects the special importance which American Jews attach to the combined rescue operations the U.J.A. has supported during five of the most critical years in the history of our people.

Because of the added responsibilities which will quickly mount with the crackup of the Nazi "Fortress," the United Jewish Appeal will require far greater funds in 1944 than in any previous year of its existence. The Jews have bled and died in great numbers during the past decade. The era of mass murder, though not ended, is drawing to a close. We cannot revive the dead, but in the name of our martyred millions we can and must do everything possible to assure a share of victory for the living. We helped them survive. Now we face the challenge of giving them new life, of restoring them to the status of free men and women. That we can do through the 1944 United Jewish Appeal.

We are confident that the Jews of the South will not be remiss in contributing to this most worthy cause.

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Palestine—Brooklyn, N. Y.

By LAYAH SHORR

In Brooklyn, N. Y., where nearly a million Jews live, a group of youths belonging to the Hashomer Hatzair Zionist youth organization, set up house in extraordinary fashion for the United States. They pool resources, even share clothes and live in true communal style, awaiting the day when they may go to Palestine. In the following article, Miss Layah Shorr, manager of the commune, tells of how she and her comrades live.—THE EDITOR.

DEEP in the heart of Brooklyn there is a bit of Palestine. It came there by way of Baltimore. In the midst of the largest Jewish community in the world there live together as a commune a small group of young American Jews, who to the casual observer would appear to be everyday young men and women, but who are really not so ordinary, for they are marking time for the duration of the war, until the day when they can take up permanent residence in a collective colony in Palestine.

These young people, are members of a Zionist youth organization, Hashomer Hatzair. In 1940 they were in training on their farm in Liberty, N. Y., preparing for a life in agriculture in Palestine. Their training period was drawing to a close, they were getting ready to leave when a crisis arose in their plans. The war moved into the Mediterranean and all shipping through that inland sea was suspended.

Came the War

They did not doubt that this would be only a temporary set-back in their plans. But for how long? Meanwhile they could not remain on the farm, for others were due soon to take up their training. In the Hashomer Hatzair organization every member, after several years of education in the movement and of being a leader of younger groups, comes to the training farm to prepare for a life in an agricultural collective in Palestine. After close to two years on the farm, the young man or woman leaves for a life of pioneering in Palestine, thus making room for the succeeding groups of trainees. Now, with immigration closed, the chain was broken and the farm, with room for twenty to twenty-five persons, was becoming overcrowded.

While it was obvious that the group which had been about to immigrate could not remain on the farm, it was equally clear to them personally that they could not return to their homes and previous lives while awaiting the reopening of transportation to Palestine. They had broken with all their previous connections, they had prepared themselves to lead a collective, pioneering life in Palestine, they would stick together now.

They Set Up House

The decision they reached was to set up in a city in the United States a collective in which they could live together and continue training along additional lines, in schools or in industries and trades which would be useful in their future life in Palestine. And while living together, they felt that they could continue in some way to do Zionist work in this country.

The first such collective, called Beth Cholutz (pioneer house), was es-

tablished in March, 1940, in Baltimore, by a group of twelve, five young men and seven young women. A house was found and they began settling down. First the place had to be fixed up, walls painted, furniture secured or built—and most important, jobs to be found for the members of the collective.

Preparing for the Future

Each of the others tried to get a job in which he or she could learn something that would be useful when they would be in their permanent home in Palestine. One of the fellows was apprenticed to a baker and soon was bringing home the fruits of his labor, bread and rolls still hot from the ovens. A former art student of Boston found work as a bricklayer. Hymie, from Brooklyn, got into a machine shop, and Abie, from the Bronx, became a carpenter's helper. The girls too found suitable work. M'nucha, a graduate of the University of Chicago, went to work in a nursery school; people trained in child care are considered essential in the colonies in Palestine. Layah, formerly a journalism student at New York University, decided to learn shoe repairing. Soon the sight of this girl busily tapping away in the window of one of the large shoe repair shops of Baltimore attracted crowds of curious spectators. Ruth, also of Chicago, was sent to the University of Maryland to study specialized branches of agriculture. In each case they were learning trades which would be useful in their future group life. But these were not particularly lucrative positions and it was decided that four of the group would have to get well paying jobs, regardless of training value.

(Please Turn to Page 19)



DR. LOUIS NUSBAUM
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Meet Dr. Ehrenhaft, Who Is Courting Posterity

By WILLIAM B. SAPHIRE

Recently, the papers throughout the country carried the news that Dr. Felix Ehrenhaft, a refugee from Vienna, had announced a discovery which, if confirmed, would revolutionize industry. His announcement caused a sensation at a session of internationally-known physicists. The author of the following article interviewed Dr. Ehrenhaft immediately after the scientist broke into the news.—THE EDITOR.

PHYSICISTS are rarely headline material. Recently, however, a very eminent physicist, Doctor Felix Ehrenhaft, made the front page of one of New York's largest dailies when he created a sensation among prominent physicists by offering experimental proof of the existence of pure magnetic current.

Dr. Ehrenhaft, who fled his native Vienna when the Nazis arrived, is listed as Jewish in the records of the National Refugee Service; the Jewish division of the New York Public Library knows him as a Jew; Dr. Ehrenhaft identifies himself as a Jew, and is certainly Jewish by the nazi gauge. Actually, Felix Ehrenhaft is only half Jewish. His mother was Christian, and of the Tyrolian aristocracy. His father, Dr. Leopold Ehrenhaft, a Jew, was a noted Austrian physician and professor at the University of Vienna in the days of Emperor Franz Josef. He once instructed Theodore Herzl.

When the nazis began their "Drang Nach Osten" in 1938, Felix Ehrenhaft was forced to give up his professorship at the University of Vienna, a position which he had held for thirty years. He left Austria, and came to the United States in 1940.

The Scientist Remembers a Waltz

Today, for the time being at least, Dr. Ehrenhaft is a New Yorker. I met him at his home in a fashionable West Side apartment house. His large suite, overlooking the wooded stretches of Central Park, is decorated in a unique combination of the modern and classical. Bismarkian in stature, with a steel gray mustache, Professor Ehrenhaft might well be taken for a typical Junker, but his face expresses a hearty sense of humor that immediately puts a visitor at ease. Rather than speak of himself, Professor Ehrenhaft will lean back in his chair and discuss the technicalities (unfathomable to this reporter) of physio-chemical research. But he can forget laboratories and magnetic currents for the moment and reminiscence in a nostalgic way about the "old days" when Vienna was the waltz capital of the world, and according to him, religious intolerance did not keep a man from education or position. Like his father, he taught at the University of Vienna. He was Professor "Ordinarius," a title, he explained smilingly, which commands five times the salary that a professor gets for half the amount of work.

As director of the Vienna Physical Institute, a position that he held from 1918 to 1938, Professor Ehrenhaft succeeded such noted scientists as Ludwig Boltzman, Josef Stefan and Josef Loschmel. He travelled widely and was frequently the official Austrian

delegate to scientific organizations all over the world.

Professor Ehrenhaft, whose discoveries are in the field of terrestrial rather than solar physics, is a good friend of Professor Albert Einstein. He determined the Brownian movement of gases and discovered the movement of particles smaller than electrons. Only by constant experimentation, Professor Ehrenhaft says, can a physicist attain success. He regards experimentation, actual contact with nature, as "far, far more important than theory."

Of the "Capable, But Speculative"

"Jewish physicists," he said, when asked his opinion of Jews in science, "are very capable, excellent mathematicians, but much too speculative." He believes that young Jewish physicists are too eager to arrive at great discoveries with pencil and paper. He himself spent thirty-five years of constant experimentation with one goal in mind before coming upon his most recent and perhaps most important discovery. It is likely that the Jewish speculativeness in Professor Ehrenhaft gave him his first glimpse of what his non-Jewish ancestry helped him attain through long years of labor.

In America, Professor Ehrenhaft continues his research in laboratories put at his disposal by the Carl Zeiss Optical Company. He has great admiration for the scientific progress that America has made in the last century. But the Professor misses in this country the scientific methods and traditions that have characterized since the 16th century, such European centers as Paris and Vienna.

Most of Professor Ehrenhaft's life of sixty-odd years was spent in European scientific and cultural circles, cosmopolitan groups that belonged to the world rather than to one race or nation. Among Jews, Professor Ehrenhaft had numerous intimate friends and acquaintances. In the latter days of the Empire and even until the rise of Hitlerism, there was little antagonism against the Jews in Austria, he says. The chair which Professor Ehrenhaft occupied at the University of Vienna and the reputation that he enjoyed, made him an influential figure. He often used his influence to help Jewish students and instructors. With a liberal government sponsoring scientific research, and having little or no time to bother with the ominous portent of European politics, Professor Ehrenhaft says he never felt any stigma in being all or partly Jewish until the Nazis stamped down the Währinger Strasse.

Outside of his laboratory, Dr. Ehrenhaft enjoys relaxation with rod and

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Purim-Same Story, Different Setting

By RABBI CHARLES J. SHOULSON, Congregation Beth Israel, Fayetteville, N. C.

IT is an amazing phenomenon in the life of the Jew—or, for that matter, in the life of all peoples—that through the stories connected with the various holidays and festivals are repeated year in and year out, they always seem to hold fresh meaning and new significance. Israel's holidays, in particular, have played a vital role in the survival of the Jewish people. In their historic truths, folklore and legends we have seen reflected the problems, the pains, and the sorrows of our own day, and we have continually gathered strength and courage from the perennial hope that our sad story would have the same happy ending as that of the festivals which we celebrate.

Rabbis and preachers throughout the ages have never tired of comparing the tyrants and oppressors of their day with the ancient Pharaohs and Hamans. But the latter, in particular, has always served as a pet prototype. For did he not seek to force everyone to bow down before him? Did he not have particular hatred for the Jews in general because of the refusal of one of their number to kneel before the idol which, according to the Midrish, he wore on his breast? Did he not therefore attempt to have all of them destroyed, men, women and children, on an appointed day? Were the Jews not finally saved out of his hands, and was he not hung on the very gallows which he had prepared for Mordecai?

The story lends itself perfectly, and therein lies its inherent beauty and appeal.

How futile seem the attempts of the Bible critics to discredit the authenticity of the Book of Esther. These critics assure us that the events in the Book of Esther never occurred; that the writer of the Book knew little of the chronology of the Persian period; that neither Esther nor Vashti was the queen of King Ahasuerus, for according to Herodotus the Greek historian who lived in the period mentioned in the Book of Esther (5th century B.C.E.), the queen of Ahasuerus was Amestris, that the choice of Queen Esther is a figment of imagination, for according to the same Herodotus a Persian king had to choose his wife from one of the seven highest aristocratic families; and that Mordecai and Esther probably never lived, being merely the transformation of a Babylonian myth whose heroes were the god Morduk and the goddess Istur, whose names were mispronounced by the Hebrew scribe as Mordecai and Esther.

In spite of the above mentioned prejudices and slurs against Purim, the Folk Spirit of the Jewish people chose Purim as a favorite. It is a festival of laughter, of feasting, and gladness, and "of sending portions one to another." The secret of Purim's longevity lies in the fact that the people are really not too much concerned with the impressive testimonies of Bible critics and archeological scholars. The importance and value of any historical incident lies not in the specific acts of the people involved, but rather in the significance of those acts of the heroes and heroines as they are engraved in the minds and hearts of the people.

As long as posterity will continue to see in the almost theatrical story of Purim a reflection of the pattern of events of their own day and age, so long will Purim retain its invigorating and meaningful tone. Occasionally, the Jew saw variations on the original theme, but basically the Pharaohs, Hamans, Torguemos, and Hitlers are the archtypes of the anti-Semite, and the Mordecais and Ethers are the embodiments of the courageous and unyielding spirit of Israel.

Upon closer examination, moreover, it becomes clear that not only does the story of Purim act as a source of inspiration and courage, but it actually contains, in one utterance of Haman, the very nucleus of the repeated lies and calumnies levelled against the Jew. The bigoted hate-monger has never even bothered to change in each generation the character and color of his outrageous charges against the Jews. Listen to Haman's charges, "There is a certain people scattered abroad and dispersed among the peoples in all the provinces of thy kingdom; their laws are diverse from those of every other people; neither

keep they the king's laws." Two truths and one lie. We are scattered, and yet they say we are united against the world. Our laws are diverse, meaning our religious laws. Is that a menace? We do not obey the law of the land. That is a lie. In whose ranks stands the Jew? Surely he will be found with the law-abiding. Yet they charged him with the most dastardly crimes, he was the usurer, he was the demander of the pound of flesh, he poisoned the



RABBI CHARLES J. SHOULSON

wells in the middle ages, he demanded Christian blood to use in the Passover Matzoh. Each and every one of those charges the old, old lie.

Note furthermore that it isn't the king who utters these lies. He is too preoccupied with lavish banquets, oriental lasciviousness, and the swelling of his coffers. It is the power behind the throne, the dictator who has become powerful through cunning and trickery, who demands to be worshipped and who seeks to eliminate a people who maintains a passionate devotion to its religion. It was only against Mordecai that Haman was enraged, but it was the entire people whom he was determined to annihilate. Even so many years ago in Persia, the Jews suffered from the curse of generalization, and even then the enmity which was emphasized only against the Jew became the chief slogan in the tyrant's campaign for world-power and world enslavement. Small wonder that every Haman, every reactionary focused his hatred on the Jew. They saw in him a living challenge and protest to their devilish plans and all that they represent in life.

Do not imagine for the moment that every living Jew of that time was as staunch as Mordecai was in their refusal to bow before this Baal. There were those who thought that they could win the tyrant's favor and ingratiate themselves with him by kow-

(Please Turn to Page 22)

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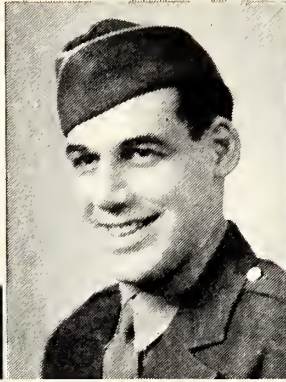
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Pvt. Albert Dembo

Pvt. David J. Solomon

Jewish Communities in the South

IV. FAYETTEVILLE, N. C.

This is the fourth in a series of articles on Jewish communities in the South, where living is pleasant, principally because the Jews in these communities, by their contribution to civic and communal activities, have earned the respect and goodwill of their neighbors. Communities such as Greensboro, Kinston, Winston-Salem, and Fayetteville, N. C., as well as others that will be presented in subsequent articles go a long way to disprove the belief generally held that the South is inhospitable to the Jews.

ORIGINALLY the name of this city was Campbelton. Later it was changed to Cross Creek, and finally to Fayetteville, in honor of the French general Lafayette who made his camp here during one stage of the American Revolution.

In Fayetteville there is evidence of Jewish communal life having existed here at the very beginning of the 19th century. There are several tombstones on the Jewish cemetery with the date 1812 marked clearly on them. However, there was no really well organized community from the religious point of view until about the year 1920. For several years prior to that date, the small handful of Jews living here would meet for the purpose of prayer in a tiny room on the second

floor of the Stein-Bridge Building. Plans for the building of a suitable synagogue had already been discussed, and during the High Holidays of the year 1920, Mr. Morris Goldberg, one of the oldest members of the community, appealed for funds. About \$3,300 was pledged, and later about \$18,000 was raised. This money came from donations and the selling of bricks for one dollar per brick. The Ladies' Aid Society was highly instrumental in this work, and was also chiefly responsible for the internal furnishings of the synagogue. A "Mikveh," incidentally, was also installed.

The late Messrs. Hyman Fleishman and Jacob Stein were the principal organizers of the campaign. Both

were leading members of the Lot Purchasing Committee. The lot was purchased, and the synagogue erected in the year 1922.

Mr. Hyman Fleishman, whose eight sons are now very active in the Jewish community, worked unceasingly for the welfare of the synagogue, then in its infancy. And Mr. Jacob Stein loomed large in the planning and organizing of that nucleus of a Jewish community. He was chiefly responsible for the support of many Jewish charities, the Yeshiva College, Hias, and the U. P. A. being closest to his heart.

There has always been a "G'millas Chesed" fund, in connection with the cemetery fund, of which Messrs. Morris Goldberg and Alex Waitman are co-chairmen. There is also an active "Chevra Kadisha" of which Mr. Morris Goldberg is chairman, and in which the late Mr. Kramer was very active.

Mr. Hyman Fleishman was the first president of the synagogue. He was followed by Messrs. Jacob Stein, Kramer, K. Stein, Edwin Fleishman, A. M. Fleishman, Ed. Fleishman, I. Rosenfeld, Leon Fleishman, and S. M. Fleishman, who holds that office at present. Mr. Sam D. Bridge is the first vice-president, and Mr. A. M. Fleishman is serving as second vice-president.

Throughout all the years of hard work connected with building the Fayetteville Jewish Community into what it is today, the men enjoyed the splendid cooperation of the women. The women organized the Ladies' Aid Society in connection with Hadassah. Mrs. K. Stein was the woman chiefly responsible for its organization, and served as its president for eighteen years. Zionism was always very dear

to her; especially the Youth Aliyah movement in more recent times. She was followed by Mesdames J. Stein, Edwin Fleishman, Joe Sugar, Minnie Pritchard, Harry Rulnick, Birdie Satisfsky and Monroe Evans. Mrs. Leon Fleishman is the vice-president.

From its inception until about a year ago, this community was served by Shochtim, who, at the same time, administered to the spiritual needs of the congregation as best they could. Chief among these men were Rev. Laites, Rev. Davidow, Rev. Newman, Rev. Ruthberg, Rev. Finkelstein, and Rev. Kaminetsky. In February, 1943, the Beth Israel Congregation elected Rabbi Charles J. Shoulson as its Spiritual Leader. Rabbi Shoulson, a graduate of the Yeshiva College, was ordained at the Rabbi Isaac Elchanan Theological Seminary. He is the first ordained rabbi to occupy the pulpit of Beth Israel. Soon after his arrival, the services, the Hebrew School, and the Sunday School were reorganized along modern lines. More interest was shown in the synagogue due to the late Friday evening service and the Adult Bible Class which he organized. Better inter-faith relationship is being fostered as a result of Rabbi Shoulson's addresses before local civic groups and his weekly radio broadcasts. It should be stated, incidentally, that the Jewish population in Fayetteville has always enjoyed cordial and friendly relationships with their non-Jewish neighbors.

The Kashruth situation has been well cared for with the coming of Rabbi Silver, who is at present acting as shechet. He came to Fayetteville from Canada.

Very soon the men decided that a

(Please Turn to Page 14)

FAYETTEVILLE, N. C., MEN IN SERVICE

In addition to the men who appear on this page, the following, for whom no photographs were available, are also in service: Capt. Robert Lessen, Lt. (jg) Alvin Fleishman, Sgt. Frank Fleishman, Cpl. Robert Baer, Pfc. Alfred Fleishman, and Stanley Sugar.

Capt. Samuel L. Elfmon, overseas.
Capt. Morton Weinstein, son of Mr. and Mrs. Harry Weinstein. Medical unit overseas.

2nd Lt. Jack M. Goldberg, son of Mr. and Mrs. Morris Goldberg. Overseas.

S/Sgt. Irvin Fleishman, at Camp Jackson, Columbia, S. C.

Sgt. Bernard Rose, son of Mr. and Mrs. Nathan Rose. Now at Camp Gordon, Ga.

Ens. Harry V. Rulnick, at present training at the Philadelphia Navy Yard.

Cpl. Milton Walter Fleishman, son of Mrs. Ida and late Mr. Hyman Fleishman. Stationed at Fort Bragg, N. C.

Cpl. T. Leonard D. Harris, son of Mr. and Mrs. Moe Harris. Overseas.

Cpl. Eddie Kronsberg, son of Mr. and Mrs. Jacob Kronsberg. Overseas.

Pvt. David J. Solomon, son of Mrs. A. Solomon, Conway, S. C. Now at Fort Bragg, N. C.

Pvt. Albert Dembo, son of Mr. Benny Dembo of Fayetteville. Now at Camp Fanning, Texas.

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Explaining the Basic Principles

By RABBI HYMAN JUDAH SCHACHTEL

Rabbi Hyman Judah Schachtel is a member of the American Council for Judaism and spiritual leader of Congregation Beth Israel of Houston, Texas, which has become the center of a controversy with the adoption of its "basic principles," and advocacy of a "purge" within the Union of American Hebrew Congregations, the Central Conference of American Rabbis and the Hebrew Union College. In keeping with its firm policy of allowing free expression in its columns to all factors in controversial matters affecting Jewry, The American Jewish Times presents this article by Rabbi Schachtel.—THE EDITOR.

WITHOUT knowing all the facts, many have criticized the Basic Principles of Reform Judaism adopted by an overwhelming majority of Congregation Beth Israel of Houston, Texas. That there may be light and understanding is my purpose in writing the following.

Congregation Beth Israel is almost ninety year old. It is one of the oldest and one of the largest Reform congregations in the country. It is in a part of the United States which, for half a century, has enjoyed the vigorous Reform leadership of such well-known rabbis as Dr. Henry Cohen, Dr. Henry Barnston, and Dr. David Lefkowitz. Without any intervention on my part, the leaders of my congregation have culminated a three-year period of study and thinking and planning by drawing up seven Basic Principles of Reform Judaism to be recognized as the spiritual platform of their congregation. These men saw clearly how, in the past decade, Reform Judaism has been pushed from one position to another and was gradually surrendering its unique character. They wished to avoid falling into a non-descript status. They were disturbed by the increasing power over the future of Reform Judaism exercised by leaders in Political Zionism. After careful study of the history of Reform Judaism and its development, they wrote their principles, presented them to the congregation, and saw them accepted, by an overwhelming majority, at the largest congregational membership meeting in the history of Beth Israel. Hence, when violent critics have assailed me as the "arch priest" of these principles, as the one who forced them upon the congregation (at this time of writing, I have been here about seven weeks; and the principles were adopted four weeks ago) the truth of the matter is that I had nothing to do with either the formulation or the adoption of the principles as submitted. This is clearly and inspiringly a laymen's movement to revitalize and reaffirm the principles of American Reform Judaism as these laymen, after careful research, understand them.

The Principles

The ferocity of the attacks has been, for the most part, aimed at Principle

No. 4. This principle reads as follows: "We accept as binding only the moral laws of Mosaic legislation and prophetic teaching. While respecting the convictions of our Orthodox and Conservative brethren concerning the rabbinical and Mosaic laws which regulate diet, priestly purity, dress, and similar laws, we, however, as an American Reform congregation, reject the religious obligatory nature of the same, as having originated in ages and under influences of ideas and conditions which today are entirely unsuited, unnecessary and foreign to the beliefs and observances of progressive Judaism in modern America. We shall maintain and use in connection with our religious services only such ritual and ceremonies as may be approved by the Congregation from time to time and which may symbolize, in effective and beautiful form, the principles of our faith, and which are adapted to the progressive and liberal spirit of our times."

The critics claim that this means that a Jew who observes the traditional dietary rules is barred from membership in the congregation. This is untrue. They may or may not observe the traditional dietary laws; but this congregation, as a Reform Jewish congregation, affirms what has been common knowledge about Reform Judaism for years, namely: that, as a Reform congregation, it does not regard the observance of the traditional dietary laws as religiously obligatory. The congregation says that if a member does not observe the traditional dietary regulations, he is not sinning against God.

Principle No. 2 is another favorite target of critics. That principle reads as follows: "We are Jews by virtue of our acceptance of Judaism. We consider ourselves no longer a nation. We are a religious community, and neither pray for nor anticipate a return to Palestine nor a restoration of any of the laws concerning the Jewish state. Our religion is Judaism. Our nation is the United States of America. Our nationality is American. Our flag is the 'Stars and Stripes.' Our race is Caucasian. With regard to the Jewish settlement in Palestine we consider it our sacred privilege to

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Houston Reformed Judaism Folly in Masquerade

By RABBI LOUIS I. NEWMAN

Rabbi Louis I. Newman of Temple Rodeph Sholem of New York City, distinguished member of the Reform Rabbinate in the United States, author and Zionist, here presents the viewpoint of the majority of the Reform Rabbinate regarding the "basic principles" adopted by Congregation Beth Israel of Houston, Texas, and aiming at a "purge" within Reform Judaism in this country. It is a powerful reply to those who act and preach dissension.—THE EDITOR.

ON January 12th, Rabbi Jonah B. Wise, son of the illustrious Isaac M. Wise, founder of the Hebrew Union College, the Central Conference of American Rabbis and the Union of American Hebrew Congregations, sent out a letter to American rabbis saying, in part: "The Joint Distribution Committee asks your prayers and those of your congregation for the safe arrival of 600 men, women and children whom it will embark the week of January 20 at Lisbon and Cadiz en route to Palestine with immigration certificates from the Jewish Agency." A factor making this possible, says the letter: "is the availability of Palestine as a refuge." "This means that 600 persons who escaped languishing and possibly dying in prisons, concentration camps and miserable hideouts will, on January 20, be on their way to freedom in the Land of Israel."

On January 12th, Congregation Beth Israel, Houston, Texas, sent out broadcast, to the officers, trustees and rabbis of congregations in the Union of American Hebrew Congregations, the so-called "basic principles" and "resolution" adopted at its special meeting last November 23rd. Its newly elected Rabbi includes a statement, "Let There Be Light," making it clear that this son of Orthodox parents not only supports, but wishes to foster, the attack upon traditional Judaism, Zionism, Hebrew and other essentials of Israel's cult, which the "principles" and "resolution" contain. When the Congregation's vote was announced last November, this Rabbi is reported to have ex-

claimed: "This is the happiest moment of my life."

Houston vs. Columbus Principles

An incautious reader of the Houston "principles" may recognize in them largely a reaffirmation in 1943-44 of the clichés in the long-outmoded "Pittsburgh Platform" of 1885 which the (Please Turn to Page 13)



MR. BARNWELL MOURNED

Burlington, N. C.—This city and the entire state suffered a great loss in the death on February 9 of Robert W. Barnwell, Sr., regional director of Associated Transports, Inc. Mr. Barnwell, well-known in state transportation circles, was beloved by his fellow citizens of all rank, race and religion.

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He Went To Capture Rommel

By JULIAN L. MELTZER

He had no special aptitude for practical life and seemed apathetic to his environment. When the war came and he volunteered, his family thought that it was just another absent-minded, half-conscious act of his. A sketch of a Palestinian hero is here presented by the versatile writer and correspondent, Mr. Julian L. Meltzer.—THE EDITOR.

HE was a dreamy kind of fellow. He had no particular cronies; he knew no particular girl; he possessed no particular habits, good or bad; he was unaddicted to any particular fad; and he seemed to have no particular fancy for anything in particular. In fact, his whole attitude and characteristics might be summed up as "imparticular." His father wanted him to come into the building materials business. There was quite a boom in it before the war, especially around Haifa. His mother, despairing of his ever becoming a famous musician—for he had shown some small talent at the violin in his younger days, but his spasm of enthusiasm had soon faded—thought that with his fine hands and tapering fingers he might be a surgeon.

His father did not share her opinion. "I'm very much afraid that in Danny we have a *schlemihl*," he said.

What was Danny? It was a riddle that many of his school companions had asked themselves throughout the years. But they had long ceased trying to figure him out.

But if Danny refused to reveal himself to others, he was keenly conscious inside of him as to the real purpose of existence. He had a strong streak of idealism and, because he was sensitive to ridicule, he kept his thoughts strictly out of vocal circulation. He knew that people considered him an introvert, but their pity hurt him less than their scorn had they known of his inner thoughts, the substance of his meditations. He believed that the world was a sham. It had all begun when, as a boy of eleven, he had begun to take an interest in astronomy and the universe, in contemplation of the endless infinitude of space of space and the fathomlessness of time. It had over-awed him. He had read every scrap of writing on that branch of science that had come his way in Hebrew—including the profundities of Camille Flammarion at fourteen—and later in English as he had mastered the language.

The war began when Daniel Harmon was nineteen. It was a tremendous surprise to his parents and friends when he announced his intention of joining the army. They had never thought him capable of a firm decision nor, indeed, had they believed he knew that the war had started. He had shown so little interest in the grim portents months beforehand.

After he had been six months in the army even his skeptical father admitted that "it was good for him," and that Danny had become a different person entirely. He took a keen, if still impersonal interest in matters outside himself, he made a good soldier and

was quick to obey orders, he sometimes seemed even to anticipate orders by an uncanny knack of doing something extremely well upon the instant of command. His superiors were a little taken aback at his quick intelligence. But it was all part of his empirical essays: to understand himself by placing himself in the minds of others, and thus of evolving a broader philosophy.

One day the Palestinian Jewish lads with whom he was serving in an infantry regiment were summoned to parade and were addressed by a high-ranking officer. An opportunity had arisen for a number of Palestinians to be taken into the Commandos, one of the finest types of service and the most dangerous in modernized warfare. He asked for volunteers. Daniel Harmon was among those accepted.

It was a tough course and took plenty of stamina to endure. The Commando of the British Army, the Ranger of the United States Army, must attain a superlative standard of physical prowess, of agility of mind

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The Battle Against Anti-Semitism

By DAVID E. GOLDBERG

In a series of articles, of which the following is the first, Mr. David E. Goldberg presents the results of a survey he has made of non-sectarian organizations fighting anti-Semitism. He will analyze the activities of each of the more important organizations in this field, report on their successes and their failures, and discuss the question of coordinating their activities.—THE EDITOR.

ANTI-SEMITISM is in the news these days. Thirty persons, most of them active anti-Semites, are under Federal indictment on charges of inciting to mutiny among the armed forces of the United States and conspiring with the nazis. Anti-Semitic violence, in some cases masked as "juvenile delinquency," has spread from Boston to New York, to Chicago, and most recently to Providence, Rhode Island.

Those who are active in fighting anti-Semitism and who helped press for the indictments also deserve news treatment. This is the first of a series of articles on the non-Jewish groups and organizations that are fighting, or are supposed to be fighting anti-Semitism.

To get the material for these reports, the directors and executives of five of the largest outfits in the field were interviewed. Among the questions raised was naturally: Why is it necessary to have five or more groups? Couldn't the work be done better by a single organization? Is there any-

thing so distinctive about the approach of any of them that separate existence is warranted? To these questions varying answers were received, which will be reported in the course of this series.

Blitzkrieg in Kansas

These groups are generally started when some one person becomes concerned. One of the oldest organizations in the field is the Friends of Democracy which was started in 1937 by Rev. L. M. Birkhead. In 1935, on a vacation trip to Germany, he learned of the anti-Semitic propaganda network which the nazis were building up throughout the world. At Nuremberg he discovered many of the details of the organization headed by Julius Streicher, editor of the vile nazi sheet Der Sturmer, and with its tentacles reaching out into the United States.

When Birkhead returned to his native American Middle West he began to recognize in speeches and local papers phrases and themes stemming from nazi sources. In 1937 he started the Friends of Democracy to combat this propaganda and the next year his new organization met its first major challenge. Gerald B. Winrod, sometimes known as "the Jayhawk Nazi," was running for the Senate in Kansas.

After carefully analyzing Winrod's publications from 1934 on, Birkhead published a pamphlet entitled "Keep Fascism Out of Kansas." Winrod lost the election and has blamed the Friends of Democracy and Birkhead for his defeat.

Ever since then the Friends of Democracy have been going after hate mongers. They published and distributed a big pamphlet entitled "Father

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HE WENT TO CAPTURE ROMMEL

(Concluded from Page 10)

as well as of body. He must sharpen the bluntness of his ordinary perceptions upon the grindstone of hazardous experience. He must be swift, silent and merciless. His surreptitiousness must have a set purpose. Above all, he must strike to kill. Danny acquired all this almost with a practiced ease.

Danny, outwardly, no longer struck one as a day-dreamer. He was bronzed and sturdy, toughened bodily, and his fair straight hair and aquiline nose made him an "Aryan" in appearance. He was selected for a non-Jewish squad, and among the Englishmen, Scotsmen, hardy Australians and South Africans, he was the only Palestinian and the only Jew. They adopted him, because of his youth, as a mascot.

"You can always depend upon Harmon getting to the point at once," said

a mile. That'll be plenty of margin."

They left in the dead of night, weaving their way through the British minefields on the Egyptian frontier into Libya. It was a velvety-fine African night and the cool breeze blew softly off the western escarpment into the desert. Danny sat beside the driver and let his eyes and thoughts wander among the stars which had been so much a part of his mental equipment since boyhood. He felt rested, perhaps it was the sense of danger ahead, and at last he knew what lay ahead in his own life. He was rapidly coming to spiritual peace within himself.

Of what happened during that daring raid, history has still to tell. Only the bare outlines of one of the most heroic exploits of the war have been revealed. The commander, a 24-year-old British lieutenant-colonel, was killed and some of his men were killed with him. The breath-taking speed of the action left no time for reflection. They did not "get Rommel," as the world knows, but it was not for the want of trying. There were posthumous decorations for the gallant men who took part and lost their lives, and the Distinguished Conduct Medal eventually came to Danny Harmon's proud and sorrowing parents.



JULIAN L. MELTZER

his officer. "He never fumbles either in speech or in action."

Their first exploits in the Western Desert won them discreet renown. These missions behind the enemy lines were never publicized unless, as on that one thrilling occasion, they brought back an Axis general and his personal staff. The Commandos struck silently and swiftly, and withdrew while their victims were still wondering what it was that had come down so swooping and gone so deftly without a trace.

Then came the biggest mission of all. Rommel was known to have gone to a certain desert headquarters. The commander of their group was given his orders: Get Rommel. He received no other instructions, he was not told how to carry out the order, he had to make his own plans. When he told his men, they were elated at the opportunity. He went into conference with his junior officers and non-commissioned officers, and among the latter was Sergeant Daniel Harmon.

"You'll cover the trucks," Harmon, he said. "If we get our quarry, we'll make a quick getaway with him. I'll stay behind with you and five men and keep the others off. We'll make a break for our transport once the leading truck has got off about a quarter of



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HOUSTON REFORMED JUDAISM

(Continued from Page 9)

Columbus "Guiding Principles of Reform Judaism" superseded in 1937. The Columbus principles affirmed "the obligation of all Jewry to aid in its (Palestine's) upbuilding as a Jewish Homeland."

It is necessary to read the long, four-page "resolution," which the Houston laymen and Rabbi have been circulating, to appreciate the background, the motivation and the real animus of the Houston "principles." This "resolution" subjects to a savage attack the Hebrew Union College, the Union of American Hebrew Congregations and the Central Conference of American Rabbis, on the ground that they are guilty of a "persistent, consistent and growing deviation . . . from the ideals and pattern which were established . . . under the leadership of Isaac M. Wise." "Organized American Reform Judaism," says the "resolution," has become sympathetic to traditional Judaism; it employs "nationalistic educators"; it prepares textbooks with a view to their saleability in "Conservative and Orthodox religious schools"; it has included a service in the Newly Revised Prayer Book which envisages "the restoration of or the return of Israel to a physical Zion"; it interests itself in "a profound knowledge of the Hebrew language" among its students for the Rabbinate; it attracts to Hebrew Union College "greater proportionate students from Orthodox and Conservative backgrounds than from Reform," etc. I am sure that Rabbi Jonah B. Wise's letter, speaking of Palestine as the "Land of Israel" (Eretz Yisrael) must make the Houston clique foam at the mouth. I should not be surprised if they threaten to withdraw their support from the Joint Distribution Committee, as they have sought to make Hebrew Union College and the Union of American Hebrew Congregations knuckle down to the power of the purse.

Flirting With Danger

As a Reform rabbi, I am proud of the Columbus principles and I will match them against any other declaration of modern belief. Houston Reform Jews, however, "know better." The Houston propaganda tends to undo the fine work which the new generation of Zionist Reform rabbis have done, ever since the days of the late Rabbi Max Heller, in winning the sympathy and good-will of the Jewish masses. Non-Jews, also, of any discernment, will not be deceived by this folly. How contemptuous they must be of Jews in the South who, in their fear lest they be associated with the Negro race, protest that they are "Caucasian."

Let us be clear regarding the true intention of the Houston "principles"! They impose a creedal test in Reform Judaism. We Reform Jews have always prided ourselves upon our liberal, hospitable, latitudinarian attitude and program. If anyone wishes to worship according to the Union Prayer Book—Revised, or Newly Revised, he is welcome in a Reform synagogue. No one can justify various categories of

membership on any basis, financial or especially creedal. What self-respecting Jew would wish to join a congregation which goes out of its way to cast aspersions upon traditional observances, the dietary laws included? What place, pray, have such inquisitorial and discriminatory methods in a Jewish religious group, whose prayer book contains the majestic words: "O Lord, open our eyes that we may see and welcome all truth, whether shining from the annals of ancient revelation or reaching us through the seers of our own time!"

Haym Solomon and the "Basic Principles"

Let me remind the super-patriots of Houston that the oldest congregation of America is Shearith Israel of New York City; its ritual is Orthodox; its language is the classic Hebrew; its Rabbi is an eminent Zionist, Gershom Seixas, a trustee of Kings College, later Columbia, in the days of the Revolution, was a pious, traditionalist Jew; so, too, was Haym Solomon, who would have scorned the Houston "principles" and "resolution!"

The chief center of this battle within Reform Judaism is the Hebrew Union College which, in the Houston November meeting, was saddled with the blame for reshaping Reform Judaism. When the Houston Rabbi recently visited Hebrew Union College, the rabbinical students reminded him of his Orthodox lineage; they punched great gaps in his "arguments"; they chanted the Mezuman-Benschen with the words: "Boneh Be-Rahamav Yerushalayim, Amen," for his especial benefit!

Behind the Houston mischief-making stands the American Council for Judaism supported by Lessing Rosenwald who, before Pearl Harbor, was subsidizing the isolationist "America First" movement. The Council conspirators are consorting with some of Israel's choicest adversaries; they will stop at nothing to vent their spleen upon Zionism, despite the ever-enlarging tragedy of Jewry. In fact, some of the Council rabbis have publicly declared their conviction that the stories of Jewish sufferings abroad are "exaggerated" and that, after the war, the "atrocities" will be proved false. Among other peoples, there are many names for such tactics in the hour of war and tribulation, and Israel's vocabulary can also furnish the necessary terms to describe them.

A Last Appeal

I am a Reform Jew; I am a Zionist. I am a religionist; I am a Jewish "nationalist," interpreting these terms in consonance with Jewish tradition. I do not observe the rituals of Conservative or Orthodox Judaism in their accepted entirety, but I am prepared to condemn anyone who misrepresents or callously mocks at them. How absurd it is to set up false contradictions between Zionism and Universalism! How silly it is to do today that which has never been known in the long annals of Israel—namely, to drive out a Jew from a congregation because he

(Please Turn to Page 16)

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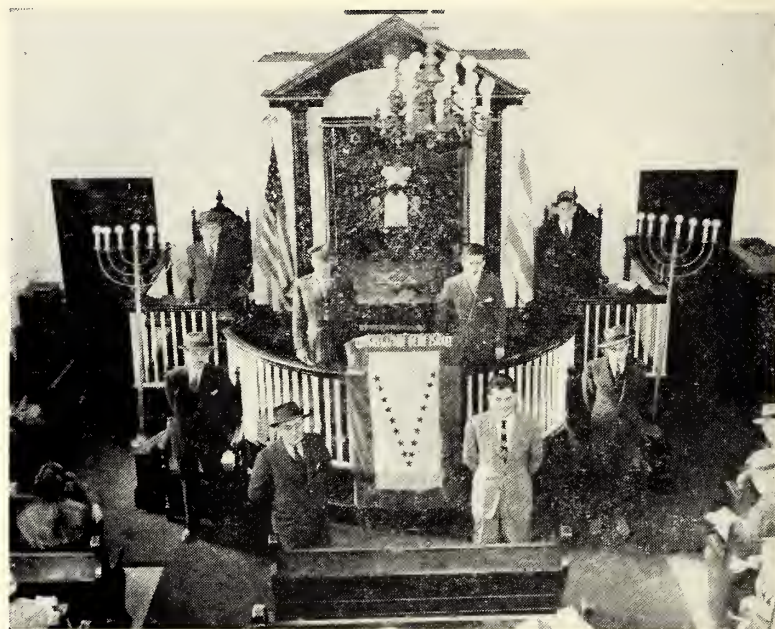
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JEWISH COMMUNITIES

(Concluded from Page 7)

B'nai B'rith lodge ought to be established, and Mr. Ed. Fleishman served as its first president. He was followed by Mr. Harry Stein, and Dr. Samuel Elfmom. The latter, who is now a captain in the United States Medical Corps serving overseas, was a very diligent and faithful worker in behalf of B'nai B'rith. He was greatly responsible for much renewed interest in the lodge. When Rabbi Shoulson came Fayetteville, however, the interest had subsided, and so he shot new life into

Monroe Evans. This committee, working together with the chaplain at Fort Bragg and Rabbi Shoulson, has arranged for S'dorim on Passover for the men. During the past High Holidays an enormous tent was erected on the lot adjacent to the Synagogue, where the Jewish soldiers were led in prayer by Chaplain Julius Leibert and Chaplain Israel Kazis. The latter is now overseas, and has been replaced by Chaplains Engel and Eskin. The community has been praised repeatedly



Interior of Congregation Beth Israel, Fayetteville, N. C.

the veins of the lodge; in recognition of which he was election president. The Fayetteville B'nai B'rith Lodge is at present a healthy organ in the body of the community contributing its share of activity.

Recently, also, a Zionist District was established here, mostly as a result of the work of Mr. Harry Stein who had assumed the duty of acquiring the necessary number of memberships. Zionism was very close to the heart of his father, Mr. Jacob Stein, Sr.

The Jewish Community in Fayetteville has done remarkably well in connection with its responsibilities to the soldiers. Being situated close to one of the largest camps in the country, Fort Bragg, it has felt that it can and should do a great deal for the men in the armed forces, spiritually and materially. An Army and Navy Committee was organized, with Mr. Harry Stein serving as its first chairman. He has recently been succeeded by Mr.

for its splendid cooperation with the Jewish Welfare Board.

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NEWS NOTES

HIGH POINT, N. C.

Mr. Edward Kapnick, JWB representative in Greensboro, spoke before a large gathering of the local B'nai B'rith on Tuesday evening, February 8. At this time a local JWB-Army-Navy committee was formed for the purpose of serving in the best possible manner the service men and women stationed in this locality. High Point, in addition to being near to BTC No. 10 at Greensboro, also serves the Pre-Flight students at High Point College. There are approximately 25 Jewish students at this college.

Members of the newly-formed Army-Navy committee, which includes representatives from every organization in the city, including the military, are as follows: Rabbi Eugene Mihaley, chairman; Edward Leyton, Ben Herman, Major S. Gilbert, Mrs. Harry Kaplan, Mrs. Harry Jacobs, Mrs. Lou Greenburg, and Mrs. Harry Doctor.

Leyton-Ballow

High Point, N. C.—Mr. and Mrs. Edward Leyton announce the engagement of their daughter, Estelle, to S/Sgt. Daniel B. Ballow. Miss Leyton attended Woman's College, Greensboro. Sgt. Ballow, son of Mr. and Mrs. Charles Ballow of Baltimore, Md., is stationed at BTC No. 10, with the USAAF. The wedding is planned for some time in the spring.

CHARLESTON, S. C.

Morton Needle Bar-Mitzvah

Morton Needle, son of Mr. and Mrs. Joseph Needle of this city, was Bar-Mitzvah at Congregation B'rith Shalom on February 26.

HENDERSONVILLE, N. C.

Corporal Sam Williams has returned to Redmond, Oregon, after a ten-day visit with his parents, Mr. and Mrs. Louis Williams.

Mr. and Mrs. A. Lewis have moved to Asheville where they recently purchased a home. The Lewises will be greatly missed in Hendersonville.

Mrs. Max Markowitz has returned to her home in Greensboro after coming here to see her cousin, Cpl. Sam Williams.

Global War and Allerton Avenue Bronx

By HAROLD U. RIBALOW

Pfe. Harold U. Ribalow came home on furlough to Allerton Avenue, Bronx, a typical Jewish community in the New York metropolis, and jotted down his observations in the changes that had taken place as a result of the youth marching off to war. He also tells of what happened to these youths spread over the globe. Whether you have a husband, a son or a brother in the service or not, you will feel a lump in your throat before you finish reading this article.—THE EDITOR.

THIS is the story of a neighborhood, just a local Jewish section in New York's Bronx, which has been twisted empty of life because the young men of the section are out somewhere in the world fighting a war.

Our first hero was Solly, a marine who was at Pearl Harbor on that December 7th which is now a black mark on America's calendar. Solly now has three Japs to his credit; he had come home on furlough, after three years across, with medals jingling over his left breast and with service ribbons decorating his uniform.

But Solly is not the number one man, for death has reached out and stolen some of the boys. They will never again buy a malted milk at Hymie's; and they'll never again drop a nickel on the counter at Julius' and ask for a hot dog. They are gone. And their parents are now older.

Dave Furman was a lieutenant. He won his wings the hard way: he became a pilot of a powerful four-engine job called a Flying Fortress. He took a ship up on a test flight three days later. Before going up he turned to his best friend and said, "I'll know three minutes after I'm up there whether I'll ever get back."

Five minutes after he was in the air his plane was a smoldering mass in a nearby marsh. His father, iron-haired Yoshke Furman, a huge man with gnarled hands and sad eyes, thought of his son's dreams and said softly, "And my Dave never got a shot at those nazis." He sighed and prepared to close the book on his youngest son, who had been, in life, a tall, golden-haired, smiling boy.

I did not know the other boy well.

I knew him only by sight. I did not know his heart, but he, too, was a flier and he had the privilege of dying over the continent of Europe, knowing he was returning in part what his people had been forced to receive in mass. His mother, they tell me, has aged. His father no longer takes that gleeful joy he used to in selling his wares. He is a beaten old man.

These are the dead, and their dying passed through the community like a sharp knife of sadness.

The Pacifist at War, Too

But there are other reasons for thoughtfulness. Eugene, who did not want to lift arms against man—but was willing to do all else—has been in Africa for more than a year. And now, his mother tells, he has just recovered from a dread tropical disease.

She smiled sadly. "He was in Palestine, in Tel Aviv, for a short while, and he became a real Zionist." He used to be a Norman Thomas socialist and used to laugh at those of us who thought of Palestine as a home for the Jews.

A neighbor said, "He is an ambulance driver and he is as important as the soldier with a gun."

Most of us understood Gene and were happy he was alive. His turn toward Zionism was just another one of those strange but common events of war and the changes it brings.

Herzl, sober and intelligent, is in India. He writes nostalgically about "the old country," but reasserts that he is glad he is fighting this war. From the Bronx to India is a long distance but all the folks talk glibly of faraway places and India is just

another spot where Americans park themselves and say they are at home—for the duration.

Studious Joe Huberman is in Tunisia, and his letters are read with delight in the neighborhood, for he tells of his visits to old synagogues in the Middle East and he writes of them with ability.

His Private War

Swarthy Moshe Chipkin did not make the grade as a flier, but he did become a flight engineer on a heavy bomber. It made the entire section feel good, because Moshe was more bitter than most against the Germans. For years he had railed against them. Now that he was doing something potent, we all felt that the war had a great deal more purpose and something of a pattern of justice in the personal sense.

Moshe Bernstein was stationed in Australia, but by this time he must have had a taste of jungle fighting. Silence from him may mean anything, but the neighborhood is tugging for him, and that sympathy is felt when you hear the *shamus* of the *shul* talk about Moshe.

The names of the young men of our block are sprinkled all over the world at this writing. Some are now seeing action and for all I know may be bleeding on some battlefield. The folks at home know that their absence means not only that they are away from home but may never return. The searing effect is felt everywhere.

Jewish Home Front

The streets are silent and the candy stores and movie houses are empty. The synagogue is a bit more crowded than it used to be and the girls walk alone when once they were courted every step of the way. Mothers who were once distant in their relationships with other mothers are now drawn by the very visible bond of blood and tears. Sisters talk about their brothers and girls mention the name of their beaus in voices fraught with respect. Those who have someone in service are militantly proud of their men. Those with daughters, those without a man to represent them in the armed forces, feel a bit out of place, like a divorced woman at a family dinner.

The people at home are more nationalistic and, at the same time, more outwardly Jewish than they used to be. The old time "atheists" now buy tickets for the High Holidays, and their wives are not ashamed to say that they are glad we are Jews who can fight back.

Now and then you see a man in uniform walking the streets. A happy boy is home on furlough and his proud parents, walking a bit more stiffly, take him by the hand and tramp up Allerton Avenue, the main street, with him.

You see an aging neighborhood, full of anxiety. But you see pride, and forcefulness, and hope. You see a Jewish community rise in dignity to the fact that it is helping defend its land at a moment of high crisis.

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THE BATTLE

(Concluded from Page 11)

Coughlin Self-Condemed," which Coughlin blamed for forcing him off the radio. Joseph McWilliams, now under indictment on a variety of charges ranging from sedition and attempting to incite armed forces of the United States to mutiny to that of conspiring with the nazis to overthrow our Government, does not like the Friends of Democracy either. He ran for Congress in Yorkville, New York's Little Germany, several years ago and he blames his defeat on the Friends.

The Sources of Anti-Semitism

According to Birkhead, the three main sources of anti-Semitism in the United States are "the obstructionist newspapers, the isolationist Congressmen and subversive groups." The obstructionist press, he stated, involves the McCormick-Patterson newspapers—the *New York Daily News*, the *Chicago Tribune* and the *Washington Times-Herald*.

The campaign which he is conducting against these papers, he said, caused Cissie Patterson, the publisher of the Washington branch of this "newspaper axis," to spend an hour and a half trying to set him straight and to get him to quit. The Friends of Democracy have not come right out for a boycott of these papers, although they have hinted at it pretty strongly in some of their leaflets.

Birkhead is also rather annoyed at those rich "sha-sha" Jews who are trying to get him to tone down his attacks on the *Daily News*. They are trying to appease the newspaper which not so long ago devoted two full pages, a Birkhead leaflet charges, to reprinting a list of "Jews in the government." According to the Friends of Democracy, "the list was concocted by the new imprisoned American nazi, William Dudley Pelley."

He accuses the "newspaper axis" of playing "right into der Fuehrer's hands" in other ways as well. In one of the leaflets on the *Daily News*, he quotes nazi broadcasts which praise these papers as "true American papers." In leaflets and advertisements the Friends of Democracy reprint items from these newspapers which are termed "Inkpot Sabotage."

One of the activities of the Friends of Democracy is investigation of the subversives. Investigators are maintained in the different semi-fascist and crackpot groups. Reports are received and filed. One of the fruits of this activity is the best-seller "Under Cover," the author of which, John Roy Carlson (Arthur Derounian), was head of the Investigation Department of the Friends.

But this organization is not the only one that does investigations. Another is the Non-Sectarian Anti-Nazi League, on which a separate report will be made in the next article. It was difficult to get a clear answer as to why these two organizations should both be working in the same field. Certainly joint work would make for greater effectiveness.

The next article will deal with the Non-Sectarian Anti-Nazi League.

HOUSTON REFORMED JUDAISM

(Concluded from Page 13)

is a maximalist Jew; because he has the audacity to follow traditionalist forms; because he wishes to share in the statemanship of the nations, regarding Palestine as a Jewish Commonwealth! The Houston folly which is only Council anti-Zionism in masquerade, deserves to be ignored by sensible and thoughtful Jews! Congregation Beth Israel has gained a rank for itself by the side of the "Protest-Rabbiner" in the days of Herzl, whose synagogues today have been ravaged by the nazis, and many of whose congregants have found asylum in Zion! It is not too late for this Congregation to repeal its "resolution" and "principles," thereby redeeming its own repute from the obloquy it has brought upon its own head.

B'NAI B'RITH LODGE ORGANIZED

Rocky Mount, Wilson and Tarboro are the chief communities represented in a newly organized chapter of B'nai B'rith in North Carolina. Sol Fass, president of District 5, B'nai B'rith, officially instituted Lodge No. 1520 in Rocky Mount recently. The degree team of Winston-Salem initiated the newly-elected 45 members, and Mr. Louis Fisher, secretary of District 5, presented the new charter. Mr. Arthur Aaronson, of Raleigh, president of the N. C. Association of Jewish Men, installed the officers. Opening and closing prayers were given by Rabbi Rosenthal of Winston-Salem.

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I SAW THEIR FACES

By J. L. TELLER

J. L. Teller, editor of the Independent Jewish Press Service, here gives some pen-portraits of some of the men indicted on charges of having conspired with the enemy to overthrow the Government of the United States of America and incite our troops to mutiny. The author devoted many years to the investigation of subversive activities and has first-hand knowledge of the men he here describes. His opinions are his own and not necessarily those of The American Jewish Times.—THE EDITOR.

HERE are pen-point sketches of the men indicted on charges that they had conspired with the enemy to overthrow the government of the United States. All of these persons waved the American flag, while many of them had already secretly pledged allegiance to the Swastika, and had dreams of embellishing the Stars and Stripes of our democracy with the crooked cross of Nazism. I knew some of these people back in 1939 and earlier still when my assignment as a newspaperman was to cover Nazi meetings and to make a survey of the extent of anti-Semitic activity in New York City. Almost all of the indicted, at one time or another, made flying visits to New York.

Yorkville's Valentino

Take Joe McWilliams, for instance. Handsome Joe. He appeared out of apparently nowhere back in 1938. Impeccably dressed in cheap suits, with a neatly-tucked white kerchief peeping from his breast pocket, he emerged on Yorkville's streets haranguing crowds on street corners.

He was a novelty to the spinsters, hysterical adolescents and frustrated hausfraus who then composed the Nazi movement in this country. Most of their leaders were gruff, bull-necked, red-nosed Teutons. The handsome men of the movement had long ago

disappeared. Handsome Dr. Ignatz Griebel, chief of Nazi espionage in the United States of America, was kidnapped or had escaped to Germany. Fritz Gissibl, chief of the Friends of New Germany, later the German American Bund, was already at the time, an aide-de-camp to Julius Streicher in Bavaria. Fritz Kuhn, leader of the German American Bund, wasn't a too-striking figure. It was the right moment for Joe McWilliams, not too Aryan looking, not too boringly Teutonic. Little did his followers know of his past as a Communist and a habitué of Union Square, New York's Hyde Park. And Joe soon became the "Schoener Adolph" of some Park Avenue women, as well as of Yorkville bar-fies. For many years before, he was assisted by Jewish friends who encouraged the young man whom they had believed to be an inventor of promise. They helped him recuperate from a tubercular condition. He never repaid them—except with hate. He paraded through Yorkville's streets went around with congressmen, had his picture in the newspapers, and dreamed of becoming the fuhrer of a fascist United States. Hitler did it, why can't he? "See What I Mean?"

It is this "Hitler did it, why can't I?" that has driven on many of the persons now under indictment. It is these aspects of their character that this article has under discussion, rather than the more sinister political angles which have doubtlessly been well explored by the FBI and will be brought out at the trials.

Pelley Cocktail—Ghosts and Hate

Speak of frustrations! There is William Dudley Pelley. He was at one time a fairly successful author of slick-magazine potboilers, formula-fiction, and even wrote for Hollywood.

But this puny little chap with pudgy, moist hands had dreams of grandeur. When his dreams did not come true, William Dudley Pelley began looking around and splashing in all sorts of muddy pools. He turned mystic, interpreter of the pyramid symbols, and spiritualist, and ended up a—Hitlerite, an out-and-out apologist for Nazi Germany. Visualizing himself as Hitler, he spoke of himself as THE CHIEF (always capitalized), the Americanized version of Der Fuehrer.

Pelley sported military shirts and Tom Brown belts, grew a goatee, and did all he could to camouflage his little frustrated soul and person and to emerge as a new personality—a little melodramatic, a mixture of the potboiler and the slick. His camouflage was always highly lucrative in a financial sense, always highly lucrative. United States fascism paid dividends.

I met Mr. Pelley in the days when he was first beginning to shift from

spiritualism to Nazism and to create his version of an American Valhalla. I saw him at what was to have been a secret meeting at Kreutzer Hall, a beer-tavern in Yorkville, in those days the Brown House of the Nazi movement in this country. The meeting was called in connection with the New York mayoralty campaign, and Pelley was then negotiating with what he had thought were the representatives of one of the candidates. That particular candidate, about whose friendship Pelley boasted, a boast never substantiated, lost his breath early in the running.

I also met Robert Edward Edmondson. He is the most pathetic of this motley, extremely dangerous lot. In those days his stuff was printed in a shop on New York's Washington street, center of Arab nationalist propaganda. A tall, grizzly old man, Edmondson stood stooped over one of those high counter-tables at which proofs are read in old-fashioned print shops. His wife was there with him, assisting him in the preparation of copy for one of his virulent anti-Semitic pamphlets. While I interviewed him, he was interrupted several times by Teutonic and Slav gentlemen, some of whom I recognized from my jaunts in Yorkville as veterans of American Nazism, and some of whom were White Guard Russians and Nazi Ukrainians, as I gathered from their conversation with him. He was a pretty suspicious old gent and I had to deliver some rather glib talk and present some of the newest passwords of the Nazi front before he would talk to me and allow me to eavesdrop. At the time he faced a libel case in the New York courts for libelling the Jewish race. Nothing ever came of the case. I recall that I left with the impression that here was a psychoneurotic old man, believing fanatically in the hate he preached, and therefore so much more dangerous to his country. A man definitely associating with shady people, and indulging in activities which won him laurels from the Nazi center for anti-Semitic propaganda, the Weltdienst, World Service, with headquarters at Ehrfurt, Germany.

Ranting Ancients

In the same category as Edmondson, I would place Colonel Eugene Nelson Sanctuary. He, too, was one of the suspicious, psychoneurotic old men, and one of the extremely dangerous ones. Neither he nor Edmondson suffered privation as a result of their devotion to the anti-Semitic and pro-Nazi cause. I think this deserves emphasis. Anti-Semitism and Nazism and the deriding of democracy were lucrative and those who engaged in it could therefore well afford to make of it a full-time job. And as for their psychological make-up, it is typical of that of most Nazis and fascists. These are not movements of the well-balanced. These are movements of the inhibited, seeking release through hate and other delinquencies.

George Sylvester Viereck is the strangest bird in this menagerie. I

(Please Turn to Page 18)

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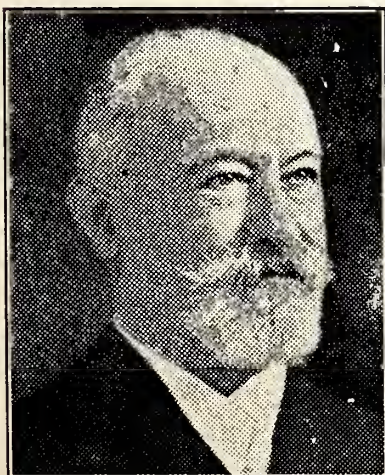
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A ship of the United States Navy was recently launched and named in honor of Jacob H. Schiff (1847-1926), American patriot, financier and philanthropist; participants in the dedication ceremonies were Mrs. Dorothy Schiff Thackeray, a granddaughter and publisher of the New York Post; Frieda Schiff Warburg, daughter of Jacob H. Schiff and widow of Felix M. Warburg. Jacob H. Schiff was a vital figure in Reform Judaism, a member of Temple Emanu-El in New York and an outstanding supporter of the Union of American Hebrew Congregations.

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I Saw Their Faces

(Concluded from Page 17)

remember him from the hearings of the McCormack-Dickstein Committee investigating un-American activities. There he was, neat, spick-and-span, cynical, the boulevardier, dilettante of politics and poetry, facing a group of honest, simple, unsophisticated Congressmen. He carried the day. Deftly evasive, provocative, satirical, when he left the hearing, the Nazi mob was milling outside the building, but not for him but for Gissibl and others of the "handsomes" of the anti-Semitic soapbox. Viereck eyed them contemptuously and the mob, in turn, cold-shouldered him. George Sylvester Viereck's vocabulary was not understandable to them, his wit was unappreciated. I thought that he was a lonely man, a miniature Mephisto, a frustrated poet (at one time he was considered one of the most promising younger poets), who had bartered talent for coin that would bring luxury. He was definitely an unpleasant sort of fellow to have for a neighbor, and an unpleasant addition to the American citizenry. He was an intellectual saboteur.

Lawrence Dennis has remained more or less a mystery figure in the picture of American fascism. Frankly fascist in his writing, he never sought the spotlight. He shied away from publicity. He was, however, the philosopher of the American brand of fascism. There was a striking resemblance between him and Viereck, except that Viereck, the publicity wizard, was out for the big earnings, while Dennis was a recluse.

Ernest Elmhurst of New York City was a veteran habitue of Yorkville. His Nazism dates way back to the days of the Friends of New Germany, and of beer-guzzling in Kreutzer Hall. I saw him many times, but had only one actual encounter with him. That was during a visit to the New York City offices of the Nazi newspaper, the Deutscher Weckruf-und-Beobachter. I had come to interview Kuhn, in the days when Kuhn had lost some of his cheek and would no longer speak to reporters. Elmhurst was persistent in urging me not to see Mr. Kuhn, assuring me that the Chief was out. I was, nonetheless, persistent in waiting. Mr. Elmhurst called out in German and soon he and some of his goon-squad moved toward me. I saw their faces and dodged for the door. I saw their faces and visualized Berlin and Vienna. I shall see their faces again—behind prison bars.

HELPS U. J. A. TWICE

A non-Jew, Sergeant Philip R. Guthrie, serving with an army medical unit somewhere in the Pacific war zone, has the unique distinction of having made two contributions in one year to the United Jewish Appeal for Refugees, Overseas Needs and Palestine. Deeply moved by the plight of Jewish refugee children, Sgt. Guthrie sent another \$25 money order to the U. J. A. recently to further the work of rescue and resettlement carried on by the Joint Distribution Committee, United Palestine Appeal and National Refugee Service. Earlier in 1943 he had sent a contribution of \$25.00.



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Rabbi Max Felshin, who was commissioned first lieutenant and chaplain in the U. S. Army in the last World War, has been appointed National Chaplain of the Jewish War Veterans of the United States. Rabbi Felshin has been notified of his appointment in an official communication from National Commander Archie Greenberg.

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PALESTINE — BROOKLYN, N. Y.

(Concluded from Page 4)

Nor did they limit their preparation only to occupational training. They attended classes in Hebrew and they organized study courses in various subjects. As they became more firmly rooted they began to make contacts among the Jewish youth of Baltimore to spread the idea of their way of life. They established the custom of Open House on Friday nights to which young people were invited, for a few hours of music or singing or discussion. In addition to their work, the members of the collective organized and led younger groups of the Hat-zair organization.

Even Clothes Are Shared

Within the group, it was share and share alike. All the income from the various jobs was placed in the hands of a treasurer, who distributed it according to a budget which the group drew up for itself. Each week sums were laid aside to swell the fund for passage money to be used as soon as the way was again open to Palestine. Clothes were owned in common too. Even the dishwashing was done in turn following an alphabetical list posted in the kitchen. It was a little collective transported from Palestine.

The group grew and prospered. Friday night they assembled around the table for their Sabbath eve meal, illumined by the traditional candles, singing appropriate Hebrew songs. In a year the number had risen to twenty-

three, all working, studying, preparing for eventual immigration.

Then came Pearl Harbor. Some of the boys were called up to the armed services; others left to fill the gaps created in the ranks of the organizational leadership. Today, there are only four left in the Baltimore group. But now their example is being followed in Brooklyn, where a new unit has been established.

In the Brooklyn group, two of the boys are working in defense plants as machinists, one fellow is apprenticed to a plumber, four of the girls work in Zionist offices, and one of the girls is housekeeper. They also conduct Hebrew study circles and discussion groups. And now, in Brooklyn, there is a bit of Palestine awaiting the moment when transplanting to the Homeland will be possible.

Meet Dr. Ehrenhaft

(Concluded from Page 5)

reel. With a twinkle in his eye he says, "As a trout fisherman I am undisputed, as an auto driver I am only partially disputed, but as a physicist I am eternally disputed."

As a hobby, Professor Ehrenhaft goes in for collecting. His most prized items were Vienna china and valuable antiques of all kinds. Unfortunately the major part of his collection, which was being shipped to America at the outbreak of the war, was lost to him and fell into the hands of the nazis when the German liner Hansa was recalled to Hamburg.

The artist of the family, Professor Ehrenhaft says, is his wife. Blond-haired, charming Mrs. Ehrenhaft is well-known as a professional sculptress. Her drawing room, which also serves as a studio, is lined with statuettes and busts. When asked to mention a few of her most famous subjects, she started off with, "My husband, of course."

Professor Ehrenhaft has two children by a former marriage, and takes great pleasure in talking about them. At the close of our interview, the Professor asked your reporter to mention in his story his son, Dr. Hans Leo Ehrenhaft, now a Captain in the United States Army Medical Corps, and his daughter, Mrs. C. Albert, who's husband is also a doctor serving with the Medical Corps. There was a distinct note of paternal pride in his voice when he made this request. Here was further evidence of the Jewish side of his personality.

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Social and Personal

GREENSBORO, N. C.

Levine-Glass

Greensboro, N. C.—Miss Edna Levine, daughter of Mrs. Max Levine, was married to Captain Herbert D. Glass on Saturday evening, January 8, at Hen-

1943 was stationed at Fort Bragg. Captain Glass is now stationed at Camp Breckinridge, Ky., where he is orientation officer for his division. The couple are making their home in Evansville, Ind.

Stadiem-Simon

Greensboro, N. C.—Miss Marjorie Love Stadiem, daughter of Mr. and Mrs. Morris Stadiem and Pvt. William Simon were married on Friday, February 4, in a private ceremony at the home of the bride's parents. Mrs. Simon, a native of Greensboro, attended Woman's College and the Marjorie Webster School for Girls in Washington, D. C. Private Simon, who is stationed at BTC No. 10, Greensboro, is the son of Mrs. L. E. Brockman of New York and Robert L. Simon of New York and Florida. Private and Mrs. Simon are making their home in Greensboro.

Soldier's Lounge

Opening a series of musical programs to take place on Wednesday evenings in the Soldiers' Lounge at the Temple, S/Sgt. Elmer Bernstein, of BTC No. 10, presented a piano program of classical selections including a number of his own compositions and featuring works of Beethoven and Chopin. Coming direct from the Chatham Square School of Music in New York, where he was a scholarship student, Sgt. Bernstein, prior to induction into the army, had been a student of the piano for a number of years and had acquired a great deal of training. For some time he was music critic for the "Cape Cod Standard Times." He had also presented programs over Stations WQXR and WNYC. At BTC No. 10, Sgt. Bernstein is actively interested in a number of musical projects, having been piano soloist on the Post Program over both stations WBIG and WGBG. A large number of service men, their wives and friends, enjoyed the program presented by Sgt. Bernstein, who was enthusiastically received.

(Please Turn to Page 22)



MRS. HERBERT D. GLASS

derson, Kentucky. The ceremony was performed by Rabbi Milton Greenwald of Evansville, Ind., in the presence of a small circle of friends, at the home of Mrs. Ben Bernstein.

Mrs. Glass, who has spent most of her life in Greensboro, graduated from Greensboro High School and received her degree of B.S. in Secretarial Administration from Woman's College with the class of 1939. For the past year she was secretary to the Staff Chaplain, Hq. AAF at Sedgefield. Captain Glass is the only son of Mr. and Mrs. Joseph Glass of New York City. He received an A.B. degree in 1937 from New York University and an M.A. degree in Geology from Columbia University. He has been in the army since August, 1941, and until November of

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EXPLAINING THE BASIC PRINCIPLES

(Concluded from Page 8)

promote the spiritual, cultural and social welfare of our co-religionists there."

The particular idea in this Principle No. 2 which has aroused the greatest ire is the statement, "Our race is Caucasian." Now these laymen here know that there are also Ethiopian Jews and Chinese Jews and Jews in India. But—they were writing principles for their congregation in Houston, Texas, and in their congregation the membership and the potential members in the city belong to the Caucasian race. Remember that they were not writing principles for Reform Judaism throughout the world; they were writing them for Houston. They were writing them for their own congregation. Webster's New International Dictionary defines "Caucasian" as follows: "Designating or pertaining to the division of mankind comprising the chief races of Europe, North Africa and Southwestern Asia. . . . The typical peoples of the race are comprised of the speakers of the Indo-European, Semitic and Hamitic languages."

It has also been charged that in establishing an associate-membership for those who do not accept these principles but wish to, nonetheless, be associated with this congregation, a "second-class" membership has been instituted. This, too, is a charge without foundation. The associate-membership, and other categories of special memberships, are to be found in many Temples. In each case, specific rules govern the kind of membership that an applicant for Temple affiliation may be granted. Most frequently, it involves financial considerations. The applicant must be able to afford a full membership. Here at Congregation Beth Israel, however, everything possible has been done to eliminate the financial barrier to full membership. Young single people, to the age of twenty-eight, pay twelve dollars a year. For widows and single persons who can pay no more, the cost

is eighteen dollars a year. Whole families may pay as low as twenty-four dollars a year. (Almost 40% of the congregation pay between eighteen and twenty-four dollars a year.) This includes everything—voting rights for husband and wife, High Holiday seating for the entire family, religious school instruction, free burial permits, the purchase of a cemetery plot at a rate which is 20% lower than that charged to non-members, and the service of the rabbi for special occasions like weddings and funerals. Furthermore, the unassigned pew system prevails so that on the Holydays, there are no reserved seats.

Those who do not accept the principles of Reform Judaism as the congregation sees them may, if they wish, be associate-members with all the aforementioned privileges save that of voting. The privilege of voting is reserved for those who believe in the "Basic Principles" which are now the religious platform of this congregation. Thus, the doors are open to all Jewry, while, at the same time, the congregation is maintaining itself as an American Reform congregation, and is assuring its survival as such.

Finally, the critics of these principles declare, on the basis of Principle No. 6, that we are banishing Hebrew from our services. Let me quote you Principle No. 6:

"The treasures of Divine revelation were given in the Hebrew language and in such language are preserved the immortal remains of a literature that influences all civilized nations. As the fulfillment of a sacred duty, therefore, the cultivation of the Hebrew language must always be urgently desired by us. However, the Hebrew language has become unintelligible to the vast majority of our co-religionists; therefore, while a measurable content of Hebrew is essential and desirable in our rituals and services, it must be used wisely as is advisable under existing circumstances."

The nonpartisan reader of this principle must see what is quite obvious—that this principle, as in the case of the traditional dietary laws, is merely reaffirming what Reform Judaism has declared since its inception—that the service should be as intelligible as possible to the worshippers. But "a measurable content of Hebrew is essential and desirable in our rituals and services." Also, "as the fulfillment of a sacred duty, therefore, the cultivation of the Hebrew language must always be urgently desired by us." Only a biased critic can charge that this congregation seeks to drive Hebrew out of the Temple.

The perilous practice of name-calling indulged in by the critics of Congregation Beth Israel is a sickening affair. Let us have fair play. Let there be light.

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PURIM — Same Story, Different Setting

(Concluded from Page 6)

towing before him and by showing a willingness to be governed by his dictatorial rule. But the author of the Biblical story makes it abundantly clear that Haman hated not only Mordecai, but was determined "to destroy, to slay, and to cause to perish all Jews, both young and old, little children and women." Haman seemed to understand the soul of Israel, and he meant to destroy it altogether.

Now, as never before, must Jews realize that they are doomed as individuals if Israel is doomed as a group. If Nazism has taught us anything, it certainly has taught us that the individual Jew is safe nowhere, if Israel is under attack anywhere. Esther, as the queen, could easily have been excluded from the decree that ordered the destruction of Israel, Mordecai, the queen's cousin, and the man who saved the king from assassination, undoubtedly could have appealed successfully for his life. Yet that same loyalty and sense of devotion that prompted Moses to identify himself with the lot of his people, motivated their unwillingness to divorce themselves from the fate of Judaism and Jewry.

In the present day attacks upon us, then, every Jew must see himself as a Mordecai or Esther. He must appreciate the fact that not only his loyalty to his group, but to the ideas for which they stand, are of supreme importance for his own salvation, and

for the salvation of mankind. Like Mordecai, he must implement his loyalty with a willingness to serve, and the first prerequisite for every Jew is to gain intellectual content by reading and studying. The ignorance of American Jewry in Jewish matters is abysmal. Without adequate knowledge, the Jew cannot understand his soul and appreciate his place in the world. Secondly, he must acquire emotional content by affiliating himself with some Jewish cause. This will give him the opportunity to act Jewishly and to serve Jewishly.

By doing these things and by retaining his sense of humor, he will be able to laugh at the sham and pretense that lie at the basis of the vain deception practiced by his oppressors. Purim is a festival of laughter. The Hamans and Hitlers fear laughter, because when people begin to laugh, they begin to see through their fraudulent propaganda, and they see only a little man shaking his fist at God. In the Jews' laughter lies his strength, and his faith in the vision of a day when Purim will be celebrated by all men and all natives. And men will rejoice in the universal Purim of the human spirit.

The language in which the first American-produced Bible was written was Natick, an Indian tongue dead these many years. That was in 1685.—Graphic Arts.

SOCIAL AND PERSONAL

(Concluded from Page 20)

Mrs. Millard Segal is chairman of the Music Committee of the Lounge.

Other entertainment includes a regular program on Sunday evenings, followed by a buffet supper served by volunteer hostesses. On Sunday, February 13, Mike Zager presented a series of moving pictures, including old-fashioned pictures, musicals and news reels. On the following Sunday, entertainment was by Judge Sol Weinstein and Mrs. Weinstein.

Hyman-Blumenthal

Greensboro, N. C.—Mr. and Mrs. A. L. Hyman announce the engagement of their daughter, Claire, to Irvin Blumenthal, son of Mr. and Mrs. Theodore Blumenthal, Royston, Ga. Miss Hyman, who has lived in Greensboro most of her life, is a graduate of Greensboro High School and Woman's College, of the class of 1942. She was president of the Hillel organization at the college in her senior year. Mr. Blumenthal is a senior in the school of medicine of the University of Georgia, under the Army Specialized Training Course. He is a member of Tan Epsilon Phi fraternity and of Phi Delta Epsilon medical fraternity, and is secretary and treasurer of the Pan-Hellenic Council. The wedding is planned for some time in June.

Bar-Mitzvah

Greensboro, N. C.—Marvin Israel, son of Mr. and Mrs. H. J. Israel, celebrated his Bar-Mitzvah on Friday, February 11, at the regular Friday evening service. Following the services, Mr. and Mrs. Israel received informally at the regular Friday evening reception in the Temple Lounge. Mrs. J. E. Love assisted as hostess from the congregation. Also taking part in the regular Friday evening services were the following: Mrs. A. F. Klein, lighting of the Sabbath lights, and Phil Berlin, who gave the Kiddish. Reading of the Scripture was by Marvin Israel.

FAYETTEVILLE NEWS

Shoulson-Schnitzer

Rabbi Charles J. Shoulson was married on February 20 to Miss Sylvia Schnitzer at the Pythian Plaza in New York City. Rabbi Dr. Samuel Belkin, Dean of Yeshiva College, and Chief Rabbi Joseph Rosen of Passaic, N. J., officiated.

Rabbi Shoulson is the son of Mrs. Rebeca Shoulson and the late Rabbi Joseph Shoulson of New York City. Mrs. Shoulson is the daughter of Rabbi and Mrs. Abraham Schnitzer of Bridgeport, Conn. She is a graduate of New Haven State Teachers College.

Rabbi Shoulson was graduated from Yeshiva College with high honors, and was ordained at the Rabbi Isaac Elchanan Theological Seminary in New York City. He was formerly rabbi of the Hebrew Congregation in Bethlehem, N. H., and is at present the first ordained rabbi to occupy the pulpit of Congregation Beth Israel in Fayetteville, N. C.

Both Rabbi and Mrs. Shoulson were born in Palestine.

Mr. Arthur Bronstein, the president of the State Federation of B'nai B'rith,

acted as chief speaker at the regular monthly meeting held here in Fayetteville on January 27. Mr. Bronstein was introduced by Rabbi Charles J. Shoulson, the president of the local lodge, and he spoke on the subject of "Hope."

Mr. and Mrs. Israel Mann, of Raeford, N. C., announce the Bar-Mitzvah of their son Milton. The confirmation exercises took place on Saturday, February 26, in the Beth Israel Synagogue in Fayetteville.

Rabbi and Mrs. Solomon Silver proudly announce the birth of a son.

WINSTON-SALEM, N. C.

The B'nai B'rith held an installation banquet at the Robert E. Lee Hotel, Wednesday night, February 16. Mr. Julius Fisher of Roanoke, Virginia, gave the address and installed the new officers. The new officers are: President, Phil Robin; vice-president, Murray Glanstin; financial secretary, Jack Manton; recording secretary, Milton Goldberg; treasurer, Mac Herman; monitor, Morris Brenner; assistant monitor, Joe Grossman.

Mr. and Mrs. Nathan Katkin announce the birth of their son, Lawrence Franklin, February 3. Open house was held Sunday, February 13, at the home of Mrs. Katkin's parents, Mr. and Mrs. Phil Kolodny. Many friends and relatives attended from Winston-Salem, Wilson, Jacksonville, New Bern, and Martinsville, Virginia.

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LT. R. L. ROSENBLOOM IS KILLED IN ACTION

Lt. Robert L. Rosenbloom, of Rocky Mount, N. C., was killed in action recently in air combat over New Guinea. He is survived by his wife, Gloria Ferrone Rosenbloom, his parents, Mr. and Mrs. J. A. Rosenbloom, a brother and three sisters.

Lt. Rosenbloom, who attended the University of North Carolina prior to volunteering for service in December, 1941, was the holder of many military honors. He was cited for bravery, awarded the Air Medal, and received the Purple Heart posthumously.

Lt. Rosenbloom was a member of Zeta Beta Tau Fraternity.

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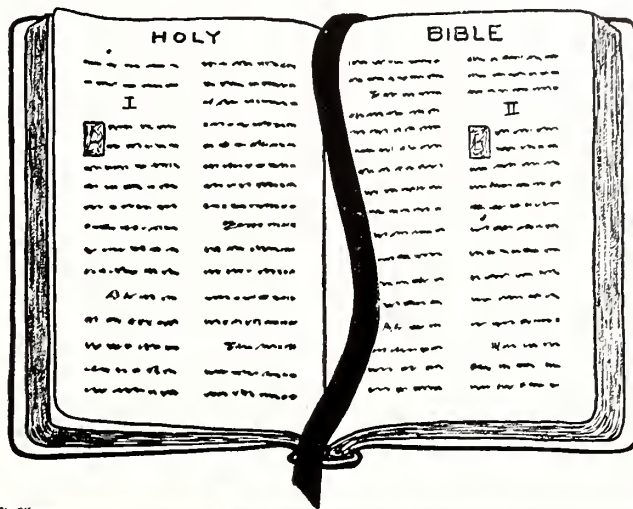
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And it shall come to pass, when ye come to the land which the Lord will give you, according as He hath promised, that ye shall keep this service. And it shall come to pass, when your children shall say unto you: 'What mean ye by this service?' that ye shall say: 'It is the sacrifice of the Lord's passover, for that he passed over the houses of the children of Israel in Egypt, when he smote the Egyptians and delivered our houses.'

—Exodus 12:25-26-27



U. N. C.
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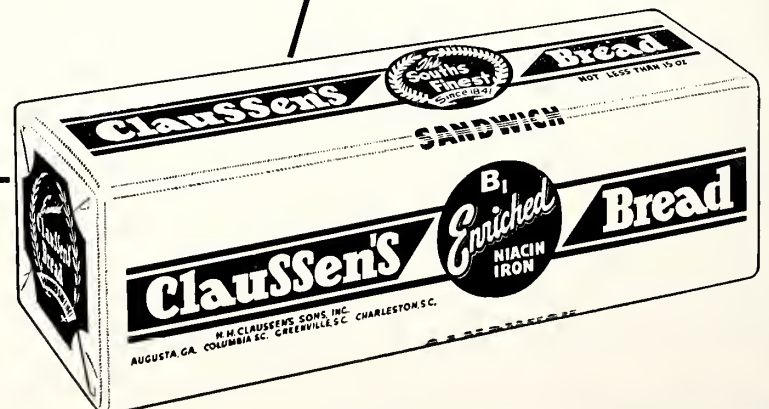
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VOLUME 9

APRIL, 1944

NUMBER 8

EDITORIALS

CHESTER A. BROWN, Editor

Passover

The Passover holidays this year will again be more solemn than ever for those who have loved ones in the armed services. Once again will go forth that universal wish that another holiday will see fathers, sons, brothers, mothers, daughters, sisters and sweethearts united again in a peaceful land. And again will there be the realization that peace can only come with the complete destruction of all that our enemies stand for.

The Passover festival is one that is particularly laden with nostalgic thoughts, and those away from home will remember some incident in particular which will bring back a host of fond memories. Not all homes are too strict when it comes to the Seder service, and if the recital of "an only kid, an only kid" should elicit giggles from some of the youngsters, the chances are that the punishment meted out is no more severe than that they shall be compelled to eat two portions of bitter herbs instead of one.

Just as most Jewish Holy-days invite a comparison between the lot of Israel in the Biblical days and its present world position, so too, does Pesach. With deliverance the key-note, our prayers during this Passover will be for the early deliverance of our kin-folk from their trials and tribulations.

For those over-seas, coming home for the holiday will of course be out of the question. Those in bases in this country will have more than the usual difficulty in obtaining leave by reason of the fact that Passover arrives almost simultaneously with Easter. It is a comforting thought in the circumstances, that services will be conducted in all camps, even though some of the boys themselves may have to conduct them where Chaplains are not available. These services, plus their own recollections, will serve to give some degree of comfort to the away-from-homes. When to that is added a Pesach letter from home, the situation will not be quite so bad.

An Excellent Idea

The problems of a people are too often considered purely on a national basis. We arrive at general conclusions from an over-all experience and view-point, where as, if considered sectionally, locally, the self-same problems might have a different answer.

This is particularly true of Jewish affairs. We have our National organizations, and while their thinking is often tempered by reaction of their localized sub-divisions, at the same time the ultimate view-point is national.

There is, particularly at this time, when Jewish problems are fraught with such serious consequences, a need for consideration of these problems in terms of local conditions. Many of these problems are the concern of the Jewish Temples and congregations. They all are of interest to the Jewish citizenry.

Rabbi Mordecai M. Thurman of Temple Israel in Wilmington, N. C. and a member of the Editorial Advisory Board of the AMERICAN JEWISH TIMES, makes the suggestion for an organization of Jewish Rabbis and laymen within the state of North Carolina. It is his thought that this body might convene two or three times a year in some convenient town and discuss problems common to this section of the country. The meetings would not have to last more than a day at a time and aside from the beneficial efforts of getting acquainted with our neighbors, much general good might come from such gatherings.

We believe the idea is good and sound. Rabbi Thurman would be glad to hear from those of our readers who might be interested.

The Pity of It

As we go to press the British White Paper on Palestine is scheduled to go into effect. The efforts made by American Jewry during the past months, seems to have gotten nowhere fast.

That this is so is largely attributable to two main factors. One is the chronic disunity in Israel. The other is what appears to us to have been faulty strategy by those who were zealously and earnestly attempting to motivate our government to make representation to Great Britain that might have led to the abrogation or modification of the ban on further Jewish immigration to Palestine.

According to reports, the House Foreign Affairs Committee, after hearings on the Wright-Compton bill in which Zionist leaders were the principal speakers, were all set to report this measure out of committee. At this point, Mr. Lessing Rosenwald and Rabbi Louis Wolsey asked to be heard. They spoke against the measure. The result was that the members of the committee, now quite confused at the conflicting opinion among the Jews themselves, asked the advice of the State Department.

The report goes on to say that Cordell Hull, although confessing personal sympathy for the measure, felt that it was not properly the prerogative of his department to give any official opinion, and passed the 'hot potato' to the War Department. The report fades out a bit at this point, but it is inferred that, largely at the advice of Chief of Staff General Marshall, the War Department let it be known that it would prefer to have the measure side-tracked "for reasons of expediency." And that is the current sentiment in Washington.

Those who guided the movements on behalf of the Jews, as sincere and zealous as they were, cannot, it is our belief, be held entirely blameless for what happened. Without any question it was that part of the Wagner-Taft and Wright-Compton bills that called for the establishment of a Jewish Commonwealth in Palestine, that caused all of the trouble. It is safe to say that if the measures had gone no farther at this time than to call for the abrogation of the White Paper, they might have succeeded. The coupling of two issues, even though in a sense related, made it necessary to turn down a purely humanitarian endeavor because of a controversial issue.

This is not in any sense, an anti-Zionist viewpoint. As a matter of fact, it is actually Zionist—with emphasis on the practical. It is obvious that we would not be in a position to ask for a Jewish Commonwealth in Palestine unless there were a sufficient number of Jews there to warrant such a form of Government. Consequently, taking first things first, if all efforts had been concentrated on the one phase of the problem that might have brought about this situation—the abrogation of the document that would end further Jewish immigration into Palestine, the results would have been more propitious. Then, assured of a substantial Jewish population in Palestine, the next step would be to discuss the matter of a Jewish commonwealth.

We who are so close to the situation can only see the sentimental side. We see thousands of our fellow Jews deprived of a haven of refuge. While the motives of the statesmen who do not see eye-to-eye with us are not all lily-pure, we believe that there is among most of them the firm conviction that agitation at this time for the establishment of a Jewish Commonwealth in Palestine will seriously interfere with the successful prosecution of the war by the United Nations. This, from our point of view, may be controversial. However, those who sincerely hold that opinion are entitled to it, and if as it so happens, they are the ones who have the final word there is little we can do about it.

THE DEVIL AND THE JEWS

A Review

By RABBI A. ELIHU MICHELSON

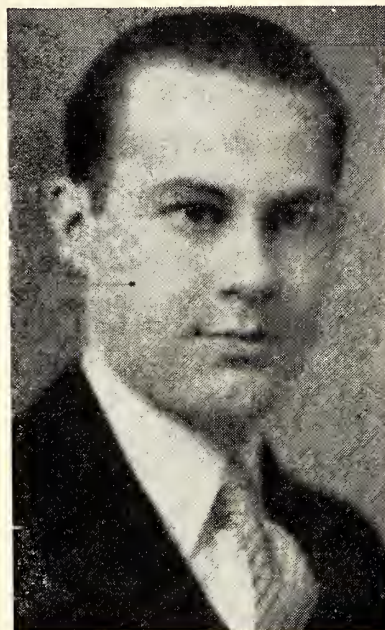
The Devil and the Jews (The Medieval Conception of the Jew and Its Relations to Modern Anti-Semitism) by Joshua Trachtenberg, Yale University Press, New Haven, Conn. 279 pp.

been done. Even the Reformation did not ameliorate the lot of the people who, for centuries, had suffered the brand of usury, the Jews' badge of shame, impoverishment and ghettoization, repeated exile, and the constant well-founded fear of destructive, barbarous pogroms. It was only with the dawn of modern times, the rise of nationalism and democracy, that the Jews were gradually, first in one land and then in another, afforded a measure of tolerance and emancipation. How precarious this new and better status really is has been demonstrated during the past decade in Central Europe. The terminology may have changed, but the fundamental superstitious hatred and dread with which the Jew is still widely regarded was bequeathed by the medieval ages to the modern world.

The timeliness and value of Dr. Trachtenberg's study is undeniable. The potential anti-Semites of today seldom realize the roots of their anti-Jewish bias. To drag into the open the old absurd charges, the frightful blood accusations of which many American Christians have never heard, the imputations of witchcraft that make most moderns a little shamefaced—all this, insofar as it can be brought to the attention of the Christian world, is salutary.

There are, however, several respects in which "The Devil and the Jews" is unsatisfactory. The present reviewer, for instance, has a feeling that the book is padded. Although the author made a deliberate effort to refrain from piling amazing anti-Jewish superstitions, still too much material that contributes very little to the total picture has been included. Of the instances which are offered, many have no real place in a popular presentation of the subject. As a result of this tendency, some of the later chapters create an effect of monotony. What might have been an engrossing pamphlet becomes a conscientious but uninspired text, which remains withal something less than a definite study of the subject. The book is divided into three sections, each of which is less rewarding than the one immediately preceding it. The third section, "The Jew as Heretic," in spite of a valid attempt to demonstrate the connection between heresy and sorcery, in the end seems hardly germane to the study as a whole.

The writing itself, which is everywhere adequate, is best in the introduction, in the first section, and in the epilogue. Throughout the work, there is the very necessary attempt to indicate the progressive deterioration



Chaplain (Lt.) A. Elihu Michelson

Since this review was written, Rabbi Michelson has entered the U. S. Army as a Chaplain. He is at present attending the Chaplains' School at Harvard University, Cambridge, Mass.

Rabbi Michelson was identified with the Hebrew United Brotherhood of Charlotte, N. C., for the past two years. Prior to that he was Jewish Student Adviser at the University of Pennsylvania in Philadelphia. Earlier he had occupied the pulpit in Peekskill, N. Y.

He was ordained at the Jewish Theological Seminary in New York City.

of the Jewish position with the passing of the centuries. This historic presentation is, however, frequently in conflict with the basic method of exposition, the detailed examination of each separate anti-Jewish concept. The dual methodology results in a measure of confusion which, for the lay reader, inevitably tends to obliterate any clear sense of a historic development.

In one respect, the author's logic seems at fault. In his preface, Dr. Trachtenberg lauds Maurice Samuel's book *The Great Hatred* and apparently accepts the thesis of that work. In fact, he attributes to Samuel the term "demonic Jew" and quotes approvingly Samuel's contention that anti-Semitism has a "unique demonological character among group hostilities." He regards Samuel's phrase "the diabolization of the Jew" as "startlingly apt and correct and basic." For all that, Maurice Samuel and Dr. Trachtenberg have hit upon utterly different (although not irreconcilable) explanations of anti-Semitism. Samuel contends that hatred of the Jew arises essentially out of a subconscious rejection on the part of

an unregenerated and pagan western civilization of the moral code of Christianity. The neo-pagan is psychologically inhibited from venting his spleen on his Christ and his Church, and therefore takes revenge for the frustration, for the moral conflict he experiences, by means of an irrational and powerful hatred directed against the people who gave Jesus to the world—the Jews. Samuel's psychoanalytical insight affords us a new and bold explanation of Jew-hatred in the Christian world. Dr. Trachtenberg presents an altogether different and much more conventional picture of the genesis of anti-Jewish sentiment. He contends that we are still suffering from the residual dregs of a putrid medieval legacy, fostered by the pre-Reformation Church. According to his version, the Jew is still regarded (again subconsciously) as the child of Satan, as the anti-Christ. Perhaps, in the turbid, illogical, subconscious mind of the anti-Semite both of these causes are operative. Thus, the unreasonable logic would be: "if Christianity is a good thing, the Jews are its arch enemies; but if the Christian code is a pious fraud at odds with my basic animal needs, the Jews are its champions; in either case, I hate the Jews." Granted that your pathological anti-Semitic logician reasons in this fashion, it is still an open question whether we are justified in attributing anti-Semitism, as Dr. Trachtenberg attempts to do, largely to a single cause—to the stubbornly persisting medieval conception of the Jew-Devil.

It is probable that anti-Semitism, which takes so many forms and manifests itself in so many strange places, has many roots. Dr. Trachtenberg himself realizes the multiple sources of anti-Jewish feeling. It is the special quality, the unique element, that his study, like Samuel's attempts to explain. But one may hazard the guess that even this uniqueness in Jew-hatred is motivated by a complexity of factors. Social, political, economic, religious, and psychological forces, in addition to folk-lore, all play a role in perpetuating this hydra-headed form of man's inhumanity to his fellow.

To our understanding of one of these forces, namely superstitious folk-lore, Dr. Trachtenberg's study, despite the shortcomings indicated here, is a valuable contribution. It is understandable that in the light of the abundant material which he had gathered, our author should emphasize, perhaps overemphasize, the part played by the medieval concept of the Jew in that "devilish" phenomenon which is modern anti-Semitism. However, to those unfamiliar with the details of the story of Israel's long martyrdom, *The Devil and the Jews* will come as a shocking revelation of the depths to which blind hatred once brought the human mind. In a world again made susceptible to hatred, this book is greatly deserving of a wide audience among Christians as well as among Jews.

Dr. Joshua Trachtenberg has recently explored a field of Jewish scholarship which heretofore was largely untouched by English-writing students of Jewish history. His *Jewish Magic and Superstition*, a work which preceded the study presently under review, deals with a theme that should have a certain fascination for modern Jews, precisely because the entire trend of Jewish teaching and preaching in recent generations has been in the opposite direction, tending toward an ultra-rationalistic presentation of Jewish values. The second study, an outgrowth we are told of the earlier work, is however more pertinent to contemporary Jewish thinking, since it attempts to explain the nature and the origin of the folk-myths that have made it possible for modern, "scientific" anti-Semites to spread their poison with such ease.

Dr. Trachtenberg's thesis, put briefly, is that modern Jew-hatred is largely a residue, a backwash of the foul tides which swept over Europe during the later centuries of the Middle Ages. Under the guidance of the Medieval Church, and particularly of the petty clergy, the pre-modern Christian world came to think of the Jew as "demonic." The unreal picture of the Jew drawn in those times presented him, literally, as the anti-Christ, the servant of the Devil, the evil sorcerer. His literature was thought of as an ungodly source of black-magic, witchcraft, heresy, and blasphemy. No charge, however unreasonable, was deemed too absurd to hurl at the Jews: they poisoned wells, desecrated the holy images and the wafers of the Mass; they were guilty of ritual murder and otherwise required Christian blood for their devilish purposes. Jews, it was believed, had hidden horns and tails, foul and secret diseases, peculiar bad odors, and in a hundred ways differed from "normal" human beings.

This picture of the Jew, which had its origin in the most venerable theological sources, slowly filtered into the mass-thinking of benighted, medieval Europe. By reason of constant repetition of the charge that the Jews had killed and rejected Jesus and were, therefore, doomed to eternal wandering and suffering, the Church laid the groundwork for a unique and intense hatred. The theme of Jewish criminality was elaborated upon in the pulpit and in the miracle play. From there it was taken and frequently embellished by secular poets and dramatists. It also found expression in the gargoyles of the cathedrals and in the popular wood-cuts. (Many excellent examples of these 15th and 16th century wood-cuts, the tabloids of those days, are reproduced in the text.) The concept of the Jew-Devil, thus reiterated sank deep into the soul of Europe. Eventually the excesses of the Crusades and the Inquisition led to attempts on the part of the princes of the Church to mitigate the obscenely cruel treatment which the Jews were suffering, but by then the mischief had

Let There Be Light!

By RABBI PHILIP FRANKEL
Temple Beth El, Charlotte, N. C.

"There was a thick darkness in all the land of Egypt . . . they saw not one another."
—Exodus 10:22-23.

THIS is the season of Passover and our thoughts turn to the story of the Jew in Egypt, his sorrow and anguish, his salvation and deliverance. We recall the many hardships placed upon our brethren by the Egyptian taskmasters. Now the Egyptians made their life bitter with hard service; they forbade them to worship God as they wished; they put upon them the chains of slavery; they lashed and whipped them into building treasure-cities for the Pharaohs of the realm.

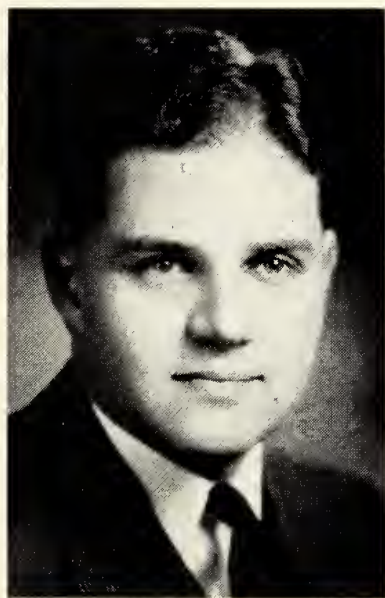
And then our mind brings up pictures of the material grandeur that was Egypt. The pyramids, the precious treasures of the earth, the knowledge in sorcery and in medicine, in art and literature! Mizraim was indeed a land of many colors—of religious bigotry and architectural splendor; of slavery and royal pomp, of cruelty and material resource. And after we have weighed them all in the scales, we see a civilization that was corrupt and decadent. A nation is not great because of its buildings nor its wealth nor its fabulous treasures, but because of the simple virtues—of justice, decency and righteousness. These were lacking in the land of Egypt. There was a darkness in the land so that no one saw his brother . . .

They saw not one another. There was no love in the land; there was no ethical discipline, no moral philosophy of life. There was no freedom, no liberty—and therefore a thick darkness covered the minds and hearts of the inhabitants. Egypt was sick; Egypt was dying—and the pomp and majesty could not disguise the deeper malady. No nation can survive without justice and mercy, love and righteousness; no nation can survive where there is cruelty and slavery, where they see not one another. No person, no people can survive when they are selfish and self-centered, concerned only with their own little problems—forgetful of the other fellow, of the world outside. In this philosophy of blindness and isolationism there is a darkness that will eventually confound and destroy.

They saw not one another. Has not that been our curse for the last generation; has not that been our plague and sorrow? Did we not hide, each of us, as individuals or peoples or nations, in our own shells, forgetful of the others? The tragedy of our generation has been the darkness that pervaded the land—our failure or our unwillingness to see each other, to understand each other, to love each other.

We who prided ourselves on our spiritual qualities of mercy and justice—what happened to us during the last two decades? We have seen the world departing first gradually, then rapidly from all virtue and honor. We have seen human qualities torn out of national life. We have beheld a mock-

ery of all religious ideals. When Japan rained death on innocent Chinese children, we were horrified; our sense of shame and decency was aroused. There was still light in the dwelling places of men. People still saw each other—even if only dimly. And then came the darkness. As the scene at Shanghai was multiplied elsewhere—now in Spain, now in Manchuria, now in Ethiopia—we began accepting cruelty as a natural attribute of humanity. We became callous and indifferent to suffering, unimpressed by wholesale murder. We lost our faith—faith in the spiritual qualities of life—the dignity of man, the sanctity of the human per-



RABBI PHILIP FRANKEL

sonality, the importance of justice and pity and love. We lost our respect for democracy, for the freedoms of worship, speech and action. We had forgotten the light of truth and we were stumbling about in the darkness, not knowing how to act as children of One Father, a merciful and just God.

There was a darkness in the land and they saw not one another. If Hitler slaughtered millions, we said that it was over there; if Japan started a massacre in China, we considered it a local disturbance; if Italy rained poisonous gas on Ethiopian children, we ignored it with a remark that it was a domestic difficulty. When German and Italian mercenaries destroyed Spanish homes and churches, we insisted that we here had nothing at stake. Because of the darkness, we were unable to see each other.

That was the tragedy; that, the disillusionment of our times. Just a few years ago and we were so happy and content. We were certain that the principle of freedom was firmly established throughout the world. The Promised Age was here, we whispered to ourselves—nay, shouted from the rooftops. We have left forever the Egypt and the Pharaohs, the lash and the whip, the brick and the mortar, slavery

(Please Turn to Page 40)

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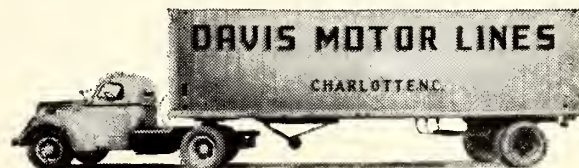
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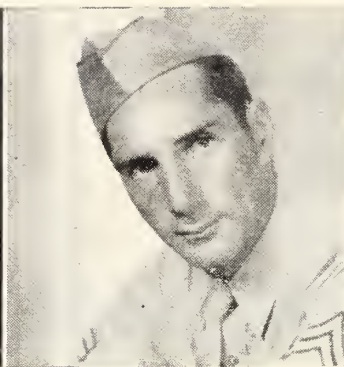
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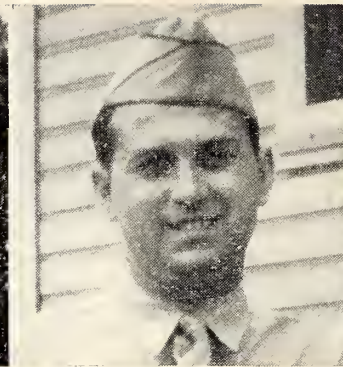
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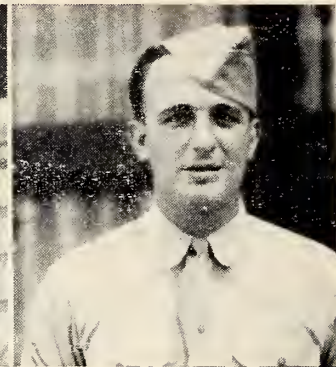
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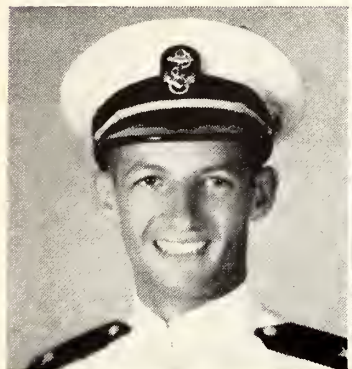
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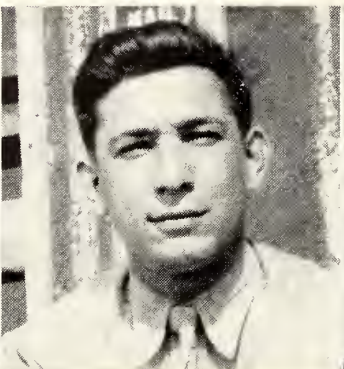
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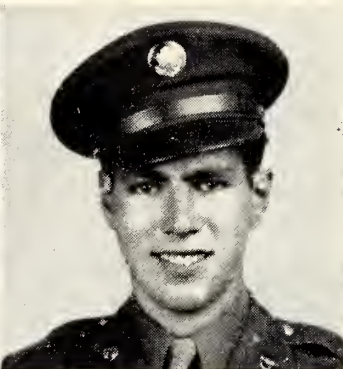
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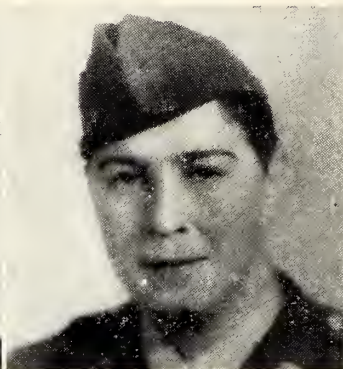
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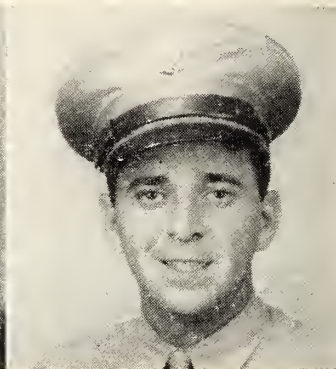
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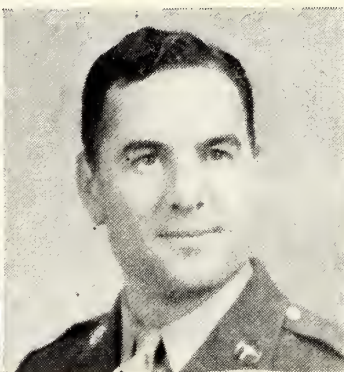


Cpl. Max Goldfarb

Charlotte, N. C., in the Armed Services



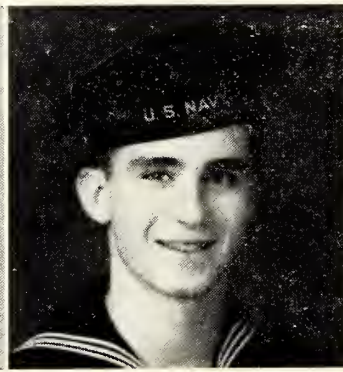
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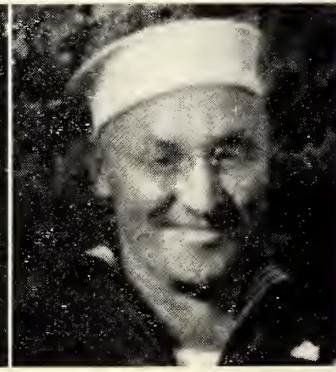
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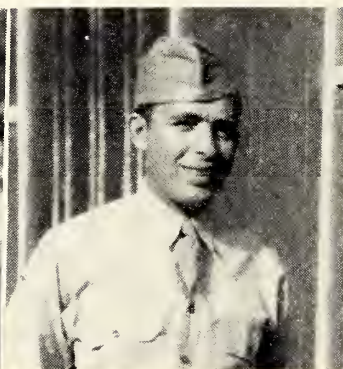
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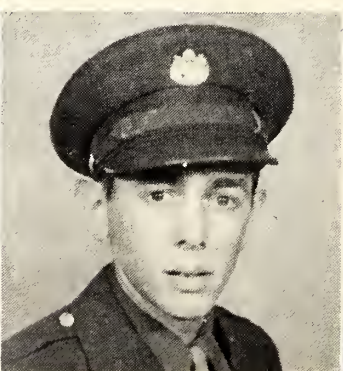
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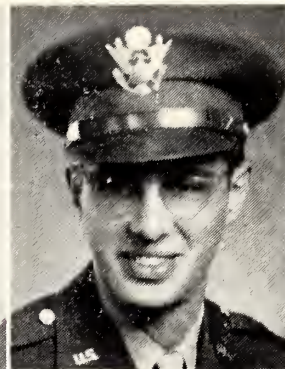
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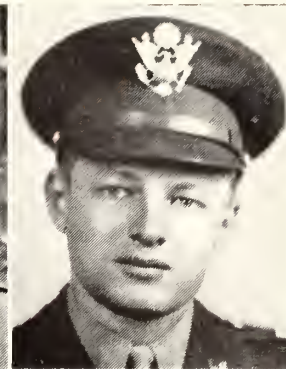
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Jewish Communities in the South

V. CHARLOTTE, N. C.

This is the fifth in a series of articles on Jewish communities in the South, where living is pleasant, principally because the Jews in these communities, by their contribution to civic and communal activities, have earned the respect and goodwill of their neighbors. Communities such as Greensboro, Kinston, Winston-Salem, Fayetteville and Charlotte, N. C., as well as others that will be presented in subsequent articles, go a long way to disprove the belief generally held that the South is inhospitable to the Jews.—THE EDITOR.

CHARLOTTE probably has a larger Jewish population than any other city in the State of North Carolina. There are well over two hundred families in Charlotte. Although hardly one of the present Jewish citizens have lived continually in that city for more than fifty years, it is nevertheless true that Jews were there as early as the first decade of the last century. The earliest of our coreligionists were of German decent. They left few traces upon the Jewish life of the community, except that the site of the present Jewish cemetery was first acquired by these earlier settlers. Indeed, it is interesting to note that one of the last of the original German group, anticipating the disappearance of the Jewish community, was prepared to dispose of the then little-used burial plot.

The Jewish community, however, did not disappear. Tradesmen of East-European origin, found their way in small numbers to Charlotte just before the turn of the century. They suffered from the lack of the usual Jewish facilities: a place of worship, a school for the religious instruction of their children, and Kosher food. They were, however, of sturdy nature. They persisted, prospered, and clung tenaciously to the traditions of their people, withal. Many of them are still to be found in the shops on East Trade Street. Names like L. J. Katzen, Harry Roth, or Ben Silverstein are familiar to all old-timers in Charlotte.

The general population of Charlotte grew rapidly after the last war and the Jewish community increased proportionately. Possibly half of the Jews now living in town have arrived only within the past decade. Among our people, there is a large transient element. Chain-store managers and others have come and gone; but, somehow, the number of those who have remained is greater than the number of those who have left.

Although there is now a rather complex network of Jewish organizations

functioning in Charlotte, the spiritual life of the community revolves about the Hebrew Temple, the synagogue established by the Hebrew United Brotherhood. The Shul was dedicated in 1916, although the Brotherhood dates back further than that, to 1895. Established as an Orthodox synagogue, the Shul was served by a succession of Rabbis, most of whom also functioned as shochtim (ritual slaughterers). Under the leadership of Mr. I. D. Blumenthal, however, the Brotherhood in 1932 secured the services of Rabbi William Greenburg, a graduate of the Jewish Theological Seminary of America. Rabbi Greenburg belonged to the Conservative group and was, therefore, able to satisfy the needs of the traditionalists and at the same time meet the requirements of the most Americanized members of the Jewish community and serve as the Jewish representative among the Christians. Under his religious guidance, a modern Sunday School, as well as a progressive Hebrew School, was established. The late Friday evening service became a fixed feature in the Jewish life of the community, without any sacrifice of the traditional Friday evening and Sabbath morning Minyan. During the ten years of his tenure, the Hebrew Temple became the representative institution of the Jewish community in the eyes of the Gentile population.

That position the Brotherhood synagogue still holds. During the past two years, the pulpit of the Synagogue was occupied by Rabbi A. Elihu Michelson, also a graduate of the Jewish Theological Seminary of America. Rabbi Michelson has just left Charlotte to enter the Chaplain Corps of the Army of the United States. He continued the traditions set by his predecessor and in addition carried many of the burdens which fell upon the Jewish population because of war-time conditions. Thus, for instance, Rabbi Michelson served as Hillel counselor to the Jewish trainees at Davidson College. The Cantor of the

Brotherhood, Rev. L. M. Wallace, has been in Charlotte for eight years. He is widely known throughout the State as an excellent Mohel and also for the Jewish delicacies which may be secured at his business establishment. The president of the Brotherhood, Mr. Sam Schwartz, is an old Charlottean, well known and universally respected in the community.

The Brotherhood would be unable to function with such efficiency, were it not for the ladies of the congregation. Mrs. A. S. Gittlin is the able president of the Charlotte Temple Sisterhood. The

Sisterhood, an outgrowth of the original Hebrew Ladies Aid Society organized in 1888, has established an enviable reputation for civic activities: Red Cross work, Bond sales, and supervision of the Soldiers' Lounge.

Just about a year ago, the Beth El Congregation was organized in Charlotte to follow the Reformed pattern of worship. The spiritual leader of this new group is Rabbi Philip Frankel, a graduate of the Hebrew Union College in Cincinnati. Rabbi Frankel is an energetic, aggressive leader and has

(Please Turn to Page 30)

CHARLOTTE IN THE ARMED SERVICES

This group of Charlotte Jewish men in service has been prepared in accordance with the best available information. We have obtained as many photographs and names as we could. We have tried to assign proper rankings. Some changes in ratings may have taken place since the photographs were assembled. Then, too, with movement of men showing an increased momentum, locations used here may be obsolete. If there be any omissions or inaccuracies, our humblest apologies.

Major Edward F. Morgen, overseas.
Capt. Philip Naumoff, overseas.
Lt. Stanley Maer, son of Mr. and Mrs. Aaron Maer.

Lt. Alvin A. London, son of Mr. and Mrs. Louis London, overseas.

Lt. Sol S. Fligel, son of Mr. and Mrs. S. Fligel, overseas.

Lt. William M. Karesh, son of Mrs. Minnie Karesh Goldstein, Kansas.

2nd Lt. Lawrence Shapiro, son of Mr. and Mrs. Sheppard Shapiro, Quantico, Va.

2nd Lt. Martin Balkind, overseas.

M/Sgt. Julius Katzen, son of Mr. and Mrs. L. J. Katzen, overseas.

T/Sgt. Harry Goldfarb, son of Mrs. Samuel Goldfarb.

T/Sgt. Solomon Cohen, overseas.

Ens. Robert L. Karesh, son of Mrs. Minnie Karesh Goldstein, San Diego, Cal.

S/Sgt. Morris Cohen, Camp Lee, Petersburg, Va.

Cpl. Jerome L. Levin, son of Mr. and Mrs. Sidney Levin, Salt Lake City, Utah.

Cpl. Leon Schwartz, son of Mr. and Mrs. Sam Schwartz, overseas.

Cpl. Max Goldfarb, son of Mrs. Samuel Goldfarb.

Pfc. Morris Roth, son of Mr. and Mrs. Harry Roth, overseas.

Pfc. Simon Perlin, son of Mrs. Dora Perlin.

Pfc. Joe Roth, son of Mr. and Mrs. Harry Roth, overseas.

A/S Robert O. Morgen, Miami University, Oxford, Ohio.

Seaman Max Usilowitz, Gulfport, Miss.

Seaman Joseph Pepper, son of Mr. and Mrs. Morris Pepper, Green Coral Springs, Fla.

Seaman Aaron Orenstein, son of Mr. and Mrs. Harry Orenstein, overseas.

Pvt. Paul Fligel, son of Mr. and Mrs. S. Fligel, overseas.

Pvt. Jack Cohen, overseas.

Pvt. Sidney Balkind, Ordnance Plant, Jackson, Miss.

Pvt. Robert Sideman, son of Mr. and Mrs. Max Sideman, Kingman, Ariz.

Pvt. Stanley Liss, son of Mr. and Mrs. S. Liss, North Camp Hood, Texas.

Pvt. Isadore Roth, son of Mr. and Mrs. Harry Roth, Camp Campbell, Ky.

Pvt. Ernest Frankel, son of Mr. and Mrs. I. N. Frankel, Quantico, Va.

Pvt. Howard Schwartz, son of Mr. and Mrs. Sam Schwartz, overseas.

In addition to those pictured, the following for whom no photographs were available are also in the service: Capt. Oscar C. Zimmerman, Lt. Herman Blumenthal, Lt. Leon K. Gutman, Lt. Samuel Rubin, Lt. Theodore A. Valentein, Lt. Maurice Weinstein, Sgt. Daniel A. Polier, A/C Arthur Goodman, A/S Leonard Goldstein, Seaman Mitchell Rudick, and Pvts. Harry Berlin, Jerome T. Croner, Jerome O. Daret, Joseph Dobkin, Herman Friedman, A. Hankoff, Abe Hirsch, Martin Kapp, Robert King, Norman Kronstadt, Jack Lavitan, Max Massey, Louis Rubin, Bernard Rosenthal, Sanford Rosenthal, Lloyd Sheerer, and Irving Wender.

The following have returned from service, Herman Arenson, Leonard Arenson, Saul Ashkenazi, Abe Berlin, William Fine, Hyman Katzen, Abe Neiman, and Max Pressman.

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Innocents at Home

By MAXA NORDAU

Maxa Nordau, artist-writer-lecturer, daughter of the late Dr. Max Nordau, Zionist leader and philosopher, here tells of her experiences with busy newspapermen interviewing busy lecturers. It is an amusing, entertaining and revealing little sketch. In a note accompanying the article, Miss Nordau writes: "May I add that the story is absolutely and entirely true to the last detail."—THE EDITOR.

NEWSPAPERMEN are busy people. So are traveling lecturers. The reporter can't always attend the lecture (it may also bore him or he has by chance a date that evening); the lecturer can't always spare the time for an interview. The telephone saves the situation.

This is how I came to have a long and interesting conversation in a small town with Mr. . . . well—let's call him John Smith, a reporter.

"What will be the subject of your talk tonight?" he asked.

"The present situation of the Jews in Europe and in Palestine."

"Oh! And what are you going to say?" Well, I tried to make it as short and clear as I possibly could and in conclusion declared that we are striving to become a majority in the Land of our Ancestors.

"And since when have the Jews ceased to be a majority in Palestine?" came the rather surprising question. Thinking it was a joke, I replied: "Ever since the Second Temple was destroyed."

"You don't say!" was the shocked reply. "The Temple was destroyed? Who did it?"

"Titus."

"Titus who?"

"Just Titus."

"Who is he?"

"A Roman Emperor."

"Oh! (a pause.) And when did he do it?"

"72 A.D. A long time ago."

"Sure! But why did he do it?"

It was somewhat difficult to explain over the telephone the many reasons Titus may have had for doing it, especially as just at that time the telephone operator cut in: "Are you through?"—"Hello! No! I am telling this gentleman about Titus."—"All right," consented the operator.

Mr. Smith listened and wanted to know more. "And what was the name of that Temple?" he asked. Mr. Smith was in deep earnest. "I suppose you sometimes read the Bible," I replied.

"Yes, I do."

"So you know about King Solomon?"

"I think I heard about him."

"He was the one who built the First Temple."

"When?"

"About 3,000 years ago."

"What became of that Temple?"

"It was destroyed."

Shock! "Again! By whom?"

"By Nebuchadnezzar, an Assyrian king."

"Hello!" interrupted the operator again. "What are all those queer names?"

"They're in the Bible."

"Oh! Go ahead, please."

I resumed my conversation with Mr. Smith: "The Jews were taken as slaves to Babylon."

"All of them?"

"Practically."

"And Nebu, what's his name, did it? And then what happened?"

"Later the Jews were allowed to return to Jerusalem and build another Temple, which was the one Titus destroyed centuries later."

"So that was the one? Pretty tough on the Jews, wasn't it? What happened to them after that?"

"They were driven out of Palestine and dispersed among the peoples."

"But why? What an idea. That Titus shouldn't have done that."

(Please Turn to Page 34)



Rabbi Joel S. Geffen of Temple Beth El, Troy, New York, who has been appointed Associate Director of Field Service and Activities at the Jewish Theological Seminary of America.

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Festival of Hope

By RABBI J. GERSON TOLOCHKO
Temple Oheb Sholom, Goldsboro, N. C.

FROM the Pyramids of Pithom and Rameses to the skyscrapers of New York, there is a distance in time and space. Eight thousand miles in space, thirty-one hundred years in time. The temples and palaces of Egypt are in ruins, their kings are bandaged mummies, their tablets cracked and broken and hardly decipherable, but the Jew is here to tell the story of his past.

Thus, in the story of Passover and through the various symbols of the Seder table reminiscent of the oppressions to which the Israelites were subjected in Egyptian bondage, we are again reminded of the great part our people have played in laying the foundation for freedom for all mankind.

Every great people has made, to the history and civilization of the world, some distinct individual contribution. In no case has this been more emphatically true than in that of the Jewish people.

The exodus from Egypt and the subsequent giving of the Commandments presaged the development of a theory and policy in opposition to the ideas that had then long dominated the world. Of this theory and policy, the keynote was freedom of the individual, in order that he might work out his own destiny in his own way. Intimately associated with the idea of freedom was that of opportunity—equality of opportunity.

No less important is the message of Passover today, and no less strong is its implication of individual freedom. Today, when in many parts of the world man is regarded as something less than a chattel, a creature to be despised and ruled; when the totalitarian philosophy subjects man to the will of the state, the message of Passover with its emphasis on the sacredness of personality and the dignity of the individual holds out hope to

the downtrodden and oppressed, be he Jew, Christian or non-believer.

There is a movement under way among certain Christian groups to inaugurate the international observance of Yom Kippur among all peoples, Jew and Christian alike, for the purpose of fostering good-will. If other peoples must choose a Jewish holiday to foster good-will, let them choose Passover, the festival of freedom, the festival of hope, to perpetuate freedom of body and of soul. Then, perhaps, will the new Magna Charta of humanity find its realization.

If men are oppressed by the state, it is only because, through weakness, they invited it; it is because through



RABBI J. GERSON TOLOCHKO

indifference, they permitted it. Who are the makers of religious or political despots? Weak men. Power is not easily oppressed. It is weakness that is oppressed. Strong, robust, round, and all-sided men are not often oppressed as citizens, they always escape. It is those who do not know how to defend themselves, or who do not possess sufficient self-respect, that in civil things or in intellectual realms are oppressed, and in normal realms, as well. And the remedy for oppression is to make the people stronger and wiser.

Give them intelligence and make them understand that indifference to religion and its teachings is invitation to despotism; that those men who have faith in God and have faith that God is Father, believe also in manhood and man. Give to men earnestness, conscientiousness of their own affairs, self-respect and knowledge, and then insist that they shall use them; give to men the spirit, and there shall be found no one who shall govern them except as the air governs the flowers, except the sun governs the seasons, for the sun wears no scepter, but with sweet kisses covers the ground with fragrance and with beauty.

One soul has a right to govern another if it loves it; but by authority (Please Turn to Page 16)



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Goebbels and American Anti-Semitism

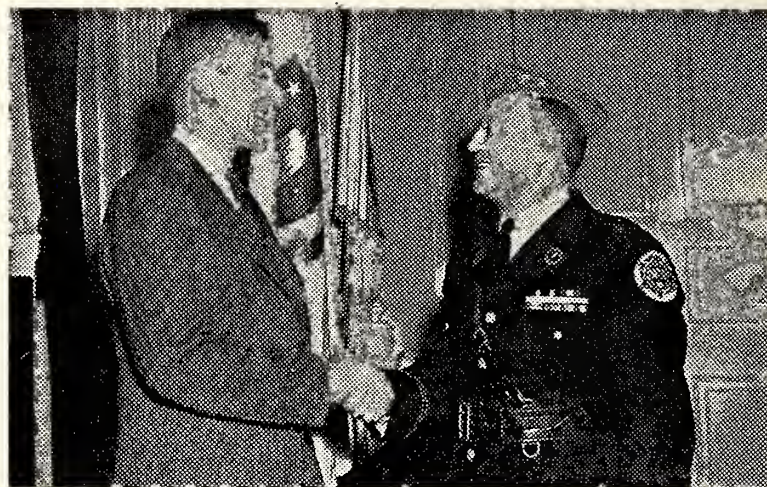
By ARCHIE H. GREENBERG

National Commander Jewish War Veterans of U. S.

THE recent anti-Semitic disturbances in New York, Boston, Providence and elsewhere throughout the country have a direct relationship to the American war effort in that it both weakens our morale at home and tends to create a wave of cynicism among our fighting men abroad. Because of this, it is essential that all

peoples of the individual United Nations. In the United States, for instance, the "divide and conquer" strategy of the nazis is working overtime now, just as it did in pre-war days. Then it sought to divide isolationists from interventionists. Today it seeks to divide Christian against (Please Turn to Page 40)

Governor Saltonstall Greets Jewish War Veteran Commander



In Boston for an official visitation, Commander Archie H. Greenberg was the guest of Mayor Maurice J. Tobin of Boston at an official breakfast given by the city, and later was received in the State House by Governor Leverett Saltonstall.

freedom-loving Americans should stress the point that such manifestations of anti-Semitism are not only an attack upon the Jews, but upon the all important unity of the people of the United States.

The outbreaks of anti-Semitism in cities throughout the United States must not be viewed as isolated phenomena, but rather they must be interpreted in their relationship to the general war news. Germany no longer has any real hope of victory. The pronouncements of their propagandists and the strategy of their military leaders all indicate that the nazis are fighting a defensive battle that has for its aim the winning of a soft peace. The nazis hope to avoid "unconditional surrender" through a breakdown in the unity of the United Nations.

The recent Pravda story on the alleged peace negotiations between the British diplomats and Von Ribbentrop in all likelihood had its origin in nazi propaganda. Similar propaganda that would divide the United Nations against each other has been emanating from the Goebbels' propaganda factory for the past year. If the nazis can engineer a serious break between Russia and her Western allies, they will have won a decisive victory, one more important even than the triumphs of the United Nations soldiers on the battle fronts of Europe.

Not only is Goebbels trying to divide the United Nations one from each other, but he is trying to divide the

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Music Marks Golden Jubilee

By DAVID EWEN

David Ewen, noted writer on music, presents a pen portrait of one of the great musicians of our time, Bruno Walter, whose fiftieth anniversary as a conductor will be marked on March 18th.—THE EDITOR.

THIS year marks the fiftieth anniversary of Bruno Walter's debut as a conductor which took place at the Cologne Opera on March 18, 1894, with Lortzing's "Der Waffenschmied." It was the beginning of a memorial career, for Bruno Walter is one of the great musicians of our generation; and his career is of epochal proportions. In Vienna, Berlin, Florence, Paris, London and New York, wherever he has brought his art, he has won the greatest acclaim. Great in symphonic music, and greater still in opera, he has been one of the inspired musical interpreters of our time; and music has been all the richer because he has brought his wisdom, maturity, and artistry to it.

Today he is outlawed from his native land because he is a Jew. For that at least we must be grateful to Hitler, because Bruno Walter has devoted all his activity to this country, conducting our major orchestras and in our leading opera houses, enriching our musical life immeasurably with his incomparable interpretations. He says that America is now his home and will remain his home. America is proud to have him and now joins with all free countries in honoring him as he

deserves on the occasion of his golden jubilee as an artist.

Humble As All Great Are

I have met Bruno Walter many times both here and abroad. He has the simplicity, often mistaken for meekness, of all great men. Supreme in their art, they need resort to no affectation or pose. He has a humility bewildering in one who has conquered



DAVID EWEN

the world. There is not a streak of envy or petty jealousy in him. He speaks of other conductors with kindness, sympathy and praise; and when he cannot honestly praise he remains silent. There is no smugness nor self-satisfaction about him. He loves music with a schoolboy's adoration, and tries his best to interpret it as his heart dictates.

Worshipper of Form

He is essentially the aesthete, the enchanted worshipper of beauty. Passionately fond of painting, lyric poetry, the theater and books, he searches hungrily for beauty of design in all art. It is for this reason that the composer he adores is Mozart, who is to him the quintessence of beauty born in form and substance.

Born Bruno Schlesinger in Berlin in 1876, he displayed his passion for music when still a boy. There are stories of how he would sneak into libraries to memorize musical scores, and to write down interesting phrases or melodies on pieces of paper with which his pockets bulged. His parents, with the awe for all things artistic that is characteristic of Jews, encouraged him. He was enrolled in the Stern Conservatory and scored a brilliant record. Trained to be a concert pianist, he soon turned to conducting as a more satisfying medium for his

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Victor Basch: Vichy's Victim and France's Conscience

By S. L. SHNEIDERMAN

Victor Basch, president of the League for Human Rights and one of the great thinkers of modern France, was murdered by Vichy police several weeks ago, according to advices received in this country. In the following article, Mr. S. L. Shneiderman, traveling correspondent for Yiddish and Polish newspapers, who spent many years in France, gives a pen-portrait of this Jewish martyr to freedom.—THE EDITOR.

THE fascist assassins got Professor Victor Basch after all. They had tried it once before, in 1924, when the great Jewish-French philosopher, authority on German literature and president of the League for Human Rights, came to lecture in Berlin and Potsdam, the breeding grounds of German Junkers. Several hours before he was to have been murdered, the police uncovered the plot. The fascists tried to get him from that time on. Since 1940, he had been hiding somewhere in Vichy France. Several weeks ago, some twenty years after the first abortive attempt, they tried again. This time the job was entrusted to the hands of French fascists, the Vichy police, and they succeeded.

There is something symbolic in the fact that Victor Basch, so closely identified with the fight for the vindication of Captain Dreyfus, was murdered in the year which marks the fiftieth anniversary of the Dreyfus Affair. Among the supporters of the military clique behind the conspiracy against Dreyfus was Marshal Petain, whose hands are now besmirched with the blood of Victor Basch.

Victor Basch was Professor of Philosophy at the University of Rennes from 1894 to 1899, the five years that marked the most decisive and bitter struggle about the person of Captain Dreyfus. In the year 1899, the Captain appeared before the highest military court sitting in Rennes and taking testimony at the first hearings for a revision of the verdict against the Captain. With Rennes becoming the center of this battle, the thirty-six-year-old Jewish professor became one of the central figures in the struggle between liberal France and the reactionary anti-Dreyfus clique. His lectures at the University, which were to have been devoted to esthetics and to the classical German philosophers, now became the sounding board for his war against reaction and against the dangers menacing France because of the conspiracy against Dreyfus.

His foes, and the foes of Dreyfus and of the Republic, threatened to have Professor Basch ousted from the University, but the Professor was not alone in Rennes. He had the endorsement and moral support of the Rennes working masses, who considered him their teacher and guide. In the afternoons, he lectured at the University on philosophy, esthetics and classical poetry, and in the evenings, he became a simple peoples' teacher, instructing the proletariat in the social problems of the day.

It was at that time, and as a direct result of the Dreyfus Affair, that the League for Human Rights was founded.

Victor Basch was one of its founders and its last president. The League rapidly matured into an international organization with branches throughout the world, and among its members in France were Emile Zola, Anatole France, Marcel Proust, Leon Blum, Eduard Herriot and Henri Bergson. But Victor Basch was the soul of the movement. He was viewed in France as a modern saint. He personified human conscience at its purest; he stood above all petty squabbles, and his word was heeded not only among intellectuals, but even in political circles.

Soul of the Peoples' Front

In 1935, when the Peoples' Front of Socialists, Radical-Socialists and Communists was created in France, Victor Basch was elected president of the Peoples' Front Committee. From the Committee emerged the Peoples' Front Government, the product of a struggle similar to that waged at the time of the Dreyfus Affair. In 1934 as in 1894, the reactionary military



Dr. Israel M. Goldman, Director of the National Academy for Adult Jewish Education and Rabbi of Temple Emanuel, Providence, Rhode Island, has just been appointed visiting lecturer in Adult Jewish Education at the Jewish Theological Seminary of America. This is believed to be the first attempt to establish such a lectureship in the history of American Jewish Education.

elements in France were out for control. Marshal Petain was their leader. The Peoples' Front Government, formed to counteract this conspiracy, was headed by Leon Blum, but Victor Basch lent the movement his moral prestige.

The Professor's very appearance conformed excellently with his role in

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I Return Reassured

By RABBI BARNETT R. BRICKNER

Upon his return to the United States following a tour of war fronts as Administrative Chairman of the Committee on Army and Navy Religious Activities of the National Jewish Welfare Board, Rabbi Brickner speaks in an optimistic tone.—THE EDITOR.

I HAVE returned home after a three month tour of war fronts with a tremendous sense of reassurance about the war. When I started my tour, which took me among the troops in Africa, Italy, the Middle East, Palestine, Egypt, India, China and England, I was frankly skeptical. I knew we had no militarism in our country and I feared that it took more than a uniform to make a soldier out of a civilian. Moreover, we had been at war only two years, a very short time in which to build the huge war machine necessary to wrest victory from a formidable and completely prepared enemy.

I found that actually the uniform has not transformed the characters or refashioned the personalities of our men, but they are soldiers nevertheless. The two years or so that they have been in training and fighting have made a world of difference. Today they are competent, and courageous, prepared for anything, including the worst.

While I was in England, I recall watching a fighter plane return from a mission. Directly behind the pilot, a huge hole had been torn in his plane by enemy fire. The plane landed and the pilot crawled out, composed and cool. He walked around his plane and examined the damage. "Well," he said, "it cost Jerry two." Two years ago that pilot was a young lawyer in a midwest town.

While on the subject of things personally observed that thrilled and encouraged me, I should like to mention something I saw.

I observed our men assemble planes in the tremendous heat, turning them out faster than they could be flown away. The Russians painted their symbol over our white star and their pilots flew them away. Every take off I witnessed seemed like another blow at our mutual enemy.

At other points I was on maneuvers in great preparatory moves and witnessed the close collaboration and unity of Army, Navy and Air Forces. I have, also, seen the tremendous supply depot that is England and I have talked to our men there. They are eager to get going. These and other observations gave me a deep feeling of security about the outcome of this war. We really can win and this time the men feel we must make it stick.

The men closest to the fighting have the highest morale. The urgency of combat gives to their thinking a determination and directness that is not so much in evidence behind the lines. My impression is that the war presents us with an unprecedented necessity and opportunity for education in the meaning and value of democracy. Heretofore, Americans have taken de-

mocracy for granted. Their conception of peace has been too often merely the absence of war. Now they must be helped to understand what America is fighting for. The high patriotism in the American troops which I found everywhere must be channelled into an understanding of what is at stake in this struggle. In reality this is an ideological war and the results have to be commensurate with the price we



RABBI BARNETT R. BRICKNER

are paying. A better world will have to emerge from this war and from our victory, and the men should be prepared spiritually to help shape it in the right direction. The Army has made substantial progress in this direction, and in England especially I was encouraged to see that lectures were being held along these lines.

Among the things doing enormous damage to troop morale is news of religious and racial strife at home. The men cannot understand these incidents. They are living together, in conditions of extreme intimacy, where strife of this nature might be expected. Instead, the exact opposite has happened. A natural, unself-conscious spirit of brotherhood is everywhere. Prejudices are breaking down and a man is taken for what he is, without regard to his background. But at home, with a whole nation in which to circulate in and stay out of each other's hair, civilians are getting annoyed with each other because of different religious beliefs or racial backgrounds. This makes the soldier deeply bitter. One serviceman, I recall, came to me after learning of these incidents and remarked, "Is this what I am fighting for?" He was badly let down and, with a truly formidable enemy facing him in the field of battle,

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No Retracing Their Footsteps Says Ludwig

By RUTH KARPf

Return to Germany after the war would be dishonorable, although some Jews may want to go back, Mr. Emil Ludwig told Miss Ruth Karpf, reporter, book reviewer and former script writer for the Palestine Broadcasting Service, in this exclusive interview. The noted biographer gave his opinion on a number of other issues vital to the Jews, including the Jewish National Homeland.—THE EDITOR.

THE only way to make the return of Jews to Germany safe would be for the Allied Military Government to conduct a plebiscite asking the German people not merely "whether they would mind" if the Jews came back, but whether they were willing to solemnly and officially invite them to return. This is the opinion of Emil Ludwig, the biographer of Bismarck, Goethe and the men who made 1914 and the mess after that. Such a plebiscite, Mr. Ludwig says, would show that the majority of the German people would not be willing to ask the Jews to come back.

Ludwig's Hate-Detector Test

To check on this belief with more documentary and objective proof, Mr. Ludwig recently made a poll in the course of which he asked 100 refugees to submit to him eyewitness accounts of how the German people—the common man—the onlooker, behaved during the Nazi pogroms. Only 10% indicated any evidence of readiness on the part of the German people to oppose the pogroms even indirectly. Ninety percent told of applause, anticipation in Jewish persecution. Ludwig is of the opinion that the percentage of people in Germany who would honestly want the Jews to come back is a very small one indeed.

"A few idealistic politicians, a few really clever educated people and some real Christians."

To the query "and what about the German Socialists and Social Democrats?" he replies: "Are there any German Socialists? I have seen only German nationalists! Those who pose as Socialists or Social Democrats are already preparing today to ruin the future republic as they ruined the last. Read the Neue Volkszeitung, the Socialist paper published in New York, and you will find nothing but the old lies about the poor innocent German people."

Mr. Ludwig, aware of the fact that there are a certain number of refugees (Jews as well as non-Jews) who want to go back to Germany, finds it difficult to have patience with these people, although he well understands the motives and reasons which make them choose a course of action, in fact a way of life, which he personally considers dishonorable.

Two Reasons for Dishonor

There are two basic reasons motivating these people, Mr. Ludwig explained, a sentimental one and an economic one.

The economic one is, of course, that many Jews hope that, on their return, the property of which they were deprived by the Nazis would be returned to them—at least in part—and that they would thus regain the security and comfort which had been theirs before the

Nazis came. This is a motive that Mr. Ludwig does not acknowledge as a valid one. He maintains that all these people must have created for themselves some sort of living and reasonable economic existence here. To this, he suggests, they might add the reparation for the property confiscated from them which Germany should, and he believes will, be made to pay.

There is another motive, however, Mr. Ludwig explains. "If a man tells me that he wants to go back to the garden in which he grew up, to the house in which his father was born, to the city in which his grandparents lived, when he tells me he wants to go 'home' to his 'fatherland,' there is little I can say. If a man feels even today that his roots are still in Germany, that that is where he belongs and wants to belong—there is no argument against that. But I cannot help it, I would hate any friend of mine who did such a thing."

Mr. Ludwig pointed out, however, that these sentimentalists were found only among older people. That there were hardly any among the younger generation that wanted to return.

No Jews, No Nobel Prizes?

Germany will be much the poorer for the loss of its Jews, Mr. Ludwig feels. "Twenty percent of the Nobel Prizes Germany ever received went to Jews," he pointed out, and said that in his opinion this was as good a yardstick as any to measure the contribution Germany's Jews had made to the "fatherland" in the arts, sciences, literature.

(Please Turn to Page 18)

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His Passion Is a People

By JACOB S. MINKIN

On the seventieth birthday of Dr. Stephen S. Wise, revered leader of his people, Dr. Jacob S. Minkin, rabbi and author, presents a warm and penetrating portrait of the man who has influenced the American Jewish scene as has no one else.—THE EDITOR.

HISTORY will not find it difficult to explain Dr. Stephen S. Wise to the world. He is his own best explanation, and this not only by what he has said or done, but by what he is, both physically and mentally, outwardly and inwardly. For nature has been kinder to him than to most other men. It set great personal gifts in a massive frame, a torrent of feeling and emotion in a gentle face, and extraordinary powers of pathos and tenderness in an almost miraculous voice. One look at his picture or the sight of him on platform or pulpit, tells the story of the man who has been the leader and spokesman of his people for more than a generation.

Without Contenders On the Scene

The only man to challenge Dr. Wise's leadership of the Jews of this country was the late Louis Marshall, himself a man of great sincerity and devotion to his people. But he lacked the dramatic equalities of Dr. Wise, his protean genius to weather the storms, to meet the changing conditions of the times, to work with and through people. Mr. Marshall was primarily a jurist rooted in tradition—his tradition—the tradition in which he lived, moved and had his being. He worked best alone, in committee-rooms without associate counsel. The people, the great masses of American Jews, were his tools perhaps even his puppets. He pleaded for them and defended them and his defense and pleas were strong and masterly, but he never made his clients his own; they were not part of him. At best they could admire him and be grateful to him, but their relations were of the formal, not of the intimate kind.

On the other hand, Dr. Wise is a leader whose democratic way of life is older than that of the country to which

he came as a child, harking back to a tradition several thousand years old, to his own immediate ancestors who, as rabbis and teachers in Israel, were rooted in the life of the people of which they were part. No man would feel any more miserable, any more alone than he if he were suddenly to find himself deserted, bereft of the masses, the multitudes, whose natural-born leader he is and who, in turn, give him the courage, the spirit, the enthusiasm he needs.

Dr. Wise, of course, has not always been infallible. Although almost uncannily sensitive to the popular mood, he has nevertheless been wrong on any number of occasions, so wrong indeed, that the people he led and inspired turned in anger against him. And that



RABBI STEPHEN S. WISE

was perhaps the greatest ordeal in his life. But it was only for a moment, for they soon recanted and came back to him with the old love and devotion. They accepted him for what he was, with all his faults and virtues, with all his blunders and excellences.

Primarily Dr. Wise is a great orator. Eloquence is an Anglo-Saxon pulpit tradition, and were it not for his religion, Dr. Wise would have been hailed a descendant of the Jonathan Edwards, Cotton Mather, William Channing, Theodore Parker, Phillips Brooks and Henry Ward Beecher school. But his inspiration had a much older source, for Christian homiletics had Jewish masters for its pattern. I refer, of course, to the ancient Jewish prophets and their lineal descendants, the rabbis of the Talmud and the Midrash. Dr. Wise directly reflects the spirit and eloquence of the greatest of modern Jewish pulpit orators, Dr. Adolf Jellinek of Vienna, whose pupil he was.

Dr. Wise's oratory is of a unique and striking kind. Those who have never

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FESTIVAL OF HOPE

(Concluded from Page 9)

and machinery and systematic creed or dogma, no man has a right to govern another, nor can he, if those other men are not weak or indifferent.

So then, our ancestors were really the workmen that brought in the doctrine of religious freedom, because they undertook to make intelligent men. They educated men, they tried to make them larger, to imbue them with the Torah and its teachings and its message, to make them stand on their own feet; and so, working to make larger manhood and larger liberty in manhood, they tended to set men free from spiritual just as much as from civil domination.

Whoever teaches men to be truthful, to be virtuous, to be enterprising; in short, whoever teaches manhood, emancipates men; for liberty means not license, but largeness and balance of manhood that men go right, not because they are told to, but because they love that which is right.

First there was the towering figure of the greatest emancipator, Moses, who pleaded fervently, who pleaded eloquently, who pleaded with his heart's blood for a new faith; and then Lincoln hoped that "the world will never forget what we do here," expressing a fervent prayer that "the government of the people, by the people, for the people shall not perish from the earth." A prayer which, today, is verified and glorified into the prayer that all nations shall have a new birth of freedom, and that government of the people, by the people, and for the people

shall not perish from any portion of the earth.

And once again the message of Pass-over echoes from the liberty bell even as it echoes from the Torah: "And ye shall proclaim liberty throughout the land, unto all the inhabitants thereof."

To the Jewish people, its message is one of special encouragement. For three thousand years we have dreamed and toiled and fought to maintain the eminence of our ideals; for three thousand years we have educated our children, and imbued them with the spirit of godliness to maintain this standard. And now, more than ever we must not lose hope.

Our ancestors, too, sailed alone. They saw the rocks, when others saw them not. They saw the reefs that other eyes did not behold.

Therefore, our ancestors tell us: Be not afraid if you are the minority, remember that we were in the minority; be not afraid if you are struggling, remember that we were struggling; if you are suffering public contempt, remember that we were despised and rejected.

Our ancestors are dead, but they speak through us. Their lips are dust, but they move with a mighty message to the world, a message of peace and goodwill and liberty for all.

The Jewish people can never be dead: Od Lo Oyдох Tikvoseym; the Jew will always remember that: "God hath delivered Jacob and redeemed him from the hand of him that was stronger than his own."

B'nai B'rith Hillel Foundations Establish Inter-Faith Fellowships in Honor of Kings of Denmark and Sweden



King Christian (on horse) of Denmark and King Gustaf of Sweden, in whose names the B'nai B'rith Hillel Commission has established permanent inter-faith student fellowships at the Universities of Wisconsin and Minnesota as a token of heartfelt appreciation for the humane action of the Kings, governments and peoples of Denmark and Sweden in aiding the Jews of Denmark to find a sanctuary of safety in Sweden when they were threatened with annihilation by the Nazis.

Arab Federation Merry-Go-Round

By DAVID EMANUEL

The author of the following article has been a teacher of History and has done graduate work in the History of the Near East and in International Economic Relations. He has made a special study of the Arab Nationalist movement. Here he tells of conversations with Arab leaders in the United States regarding the tangled web of Near Eastern affairs.—THE EDITOR.

THE recent anti-Jewish act of violence staged by the British police in Ramat Hakovesh, the troubles of the French in Lebanon, the visit of the son of Ibn Saud to Washington—all these are parts of a single pattern. Nothing brings this out more clearly than statements made by editors of Arab newspapers published in New York City.

The statement by al-Bayan, a Moslem Arab paper, casts a revealing light on the complex of Lebanon. It shows clearly that the Lebanese are far from being unanimous on the question of the nature of their independence. "There have been in Lebanon, since the last war," the statement says, "two major factions; those who have sought to guard their local independence jealously, an independence guaranteed them by 'the seven powers' of Europe before the first World War, and those who wish to cast their lot with the neighboring Arab majority, in one form of federation or confederation or other." The question, it would seem, is not one of independence—which has been guaranteed by the French anyway—but rather the relation of Lebanon to an Arab Federation.

The Red Herring of Federation

The group which managed to come to power in the recent election is in favor of entering a federation. But there are many others in Lebanon who, while they desire independence from France, are not in any great hurry. Although the statement itself points out that in "the old or little Lebanon" these, chiefly Christians, were the majority, it claims that as a result of boundary changes going back to 1920, "it is quite conceivable

that the majority is no more a Christian one, certainly not a pro-French one."

That this conclusion is open to question is brought out by the statement made by Mr. Salloum A. Mokarzel, editor of Al-Hoda, a Christian Arab daily. In an interview with this reporter Mr. Mokarzel said: "The future of Lebanon is a matter for the people living there to decide; we living here cannot settle it for them. But we feel that they should be allowed to do this after the war when they will be free from stress and coercion."

Could it be that the recent election in Lebanon was not "free from stress and coercion?" Could it be that the real majority never changed and that the new "majority," which al-Bayan claims, might not be a genuine majority but rather the result of the sort of election we have come to expect from certain parties in Europe?

Iraq, Egypt—Britain's Stooges

Mr. Mokarzel's interview brought other interesting lines of thought. He pointed out that the Arab Federation may be the work of outside parties and that the prime movers behind the whole federation idea are the premiers of two Arab states controlled by Britain—Iraq and Egypt. In this connection, it is also pertinent to recall the statement issued by the headquarters of the French Committee of National Liberation in Cairo. They said that the Lebanese are acting "under the influence of elements who are not so interested in Lebanon's independence as pushing France out."

Al-Bayan lets the cat out of the bag when it says: "If it is to the interests of the British to have a healthy and strong Arab federation in the

Near East; if this is imperial expediency on her part—the Arabs simply say 'we will play ball with her.'" There seems to be singular unanimity on the role of Britain in relation to the Arab Federation.

And here it might be well to point out that every story which has tended to magnify the gravity of the Lebanese situation and which has highlighted violence has come from sources controlled by British censorship, mainly from Cairo and London. And British Government spokesmen have pointed out that there are plenty of British troops right on the spot ready to intervene to maintain order.

If, "to preserve order," the British move in and replace the French, they are going to stay, according to the editor of the Christian Al Hoda. Then, he thinks; the Lebanese, after the war, will have to oust them. Apparently Mr. Mokarzel takes a somewhat different view from the Moslem al-Bayan of the motives impelling British activity in Lebanon.

The Tie-up With Palestine

In this pattern the recent events in Palestine find their place. As the statement of the American Zionist Emergency Council issued on the current Palestine situation says: "the Palestine Administration has steadily set about creating an atmosphere in Palestine calculated to provoke the Jews and ultimately to prejudice the cause of the Jewish National Home. The theory apparently is that the Middle East is in an explosive condition, that the fuse is all ready and that the Jews will apply the match to it." To establish this theory the Government, according to the Council's statement, has instituted the searches and prosecutions for illegal arms, has set up in the recent arms trials one standard of justice for Jews and another for Arabs and, as in Lebanon, has tried to make full use of foreign publicity channels.

To judge by their actions, the French have probably reconciled themselves to an independent Lebanon. They probably also foresee an independent Syria. But they could hardly view with equanimity these new states entering a federation dominated by Britain. Hence, General Catroux is temporizing. Independence is coming; in large part it is here. But now is really not the time to arrange details—but if you insist—well, let's talk it over.

What About America?

One factor that keeps coming to mind in this whole affair is all the talk of an oil mission from the United States Department of the Interior to Arabia; and in this connection, the visit of young Ibn Saud to this country. Simultaneously, the American representatives in Lebanon and Syria seem to be playing along with the British.

But the Moscow Conference revealed that this country is at last beginning

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(Concluded from Page 14)

ture, etc. "The Jews are perhaps not the salt of the earth, but they certainly were the pepper of Europe."

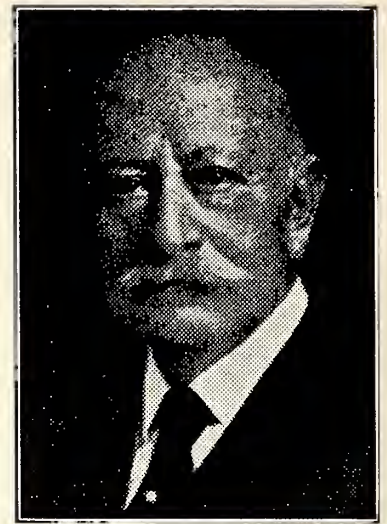
Mr. Ludwig, to prove his point, recalls perhaps the most characteristic figure in modern German history, Bismarck. "Bismarck is always cited as the most typical Prussian anti-Semite. He was. And yet, the two things he loved most he entrusted to Jews. His health—to Dr. Cohen, and his money—to Bleichroeder."

As for the Jews in the rest of Europe, Mr. Ludwig feels that much of their fate will depend on British policy in Palestine. "The great majority of the younger Jews who survive will want to go to the Jewish Homeland. Britain's refusal to open the gates of Palestine to them, would be a new great tragedy." But, Mr. Ludwig believes, the urgent human pressure created by these men, who can think of a free unhaunted life only in a Jewish country, will be so strong that Palestine, or some other country, simply will have to be given to these survivors of the ghettos.

Youth Wants Jewish Homeland

And Mr. Ludwig is pretty confident about the future of Palestine. He believes that Churchill really wants a Jewish state, and that both Roosevelt and Stalin, with whom he discussed the Jewish question, want to see the Jewish problem solved in a fair and lasting way.

At the conclusion of the interview, Mr. Ludwig made clear once again just how he felt on the return of Jews to Germany. Sitting at his writing table and looking out on Central Park, Mr. Ludwig recalled how the Germans burnt his books. "They did nothing to me personally ever. Anyway, I gave up my German citizenship when Hitler acquired his. But to me this seems to be a question far transcending expediency, comfort and even security. To me it is a question of the fundamental ethical principles—a question of honor, philosophy and dignity."

**LUCIUS N. LITTAUER**

New York—Lucius Nathan Littauer, glove manufacturer and former Congressman from New York, whose philanthropies are estimated at \$10,000,000, died at the age of 85. Among his many gifts was one of \$135,000 at Harvard for the establishment, in his father's memory, of the Nathan Littauer Professorship in Jewish Literature and Philosophy. Later he presented 12,000 rare Hebrew books and manuscripts to the university. He also made numerous gifts to various Jewish religious institutions, including the Jewish Theological Seminary of America.

CAPSULE CRITICISM

A Jewish Army officer, stationed at a camp in one of our better-known southern cities, recently wrote home to his wife, "This is a very democratic community. There is no problem to being a social success. You have a choice. You can either drink with the Goyim, or play gin-rummy with the Jews at a penny a point. If you can do both—you can be Mayor."

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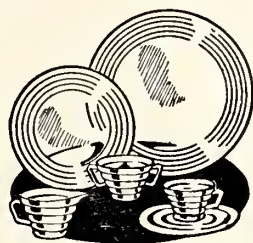
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Passover Recipes for the Housewife

By LILLIAN MORRIS



PASSOVER comes along and the housewife begins to worry about her recipes. They are always among her major worries, regardless of how expert she is and of how much praise she receives for her cooking and baking. But Passover presents a special problem. Not all the ingredients that go into the regular recipes can be used on Passover. As rationing adds to her difficulties, the housewife is quite frantic. But let me assure you that there is little to be frantic about. Here are some suggested recipes from which you may create many variations by experimenting to your heart's content.

Matzoh Cake

½ pound sugar
6 eggs
½ cup matzoh cake flour
¼ cup potato starch
Pinch of salt
Passover oil

Separate the eggs. Beat the whites; then mix with the sugar. Add the yolks to mixture and beat well. Add a little Passover oil, flour and salt. Mix thoroughly. Bake in hot oven for five minutes, and in moderate oven for from twenty to twenty-five minutes.

I found that my friends like this cake, and some of them are pretty difficult to please. The preparation is simple and certainly doesn't take up too much time.

Cookies

I find that the following recipe produces cookies that tempt the children to such a degree that it is really difficult to keep them away from the cookie jar. The ingredients are easily obtainable and, like the preceding recipe, the

preparation entails a minimum of work and time.

¾ cup sugar
6 eggs
1 cup matzoh cake flour
½ cup potato starch
Pinch of salt
Passover oil

Separate the eggs. Mix the yolks with the sugar. Beat the whites thoroughly and add. Combine the flour, potato starch and salt; add to mixture and stir. Add the oil. Bake in a moderate oven.

Combination Recipe

The following is a recipe which may be used for pancakes or noodles.

3 teaspoonfuls potato starch
5 or 6 eggs
3 spoonfuls of water
A pinch of salt

Combine ingredients. Grease the frying pan slightly before pouring on mixture. The result will be a thin pancake; thin, but good. If you prefer noodles, merely slice the pancake.

Here is hoping that when you prepare these recipes, all of your menfolk will be with you to enjoy them. Let us hope that husband, brother and son will be home on leave from the Army, Navy or Marines. Uncle Sam feeds them well, and yet—home cooking has its own charm. Of course, your sons or brothers may not be home. They may be far away doing their duty in the fight against fascism. But then, surely, you will have as your seder guests soldiers or sailors stationed in the neighborhood. And I'm sure that they will enjoy home cooking and baking.

Let us wish that next year your entire family will be seated at the seder table to appreciate your recipes with the menfolk who will have brought back victory and liberation to the whole world.

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HIS PASSION IS A PEOPLE

(Continued from Page 15)

heard him at his best cannot have the faintest conception of the vast, slumbering powers within him when he warms up to a great theme, a popular cause or a great moral crusade. At such times his audience is awed, moved and electrified as if by some tremendous force. There is conviction, pathos and passion in his voice and unmatched humor. When he lets himself go, stirred by a great emotion, he uplifts his hearers to a point of complete self-forgetfulness. One has the feeling that this must have been the conquering power of the Prophets of Israel, the secret of their influence over their people and the reason their faith and message remain immortal. Such moments were not rare in the pulpit career of Dr. Wise. The writer remembers, and was awed by them at his Friday night Clinton Street Hall addresses, his Sunday morning lectures in a church on 81st Street and in his fiery challenge at Carnegie Hall to the social and political corruption of the city at the time.

Dr. Wise was never the victim of his own weapons. He had never sold himself to hirelings. He was not a missionary for paid causes. His eloquence, his convictions were not a marketable commodity for exploitation. He remained without a synagogue, the synagogue he would have wanted all his life, rather than have his voice and conscience muzzled by a golden-domed temple. The Free Synagogue he founded came as a protest against the unprophetic and undemocratic organization of our American Jewish spiritual life. And the attempt succeeded beyond every measure of hope and expectation for soon Carnegie Hall became more than a synagogue, it became an embattled public forum with a congregation and membership all over the country. Dr. Wise's Sunday morning addresses were on the lists of thousands of visitors to the city who carried his message far into the country.

Dr. Wise may be said to have been America's first Jewish apostle to the Gentiles. He made Jews and Judaism understood and respected by his Christian listeners. Rabbis had appeared in Christian pulpits before, but principally as apologists and pleaders, while there is nothing apologetic or pleading in Dr. Wise's oratorical manner. On the contrary, he is rather aggressively and militantly Jewish, very often indeed to the dismay and concern of his timorous fellow-Jews. He is forthright and outspoken, speaking with the tongue not of fear but of courage, as befits a man of the democratic tradition. Basically he is a disciple of the ethical and moral fervor and passion of the prophetic forebears of his people, a believer in the genius of America and firm in his faith in its great spiritual potentialities.

Ubiquitous Influence

Dr. Wise has influenced American Jewish life at so many angles, has made himself responsible for so many undertakings, and planned, designed and brought into being so many institutions that, at his seventieth birthday, one cannot decide for which of them he will live and be remembered longest.

He founded the American Zionist organization, then known as the Federation of American Zionists, established the Free Synagogue and the Jewish Institute of Religion, inspired the formation of the American Jewish Congress and later the World Jewish Congress, besides a host of other things which, directly or indirectly, were stirred into life due to his initiative. These are, of course, in addition to his synagogue duties, to his speaking engagements covering the entire country, to his frequent trips abroad for one cause or another, to his appointments and interviews with statesmen and political leaders in Washington, London and, before the global war, in other capitals of Europe. The list of his activities includes innumerable meetings, conferences, conventions, private and public functions and audiences, not omitting his personal interest in needy scholars or impecunious visitors from abroad. And in all these things there is a dash, an alertness, a vivacity of spirit and humor which gives life, purpose and meaning to everything he does.

It is Zionism, however, to which he gives his deepest love, his greatest energy, the best and utmost of which his gigantic powers are capable. It is his dream, his vision, the hope and future of his people for which his heart throbs and aches. Everything else is inspired, illumined and activated by it, existing, as it were, in the reflected glory of the central theme. His greatest battles, his sharpest engagements were fought in its name and in its behalf. Because of his faith in Zionism he came to grips with the greatest powers, with the most influential factors in American Israel. The combat has been raging for more than a generation and is not yet decided. It is still storming and flaming on all fronts with undiminished fury, and Dr. Wise, the intrepid soldier, is in the vanguard of the fight. He was the first of the heralds of Zion in this country, among the first of his Jewish fellow-countrymen to attend a Zionist Congress as far back as 1898, the first to declare himself a Zionist when to be one in America was to be considered either an idiot or a madman or both. He has served the Zionist cause consistently, persistently and faithfully for almost half a century. And to this day, at seventy, all his doing, planning and dreaming are for and in its name.

His Two Major Causes

Zionism and the American Jewish Congress—the latter perhaps even more so than the former—are Dr. Wise's contributions to the growing, developing and expanding American Jewish life. In Dr. Wise's philosophy, they are not two, but one, born of the same faith, stemming from the same root and leading to the same goal—the recognition of the Jews as a self-determining people, master of its own fate, creator of its own destiny, living and acting in accordance with its own great traditions. Both lead to the Jew's spiritual self-recognition and eventually to his self-redemption.

The past ten years of Dr. Wise's life have been forged of disaster and de-

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The Universal Aspects of Passover

By RABBI MICHAEL ALPERT

National Educational Director, Aleph Zedeh Aleph

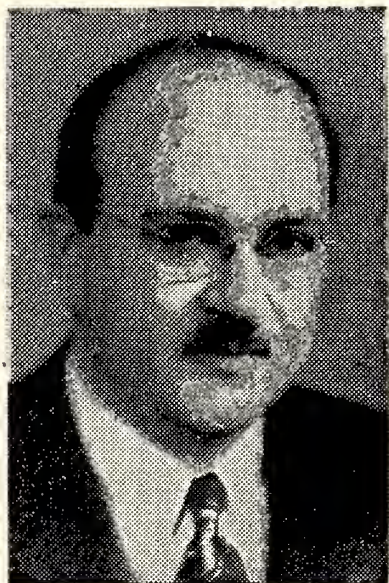
THE Passover Holiday looms large in Jewish life and doctrine not so much because of the great historical event which it commemorates, but chiefly because of its great spiritual significance in the life of the Jewish people. The spiritual lesson which the Israelites learned from the Exodus was considered so important that the ritual of all festivals, including the Sabbath, refers to the 'going out of Egypt.' The morning and evening prayers mention it several times and it appears also in the traditional Grace after Meals. A great many injunctions in the Bible refer to the deliverance from Egypt. For instance, "Ye shall not oppress a stranger, for ye know the heart of the stranger, seeing ye were strangers in the land of Egypt," and "Ye shall observe all My Commandments and be holy unto your God, for I am the Lord Who redeemed you out of the land of Egypt."

What is the great lesson of Passover? The answer is found in the first of the Ten Commandments. The First Commandment does not say "I am the Lord thy God Who created thee," but rather "I am the Lord thy God Who brought thee out of the land of Egypt, out of the house of bondage." This Commandment means to imply that life, to have any meaning, must be based on freedom. Man must be free to develop his creative possibilities to the utmost. None of the values which we cherish can be fulfilled unless the primary value of freedom is granted. In the hierarchy of human values, freedom is the supreme value; all other values are dependent upon it. To bring all of life under the dominion of this "Most High" has been the chief function of the Jewish religion.

The familiar refrain in the story of Israel's bondage in Egypt is "Let My people go that they may serve Me." In other parts of the Bible, God speaks of Israel as "My servant." The Talmud commenting on this, says that God wants the Children of Israel to be His servants, "not servants of other servants." The point made is that the individuality of every human being is sacred. Human personality and its potentialities must be respected. All men should be free. No man should be a slave to another. They should all have the opportunity to worship God. The First Commandment affirms that God is a God of Freedom. The Second Commandment then warns us, "Thou shalt have no other gods before Me. Thou shalt not make unto thee a graven image, nor any manner of likeness, of any thing that is in the heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down unto them nor serve them." This Commandment tells us that puny creatures like Pharaoh, Haman and Hitler may play at being god, but they are not God. The God whom Jews have come to worship ever since the Exodus from Egypt is the God Who redeemed them—the Power that

makes for freedom, the God Who abhors slavery.

The curious thing about liberty is that if we want to enjoy it fully, we must give it to others. If we are to have the opportunity to develop our potentialities to the utmost, others must have a similar opportunity. For our physical well-being and spiritual life depends on the physical well-being and spiritual life of others. Of course, there are those today who would prevent the meaning of freedom, in the name of the God of Freedom to be sure, but for ends that serve the god of slavery. Abraham Lincoln in his day had to contend with those who would defend human slavery on the ground that its abolition would



RABBI MICHAEL ALPERT

be an invasion of state's rights and an infringement upon individual liberty. Said Abraham Lincoln in commenting upon such 'freedom-loving people':—

"The world has never had a good definition of the word liberty, and the American people, just now, are much in want of one. We all declare for liberty, but in using the same word we do not all mean the same thing. With some the word liberty may mean for each man to do as he pleases with himself and the product of his labor; while with others the same word may mean for some men to do as they please with other men and the product of other men's labor. Here are two, not only different but incompatible things, called by the same name, liberty. And it follows that each of the things is, by the respective parties, called by two different and incompatible names—liberty and tyranny.

"The shepherd drives the wolf from the sheep's throat, for which the sheep thanks the shepherd as his liberator, while the wolf denounces him for the same act, as the destroyer of liberty, especially as the sheep was a black one. Plainly, the sheep and wolf are not agreed upon a definition of the word

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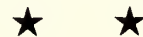
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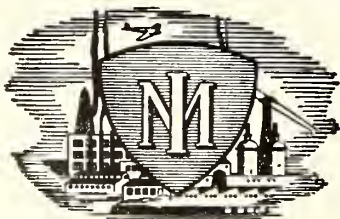
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After Bar Mitzvah?

By HERBERT B. NAGLER

THOUSANDS of Jewish boys are prepared each year to celebrate their Bar Mitzvah by participating in elaborate ceremonials and costly festivals. They pledge themselves, in prepared orations, to follow in the footsteps of their elders and become a credit to Judaism. Then, they leave the synagogue and in very many instances take leave of their fine phrases and promises. The Bar Mitzvah over, the boys feel they are free to throw off the yoke and forget their traditional heritage.

This is an important question confronting Jewry today: can we hold our youth?

The 30th Anniversary convention of United Synagogue, to be held in Atlantic City May 4 to 7 inclusive, will devote a major portion of its agenda to this vital Jewish issue. United Synagogue's response to Israel's cry: "We must not lose our young boys and girls," will keynote the meeting. However, long before the forthcoming Atlantic City conclave was planned, the United Synagogue took steps to cope with this vital issue.

After a thorough five-year study, the Junior Synagogue movement was launched by the Young People's League of the United Synagogue in cooperation with the United Synagogue Mobilization for Victory Committee. This highly idealistic program of tremendous scope embraces not only those features necessary to organize our Jewish youth, but serves to instruct them in leadership that they may fulfill the promise of Jewry.

It is a sad commentary that only a small percentage of our boys and girls show interest in Jewish life and the synagogue. United Synagogue, in its awareness of this tragic situation, attributes responsibility for its existence less to the youth than to the elders. Confronted by the apathy of the present generation, United Synagogue seeks to bring the message of Judaism directly to Jewish youth by means of the Junior Synagogue. There the youngsters are told that responsibility for the survival of Judaism rests with them directly. The coming Atlantic City convention of United Synagogue plans to further develop the Junior Synagogue movement and by so doing render a significant service to our country and our people.

There are other issues arising from the neglect of our youth's religious education that we must now face. Without religious training as basis for the moulding of character, children approach maturity without proper respect for parents, home and authority. A generation without religious training might well imply a future citizenry of maladjusted individuals. Boys and girls, permitted to develop a healthy moral fibre as a consequence of religious training in their adolescent years, are bound to be not alone a credit to Judaism but also to the country.

The purpose of the Junior Synagogue is not only religious but also patriotic. As members of clubs attached to the Junior Synagogue, boys and girls make important contributions to our war effort, participated in patriotic activities and supplement the role of their elders in national mobilization. All of these activities are under the direction of group leaders trained in the work of the Junior Synagogue.

A course has just been concluded in New York City, under joint auspices of the Seminary School, for Jewish Studies and the United Synagogue, in which young men and women were trained as leaders in the Junior Synagogue. Similar courses are now planned in other parts of the United States and Canada. In this manner

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"Breathe Upon These"

A Visionary and Persuasive Novel

Reviewed by SAUL S. SPIRO

February 23, 1944, marked the second anniversary of the Struma tragedy when 760 Jewish refugees—men, women and children—found a watery grave in the Black Sea, after their unseaworthy boat struck a mine following the refusal of the Palestine Government to permit their entry into the promised land.

As if in commemoration of this tragic anniversary, on the very day when to the long list of Jewish martyrs there were added the names of 760 innocent victims on the White Paper policy of the Palestine Administration—a new novel "Breathe Upon These" from the inimitable pen of Ludwig Lewisohn made its appearance.

"Breathe Upon These," which portrays in dramatic style the saga of Jewish valor and martyrdom, is a story built around events which led to the sinking of the Struma, one in a long series of horrible disasters to refugees since the outbreak of the war.

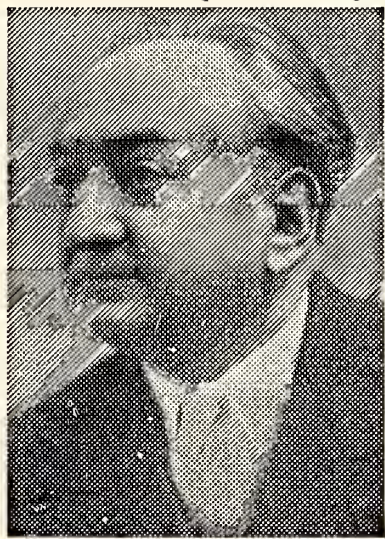
In the following review, Saul S. Spiro, a noted literary critic, dwells upon the nature and importance of the newest Lewisohn creation.—THE EDITOR.

THE novelist with a purpose, commonly a definite sociological purpose, has been with us pretty constantly for seventy years. He has been with us from Zola to Steinbeck and, in fact, "Grapes of Wrath" is not so different from Zola's "The Earth."

Opposing him is the novelist who cultivates "pure art." And he has been with us a long time too. He has been with us from Flaubert to James Branch Cabell and Willa Cather. He is apt to slip into fantasy and to seem as remote from life as the novelist with a sociological purpose will come to seem troublesome and oppressive.

Perhaps there is a third kind of novelist. Perhaps there is a novelist who is an artist, who is indeed all artist, but who has something of a prophet's passion for humanity and for justice. And perhaps among the American novelists now in view Lewisohn is such a one.

Remember his "Island Within?" There, indeed, the sociological purpose was a little emphatic—perhaps too em-



LUDWIG LEWISOHN

phatic. But in his "The Last Days of Shylock" and in his "Trumpet of Jubilee" and in his more recent "Renegade," the blending and the interpenetration of art and prophetic vision and wisdom was complete, so that in these books we have works which absorb us wholly as art, but from which we arise cleansed and strengthened morally too.

Now comes, at this most crucial moment in Jewish and in world history Lewisohn's most concrete and yet most visionary and utterly persuasive work: "Breathe Upon These."

The story is a very simple one, as all great stories are. It is a story of the very essence of the Jewish tragedy of our age. And this story is told in the (Please Turn to Page 28)

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They Were the First to Be Freed

By BERNARD LERNER

Many months have passed since the British Fifth Army, with its Palestine Jewish units, and the U. S. Eighth Army brought freedom to thousands of Jews in Italy, the first Jews in Europe to be liberated by the Allies. However, till now, all reports on the manner in which these Jews greeted their liberators and their liberators greeted the Jews, were scanty and meager. Mr. Bernard Lerner for the first time presents a comprehensive picture, based on information culled from the Palestine press, from letters written by soldiers and from various other sources.—THE EDITOR.

THIS is how Italy's Jews received news of their liberation. For some, the joy was shortlived. Before they had a chance to imbibe their freedom, the Nazis took over and re-established their old New Order. But many escaped into neutral lands or fled into liberated territory.

One who had been in Italy during the armistice told a reporter of Haaretz, Palestine Hebrew daily, that almost simultaneously with the proclamation of the armistice, Jewish refugees living in Northern Italy, packed up and left. Some did not even waste time to pack. They just boarded trains or hit out for the roads en route to freedom. Their identity cards and their food ration cards bore no special designation of their Jewish faith, which was to their advantage. The Italian peasantry, instinctively aware of who these strangers passing through their land were, gave them every possible assistance and rarely asked for recompense. They gave the Jews shelter and food and guided them along the mountain trails to safety.

"We Undid the Padlock"

It was easier to hit out for the south, than for Switzerland which was to many of the refugees their ideal goal. The railways were under German control. But the roads to the south were poorly patrolled by the Germans who were retreating in disorder. The refugees merged with the thousands of disarmed Italian soldiers and the multitudes of others moving in the reverse direction of the German retreat. Many who were not in Italy proper, but in occupied territory, in Spalato, Yugoslavia, and in the Corcelle Islands, off the Dalmatian coast, hired fishing boats and crossed the Adriatic to the Allied-held "heel" of Italy.

A Palestinian Jewish captain, born and raised in Galilee, wrote home of his own first meeting, "somewhere in the Italian fighting zone," with these Jews. "Italians identified my men and me by our insignia and told us that there was nearby a place where Jews were interned. We went to the spot and found 150 Jews. We undid the padlock, released the interned. It was liberation. We felt like the forerunners of the Redeemer. Like Messiah ben Joseph, who, according to Talmudic legend, is to precede the Messiah ben David. The refugees broke down, embraced us, cried on our shoulders. And how could we hold back our own tears? The first thing they asked for, after we fed them, was—certificates to Palestine. Some produced yellowed, creased papers and showed us—certificates which had lapsed due to their inability to use them earlier."

Relatives Meet

Another Palestinian Jewish captain, accompanied by five Palestinian Jewish privates, set out by automobile to a concentration camp, some 250 miles away from the military encampment. All these soldiers had relatives in Europe. They had searched for them in every liberated Italian town and came

(Please Turn to Page 48)



Named Educational Consultant

Dr. Samuel Blumenfeld, president of the National Council for Jewish Education, who has been named national educational consultant for Aleph Zadik Aleph, B'nai B'rith youth organization. One of the country's leading Jewish educators, Dr. Blumenfeld is dean of the College of Jewish Studies of Chicago.

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A Samaritan Passover

By WILLIAM B. SAPHIRE

The most ancient Passover rites are still practiced in our times by the Samaritans, residing in Nablus, Palestine. William B. Saphire tells you of this strange sect, its history, its customs.—THE EDITOR.

AT twilight this Passover eve, on the slopes of Mount Gerizim in the heart of Palestine, a small group of people in the traditional garb of their biblical ancestors will congregate around a sacrificial altar to witness the slaughter of the Paschal Lamb. For over two thousand years these people have been coming to ancient Gerizim to open their Passover observances with the original sacrificial ceremony of the Old Testament. They are the Samaritans, claimed by some to be the remnants of part of the ten Lost Tribes of Israel. They are the only Jewish group today who observe the sacrificial custom.

Their Antecedents A Mystery

The history of the Samaritans is bound up with the mystery of the dispersion of the Kingdom of Israel. Nearly 2,500 years ago the ten tribes of Israel were conquered and scattered by the King of Assyria, who then brought a tribe known as the Cutheans to replace the Israelites and settled them in Samaria, the former capital of Israel. Whether the Cutheans really numbered members of the tribes of Ephraim, Levi, and Menasseh among them, as some claim, no one can say with certainty. After settling in Samaria, they became known as Samaritans, and made the Law of Moses their religion.

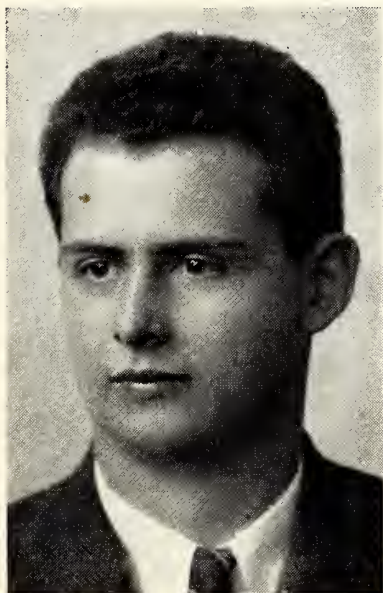
The people of Benjamin and Judah, returned from "the willows of Babylon," looked upon the Samaritans as an idolatrous clan who would corrupt Judaism. To the Jews, Jerusalem was the Holy City; to the Samaritans, Mount Gerizim, overlooking the ancient city of Shechem, was the chosen sanctuary of God.

The Judeans were not altogether wrong in accusing the Samaritans of idolatry. Their early religion was a strange blend of Mosaic law and paganism. Dark terrors and superstitions of their tribal days still haunted them. When they first settled in the land of Israel, the Samaritans suffered plagues and other hardships. They attributed these to the wrath of the unhospitable God of Israel. To attain the goodwill of the Hebrew God, they imported

Levites to train them in the ways of their predecessors. But these were not true Levites, being themselves of mixed blood and their conceptions of Judaism were distorted by pagan fantasies.

A Samaritan Council for Judaism

During the construction of the Second Temple in Jerusalem, relations between the Judeans and Samaritans were especially tense. The Samaritans used every means to sabotage the building of the Temple. In small bands, they fell upon supply trains bringing timber from Lebanon. They attacked groups in the rock quarries around Jerusalem. At night, they would raid the walls of the



WILLIAM B. SAPHIRE

Temple and tear down ramparts that had been built during the day. By guile, bribery, and influence brought to bear on Persian officials who administered Palestine, the Samaritans succeeded in delaying for fifteen years the construction of the Temple.

Nonetheless, there was a growing resemblance between the religious institutions of Samaria and Judea. The resemblance increased with the erection of a Temple on Mount Gerizim. Though Samaritans and Judeans often fought among themselves, they joined forces against the common enemy when Vespasian and the Roman legions invaded Palestine. At the time of the Diaspora, the Samaritans were absorbed by the Roman political state. Still some of them shared in the dispersion of the Jews, and tiny segments of them once existed in Egypt, in Rome and in other Mediterranean countries.

Remained on the Soil

While the majority of Jewry suffered and enjoyed the alternate oppression and prosperity of exile, the Samaritans remained on the ancient soil. From their fastnesses in the rocky hills of central Palestine, they watched the great

(Please Turn to Page 30)

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Weep Not With the Crocodile

By DR. L. M. BIRKHEAD

Dr. L. M. Birkhead, one of the first and most consistent fighters against Nazism in its many disguises, is national director of the Friends of Democracy. In the following article, he takes note of the "have mercy on Germany" propaganda being conducted in this country by propagandist and dupe, and issues a timely warning.—THE EDITOR.

THOSE kindly Americans whose tender hearts may incline them to join eventually in a prayerful demand that mercy be extended to Germany and the German people should examine the facts of history realistically.

The propaganda clique, sensing military defeat for Germany, now is laying the groundwork for the argument that the German people should not be held responsible for the misdeeds of a few ambitious leaders. Thus the historic pattern of German international behavior is being followed again.

For the last 1,500 years these periodic appeals for sympathetic understanding have been used calculatingly and deliberately to preserve the power of the "Nordic thunder," of which Heine wrote, to strike again and again.

Throughout the ages, two extraordinary sides of the pan-Germanic character have combined at irregular intervals to produce dynamic surges of German aggrandizement. One side is the "barbaric fury," of which Heine warned over one hundred years ago; the other side is a calculating cunning by which the wrath of the world is concentrated upon a few guilty leaders and the next world convulsion.

According to a fixed historic pattern, the propaganda is drawn, like a velvet glove, over the mailed fist at moments of temporary setbacks. At this stage of the latest surge of fury, it is the velvet glove propaganda that we have most to fear, for it may serve again to confuse us, to dim our vision and soften us for the next unveiling of the mailed fist.

For a realistic understanding of the alternating functions of these two sides of the Germanic national character, I recommend the reading of a booklet, recently published by Friends of Democracy, "The Mailed Fist—1864-1929." The author is S. L. G. Knox, a distinguished engineer, who has spent much of the last twenty years delving into the mystic pattern of Germany's war convulsions.

If Mr. Knox has succeeded in proving nothing else, he has proven that the most charitable excuse which can be made for the German people is an apparently fatal destiny to repeat the same mistakes with berserker's infatuation.

Many Germans have, themselves, recognized the mystically explosive destiny of the nation. Heine wrote: "German thunder is admittedly German; it is not very agile . . . but it will come one day, and . . . you will hear an explosion such as has never yet occurred in the history of the world."

Hermann Rauschnig, former nazi president of Danzig Senate, who broke

with Hitler when he recognized the aggressive purpose of the Hitlerian movement, stated in "The Revolution of Nihilism":

"The German riddle is not only growing sinister, it is threatening men's lives. . . . Its (nazi) roots lie certainly in the racial ideas of the pan-Germans of Austria and Germany. . . ."

This Hitlerite war is nothing more than the most modern expression of German dynamism which has sown terror throughout the world since the days of the Huns and the Goths. In the seventy-five years prior to the outbreak of war in 1939, it had exploded in the face of civilization no less than eleven times.

In the seven of the eleven attempts, the Germans got what they wanted simply by spreading the fear of their fury. Three of the outbursts developed into actual war and resulted in the aggrandizement of Prussia. Only one of the outbursts, 1914-1918, failed to fulfill the hopes of the German leaders.

But we know now that 1918 was only the beginning of a breathing spell; the German leaders never accepted the decision. They were planning the resumption of war, on a grander scale, even before the ink was dry on the Treaty of Versailles. If they had not produced an Adolf Hitler they would have been forced by racial and nationalistic instinct—a fateful heritage—to produce someone else qualified to lead the infamous march for pillage and aggrandizement.

In 1918, the German people complained that they had been duped and

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Close-Up of a Jerusalem Resident

By JULIAN L. MELTZER

In the following article, Mr. Julian L. Metzger, versatile writer, gives an intimate portrait of one of Jerusalem's most respected residents, Professor Joseph Klausner, Hebrew writer and historian, whose books have been translated into many languages. His book "From Jesus to Paul," published in the United States last year, was praised by all critics.—THE EDITOR.

JUST across the field from the house in which I lived, in a southeastern suburb perched above the city of Jerusalem and commanding a stirring panorama of the Old and New Cities, the deathless vista of the great depression in the earth's surface in which lie the Wilderness of Benjamin and the Dead Sea, and the highway which runs to Bethlehem, there is a small red-roofed villa—almost a cottage—surrounded by pines and cypress trees. It is one of the cluster of houses in this section of Talpioth. Next door is the home of Leib Jaffe, a joint managing director of the Palestine Foundation Fund, now in the United States. Across the way is the villa occupied by S. J. Agnon, famous Hebrew author, whose "Bridal Canopy" was translated into English and published in the United States.

Touching Affection

The inhabitants of the villa which I can see at this moment of writing are an elderly couple. They are childless and love the children in this suburb. The grey-bearded, mild and gentle man of almost seventy delights in conversing gravely with the kiddies. The plump little elderly lady, of intelligent speech, is the most solicitous and care-taking wife that any man could have. She often accompanies her husband to his lectures, or, coming to the gate, sees that he is properly clad for the rigors of the weather and that he gets safely on the bus which passes the corner on its way to town. Their life is one of complete and charming domesticity and of a marital bliss that has lasted nearly half a century.

Going down in the bus, the gentle old

man, and sometimes his wife, discuss a variety of topics—local and national politics, the international situation, the small affairs of our neighborhood, the latest play, and other current matters. Yet it is that same gentleman of the grey beard and the business-like briefcase who belies the saying that a prophet is honored save in his own country. For it is he who, an ardent nationalist and religious Jew, writes about Christ. It is he who incurred a violent philippic from the late ex-Kaiser Wilhelm who read the German translation of "Jesus of Nazareth." It



JULIAN L. MELTZER

is his "From Jesus to Paul," translated into English by Professor W. F. Stinespring, of Duke University, North Carolina, which was the Religious Book-of-the-Month choice in the United States and is to have a second edition, coinciding with the eighth edition of "Jesus of Nazareth" shortly to appear also in the United States.

Zionist Pioneer

Professor Joseph Klausner is one of the leading Hebrew scholars, historians and Zionist thinkers of these times, and his name will endure so long as the written word remains extant. He has perpetuated his name through a multitude of books, essays, studies and collections of lectures. Yet, though all today know him as a writer of books, it is perhaps not generally realized that he was a stormy petrel of Zionist politics in his younger years.

Born in September, 1874 in Olkanki, in the province of Vilna, Joseph Klausner was the son of poor parents. He received a traditional Jewish education, but later went to Heidelberg University where, at the age of 28, he graduated with the degree of Ph. D. He re-

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(Concluded from Page 20)

feat—the disaster and defeat of the Jewish people whose appointed guardian he is. The satanic Nazi persecution of the Jews, their almost universal suffering and the shutting of the gates of Palestine by the cruel imposition of the White Paper have added a crushing load to the heavy burden he carries. No man has been any more burdened than he, burdened with the woes and afflictions of his stricken and martyred people. What with meetings and conferences, protests and demonstrations, the unceasing demands made upon him at home and abroad, it is almost a miracle that this man made of flesh and blood and human nerves, can stand so taxing a life.

At seventy, Dr. Wise finds himself deep in the love and admiration of his people. He has lived a great life and accomplished great tasks. In the service of his people he has neither wearied nor faltered. What ambitions he has, what visions he cherishes, are not personal, only that the dream which fills his life—that Judaism might be preserved and Jews live in peace, freedom, security and with dignity and self-respect—be fulfilled. To this end he lives, labors and creates. To this end, too, his life is one of constant conflict with powers which scorn his work and mock his ideals. He has triumphed. He has triumphed by the love which thousands hold for him. His triumph will be all the more complete when, under divine Providence, his eyes will behold the Redeemer come unto Zion and Israel dwell in security.

Arab Federation

(Concluded from Page 17)

to emerge from the adolescent stage in foreign affairs. The question of the place of the United States in the Near East is not closed; it has hardly been opened. Congress, and the friends of Zionism in Congress, will have much to say on that subject.

And one other point deserves mention. The Russian Foreign Commissariat has discovered the Jewish Agency in Palestine, as the recent visit by Ivan Maisky, Vice-Commissar for Foreign Affairs, in Palestine and other incidents indicate. The chief support of De Gaulle and the French Committee of National Liberation in some of their shakiest days came from Russia. The United States and Russia seeing eye to eye on the question of Zionism would be quite a combination.

"Breathe Upon These"

(Concluded from Page 23)

book to Christians and through them to the whole Christian world.

It is a story so keen and so shattering and so filled with pity and with terror and with the austere beauty of the writer's style that it will absorb the reader utterly as art, as beauty, as story, and yet the reader will arise from it changed, purged, transformed.

We often take it for granted that the Christian world knows what is going on, that it knows of the infinite martyrdom and sorrow of our people. The truth is that tens of millions of Americans have but the faintest and vaguest ideas. They do not greatly care because they do not concretely know. If Lewisoohn's "Breathe Upon These" could be made one of the nation-wide best-sellers, all that might change. For Lewisohn does not argue; he has no sociological axe to grind. He tells a story—a story that shatters while it uplifts, a story that cannot but persuade and change the hearts of men.

If the Christian world is to be softened, if its soul is to be pierced, if it is to be brought nearer to the Zion of our own and all just men's aspirations—this book should be in all hands and all Jews should see to it that it does reach all hands.

WINSTON-SALEM, N. C.

A B'nai B'rith meeting, to which members of the other organizations in the community were invited, was held in Winston-Salem, for the purpose of organization of an Army and Navy Committee. Rabbi Frank Rosenthal, chairman of the meeting, introduced Chaplain Milton Aaron of BTC 10, who related some of the experiences which he had in the various camps where he was stationed. He also tied up the functions of the JWB in relation to the Chaplaincy.

E. J. Londow, Regional Supervisor of the National Jewish Welfare Board, gave a history of the development of the JWB since the last war, and discussed the important functions which it serves now in representing the American Jewish community.

Rabbi Rosenthal then proceeded with a discussion of the business pertaining to organizing the Winston-Salem Army and Navy Committee. A motion was made and passed that a representative from each of the Jewish organizations in the community, and both Rabbis, constitute the committee. Another meeting will be held shortly in order to elect a chairman and to discuss future plans for the committee.

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G. I. Zionism

By DAVID E. GOLDBERG

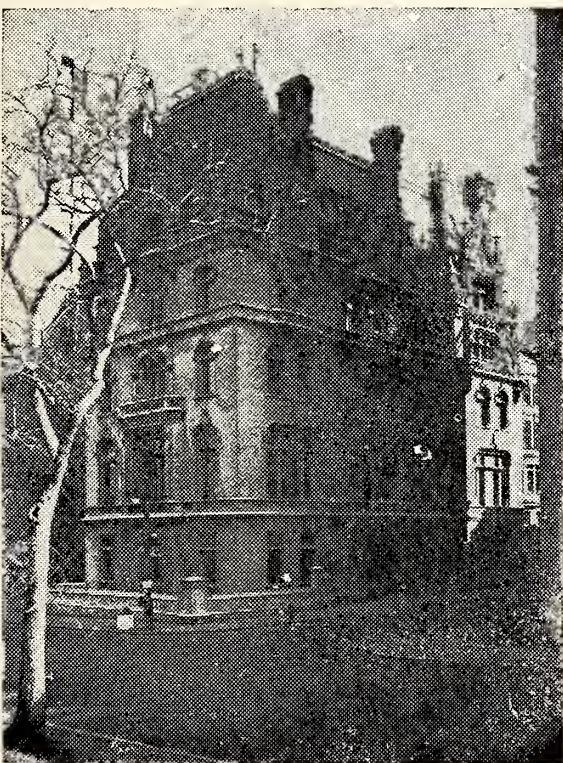
Sgt. David E. Goldberg, recently honorably discharged from the United States Army after one year of service, is now assistant editor of the Independent Jewish Press Service. He had been assigned to military camps in various sections of the country and had occasion to observe the reaction of both the Jewish and non-Jewish doughboy whenever the question of Zionism is raised. His comments may, therefore, be considered as a first-hand report, based on experience and not on rumors or impressions gathered from letters that the boys write home.—THE EDITOR.

WHEN the Jewish boys go off to the Army, they become more Jewish than they ever were before. And it doesn't mean that they dislike the idea either. A lot of boys begin to want to know what is involved in being a Jew. And the non-Jews want to know too.

This was brought home to me, over and over again. Sitting around during the "breaks" between drill periods, the fellows talk. Most of the time it's

just kibbitzing, sometimes it turns serious. "Bull sessions" in the barracks start off with sex, and in the course of half an hour touch on every other vital human problem from food to war and peace. Religious and racial problems come up too.

I remember a trip on a troop train coming from Miami Beach to Colorado. During the three days there were two activities that stopped only for sleep and meals. They were poker and talk.



The former home of Mrs. Felix M. Warburg at 1109 Fifth Avenue, New York City, donated to the Jewish Theological Seminary of America by Mrs. Warburg to house the Museum of Jewish Ceremonial and Historical Objects and the Institute for Religious Studies. The new building will permit permanent exhibit of many priceless objects formerly owned by Jewish communities abroad, which have come to this country as a direct result of fascist attacks on Jewish culture and tradition.

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The two went on across the aisle from each other, with fellows going back and forth from one to the other as the hands or the talk "got hot." Inevitably we came around to religions, and as most such discussions go both in and out of the Army, the talk was pretty vague.

An Irishman, quite an intelligent chap, a college graduate, brought up the Jewish question by asking: "Why does Hitler pick on the Jews when

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After Bar Mitzvah?

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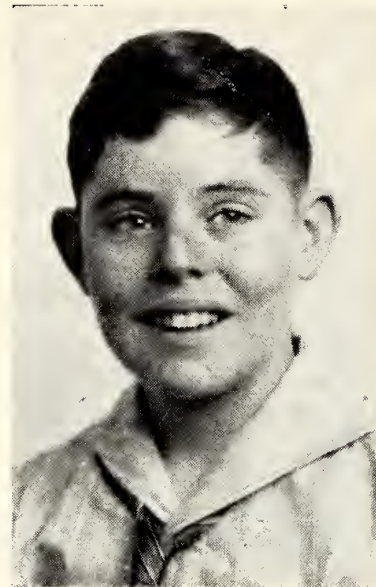
United Synagogue aims eventually to provide each congregation with trained youth leaders.

The Junior Synagogue also encourages integration of the adolescent to synagogue life. It guides Jewish youth in the utilization of their growing strength physically, emotionally and intellectually, for worthwhile Jewish purposes. Junior Synagogue provides a program through which, as boys and

headed by Mr. David Nabow. Originally all philanthropic work was the province of the Hebrew United Brotherhood, but with the tremendous growth of Jewish refugee and overseas needs in recent years, a separate organization became necessary. For the current year, the Federation has succeeded in raising pledges totaling more than \$15,000.

The Charlotte Lodge of B'nai B'rith, under the leadership of Dr. Albert A. Kossove, is another of the vital Jewish organizations in the community. In recent years, the Lodge has devoted much attention to the Wider Scope activities of the national order and has raised substantial funds for this purpose. Still more recently, war service has taken a good deal of the local Lodge's efforts. A company day-room at Morris Field was equipped by B'nai B'rith within the past twelve months and plans are presently under way for further projects of this nature.

(Please Turn to Page 46)



MORTON NEEDLE

Son of Mr. and Mrs. Joseph Needle of Charleston, S. C., who was Bar Mitzvah on February 26 Last

A Samaritan's Passover

(Concluded from Page 25)

Roman Empire crumble with slow corruption and weariness. While Arabs, and later the Turks, swept over the Near East, the tiny Samaritan community lived in peaceful obscurity. Its numbers dwindled with each generation.

Today the surviving Samaritans still cling to their traditions. They speak Hebrew, Arabic and the ancient Aramaic. Their city is still Nablu (Shechem). They graze their sheep and goat herds even as they did in biblical days, while along the nearby highway between Jerusalem and Galilee, speed the modern buses of their Hebrew brethren.

The little Samaritan community now numbers no more than 258 persons. Yaacov ben Uzzi Hachohen, a leader of the community, has appealed to the Jewish leadership in Jerusalem to save them from destruction.

This year, too, the Samaritans will assemble on Mount Gerizim and offer the Paschal Lamb on the ancestral altar, even as the ancient Hebrews had done centuries ago. Their hearts will be laden with grief over their own diminishing number and over the tragedy that has befallen their brethren, the Jews of Europe. As their own numbers decrease, their feeling of kinship with Jewry increases. Their sons and daughters often follow their fancy and marry some of the young Jews who flock here from all corners of the world. And the parents look on and nod their heads wistfully as they see the gap between them and the Jews being bridged.

Jewish Communities

(Continued from Page 7)

won many friends among the Christian elements of the population. The Beth El group has its own Sisterhood and a Men's Club. Mr. Leo Gottheimer is president of the Beth El Congregation and Mrs. Leo Gottheimer is head of the Sisterhood. At present the group meets for services at the Hotel Charlotte.

One of the most active secular Jewish organizations in the community is the Federation of Jewish Agencies, which is

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Selling the Jordan Down the Thames

By CONGRESSMAN EMANUEL CELLER

Congressman Emanuel Celler, a militant spokesman for American democracy and a proud champion of the cause of his brethren, makes the serious charge that the British Colonial Office is behind the movement to gag Congress on the Jewish Commonwealth issue.—THE EDITOR.

BENEATH the official protests of Syria, Iraq, Lebanon and Egypt against Congressional statements in favor of the settlement of Jews in Palestine, is easily discernible the last desperate maneuvering of the collected forces determined to crush Palestine as a national homeland for the Jewish people.

The gun-running trials in Palestine had failed in their obvious purpose to discredit the Jewish Agency. Also the plan for a Federation of Arab States had collapsed, as was to be expected.

Embedded in the talk of an Arab Federation is always found the hollow exposition that little Palestine is the stumbling block in the path of unity.

A belief in the mirage that was and is a Pan-Arabian Union had long been assiduously fostered and nurtured and offered as a palatable dish to the Arabs by the British Colonial Office, which had all the while been aware of the impossibility of its realization. It was but another manifestation of the British Colonial Office, which had all the while been aware of the impossibility of its realization. It was but another manifestation of the British Colonial policy of obscuring the issue, under pretense of sympathy, in order to continue British control. No encouragement for such a union would have been given by Great Britain had she for a moment believed that it could come to pass. Lawrence of Arabia's words are not unknown to the erudite British Colonial Office. He said: "The Arabic-speaking peoples are as diverse as the English-speaking and equally distinct. From Morocco to Mesopotamia is as far, spiritually, as from San Francisco to Aberdeen. Further, there is a world between the bedouin of Azrak, and the peasant of Amman, though the journey is only fifty miles. Only a criminal would wish to make them all alike. When people talk of Arab confederations or empires, they talk fantastically. It will be generations, I expect—unless the vital tempo of the East is much accelerated—before any two Arab states join voluntarily."

"The nearest approach to an Arab empire at present is Ibn Saud's. It is a figment built on sand. Nothing static

will rise in the desert, which has seen hundreds of such tyrannies as this, all cemented with blood. It will pass."

Foreign Censorship of Congress

But the intrigue continues.

The United States bestirs itself to speak congressionally in favor of the establishment in Palestine of a National Homeland for the Jews. Through diplomatic channels, protests are made by Arab states against this activity of Congress. Those who protest know that it is contrary to good diplomatic procedure. What nonsense is this, for officers of a foreign Government to tell the members of Congress what to say and what not to say? Since when can they play censor of the utterances in the Congress of the United States? No official of the United States Government can censor what is said on the floor of the House, let alone a foreign official.

But the timing was too perfect, coming when action was about to be taken on the Wright-Compton Resolution condemning the restriction of Jewish immigration into Palestine.

Why The Protests Now?

I made bold to say that these protests are actually the voice of the British Colonial Office. With denunciation of the White Paper mounting, its policy, in one way or another, must be sustained and justified. Arabian protests against Jewish immigration into Palestine would appear to be an excellent weapon to stem the tide of opposition. The Arabs issued no protest in 1917 when the Balfour Declaration was issued, nor was a protest forthcoming when fifty-two nations ratified the Palestine Mandate which incorporated the Balfour Declaration. Our State Department was not deluged with notes of protest when in 1922 Congress passed a resolution, similar to the present Wright-Compton bill, favoring the establishment in Palestine of a national homeland for the Jewish people. I recall no protest, when in 1924 the United States and Great Britain entered into a treaty in which it was agreed that no one shall be excluded from Palestine on the ground of race or religion. Nor do I remember any Arabian outburst when the State

(Please Turn to Page 44)

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Their Fate Makes News Now

By LOUIS H. SOBEL

Mr. Louis H. Sobel, who has just completed a ten months' survey of refugee integration in the South American countries for the Joint Distribution Committee, tells in the following article of Jewish life in Bolivia and Argentina, the two countries that have made the headlines after coups that are viewed as fascist-inspired. Mr. Sobel's highly interesting report does not touch on the political aspects, but it would be well for the reader to bear them in mind for a rounded picture.—THE EDITOR.

IN my ten-month stay on the southern continent I visited twenty communities in nine countries, omitting only Paraguay. From my observations of refugee life, from my talks with Jewish community leaders and government officials, from the reports I have read in local newspapers there, I can say that the rate of refugee integration into the life of South America has been truly rapid and remarkable. Many of them have set up their own businesses. Others have leased or bought farms. Still others have started new factories, frequently introducing new products. A number of them have brought in new businesses and new business methods. American Jews, through the Joint Distribution Committee, have had a share in making this progress possible.

Refugees Bring Europe to Bolivia

Conditions vary, of course, from country to country. Perhaps I can best indicate the problems the refugees have met and overcome, the progress they have made, by comparing two countries, Argentina and Bolivia. In a sense these two countries are at opposite ends of a scale. Argentina has a temperate climate, resembling that of the countries from which the refugees came; Bolivia is a mountainous country with extremes in temperature and altitude. Argentina has probably the most European-like culture in Latin America; Bolivia is for the most part an Indian community which is only now beginning to feel the impact of European influences. Argentina before 1933 had a comparatively large number of Jews, who had established themselves in industry and trade, who had set up their own community life. The number of Jews in Bolivia before the Hitler decade was only 150; the newcomers had no head start on their road to integration.

Bolivia today houses 5,000 refugees, most of whom have been there only since 1936. Within this short period of time they have left a definite stamp upon the country. I recall a scene which I witnessed while walking down the main street of La Paz, Bolivia's capital. Ahead of me was an Indian woman, apparently on her way home from the market. She was standing stock-still in front of a pastry shop, which I knew was owned by refugees. It took me some time to understand the obvious fascination in her gaze. It was simply that she was seeing the products of a modern bakery probably for the first time. The Indians of our own West must have looked like that when they saw the first iron horse chugging across the plains.

The refugees have made their mark in manufacture as well. Recently they

held an exposition in La Paz where they displayed a variety of products from their plants. Attended by high officials of the government, the exposition received wide acclaim in the press and did much to draw attention to the contributions the refugees had made to the wealth of Bolivia. It was interesting to note that among the items displayed there was a refugee-manufactured microscope, the first of its kind to be made in the country. I had an opportunity to witness other "firsts" on a visit to Cochabamba, a small city in north central Bolivia. My host there invited me for Sunday evening dinner. Proudly, he pointed out that each of the items on the table—cold meats, pickles, cakes, canned food and confectionaries—was manufactured by refugees and previously had to be imported.

In the social aid field, too, substantial progress has been made. While in La Paz I visited a children's home which had been established for orphans and for children whose parents had to work during the day. Jointly supported by the Jewish community in La Paz and the Joint Distribution Committee, it was a modern home run on progressive lines. It is highly regarded by the Bolivian Ministry of Education, which provides Spanish instruction, for it has made arrangements to train its kindergarten teachers here.

Farming in the Andes

A number of refugees in Bolivia have become farmers. In the province of Nor Yungas in the Bolivian Andes is an agricultural training colony, Buena Tierra, launched three-and-a-half years ago and manned by 150 refugee families. It is supported by the American Jewish Joint Agricultural Corporation (Agro-Joint), a J.D.C. affiliate, and by the Refugee Economic Corporation. Here, former merchants and professional men point with pride to their excellent crops of tangerines, bananas, pineapples and other products as proof of their skill as farmers. As more people are trained in farm work, they will take their places alongside these pioneers, who have built up a modern community complete with roads and even a swimming pool in a region which had known only the tread of the primitive Indian.

Argentina's Jews in Lead

Argentina, and especially Buenos Aires, is the spiritual, if not the geographical center of Jewish life in South America. Practically all the Jewish communities in the other countries look to it for leadership. Leaders of the Jewish community there are aware of this and have endeavored, by actual achievement, to provide a pattern for other communities on the continent.

When I arrived in the Argentine, I witnessed a veritable epidemic of cornerstone laying for nurseries, homes and schools being built by the Jewish community. The retail business district of Buenos Aires has many up-to-date and attractive shops established by refugees. Trades hitherto unknown to Argentina and the modern merchandising methods now in practice there have to a large extent been introduced by the refugees.

In my five months in the Argentine I had an opportunity to visit some of the small manufacturing plants established by the refugees. Their rapid integration into the life of the community, the many evidences of their contribution to Argentine community life have done much to cut away any basis for anti-Semitism. It was my impression that anti-Semitism is completely foreign to the Argentine man in the street.

What of Tomorrow?

For Americans the fine progress made by refugees in South America has an additional point of interest. President Roosevelt's good neighbor policy is predicated upon a healthful inter-relation between the two continents in the economic sphere. Refugees have, by their initiative, furthered this inter-relation, for they have added

to the wealth of the countries there, making possible increased purchases of materials from the United States.

It would be idle to ignore the fact that the refugees will have to face certain difficulties in the future. Foreign-inspired anti-Semitism, for example, may take root and stem the progress that has been made. But the very vitality and dynamic quality of the new communities themselves afford a measure of protection against such an eventuality.

ROCKY MOUNT, N. C.

The officers of the newly formed B'nai B'rith in Rocky Mount, are as follows:

President, M. P. Ostrow, Rocky Mount; First Vice-President, D. E. Lester, Wilson; Second Vice-President, Leon N. Epstein, Rocky Mount; Secretary, Norman Gold, Rocky Mount; Treasurer, George Katzin, Wilson; Monitor, Louis Katzin, Jacksonville.

The following committee chairmen were appointed to start at once, to work on various projects: War projects and Community Welfare, Norman Gold; Program, Sigmund Cohen; Entertainment, Erle Kellert; Religion, Aaron Coplon; Philanthropy, Leon Epstein; Finance, Samuel Temko; Membership, Saul Gold.

The Younger Generation Must Be Saved



Recognizing that the future of the Jews is inseparably linked to the survival of the children, the agencies of the United Jewish Appeal for Refugees, Overseas Needs and Palestine are expanding their activities to provide for the rescue of the younger generation of victims of war and appression. Photos show how Joint Distribution Committee, United Palestine Appeal and National Refugee Service are rebuilding the lives of refugee children.

(Upper left) A young Danish-Jewish refugee in Sweden receives a pair of new shoes. (Right) Mother and child settled in Palestine. (Below) Refugee sisters arrive in the United States.



Passover

By RUFUS LEARSI

Rufus Lears is the pen name of Israel Goldberg, who is the author of several volumes of Jewish history and fiction, "The Wedding Song," a book of Chassidic ballads, plays and other works. This poem is one of a series for the Jewish holidays and has been set to music.—THE EDITOR.

I

On Passover the skies of spring
Are broad and blue and mellow;
To all that breathes new grace they
bring
The joyous feast to hallow.
The shackles that have bound the earth
Are smote and burst asunder,
And all the world receives new birth,
Eternal round and wonder!

II

On Passover we tell again
The old and thrilling story,
Of slaves who broke the tyrants chain,
And marched to God and glory.
They sang a song of freedom then,
Together we repeat it,
It lifts the hearts and souls of men
Who hear and rise to greet it!

III

A song of freedom, sacred feast,
Art thou through all the ages,
That like the dawn that gilds the east,
New life and hope presages,
For freedom is a command divine,
And tyrants all shall perish;
We pledge in brimming cups of wine
Our faith to hold and cherish.

Close-Up of a Jerusalem Resident

(Continued from Page 27)

turned to Odessa to teach and until 1919 was an assistant professor at its university. In that year he came to Palestine to settle.

But Klausner was among those who fostered the modern Zionist movement in Czarist Russia. He was also a leader of the Hibbath Zion movement,

the forerunner of the World Zionist organization of today founded by Theodor Herzl in 1896. Klausner was a delegate at the First Zionist Congress in 1897 and at practically all congresses up to the outbreak of the first World War. He belonged to what has been called the "Democratic" section of the movement, founded by a group of young Zionists led by a chemist named Chaim Weizmann.

From 1903 to 1904, Klausner was Chairman of the "Zionei Zion" Committee which vehemently fought the Uganda project. He was associated with the late Menachem Ussishkin in this struggle. For eleven years until 1918 he was on the committee which directed Zionist and general Jewish cultural activities throughout Southern Russia. Something of the man himself may be seen in his biography of Menachem Ussishkin, which appeared after the veteran Zionist's death.

Klausner became Professor of Jewish Literature at the Hebrew University in Jerusalem in 1926 and has held that post ever since. He has been Chairman of the Institute of Jewish Studies. He holds other distinctions and has been showered with recognition but remains the same courtly, polite-mannered, old gentleman. He has collaborated in a Hebrew dictionary with Yehuda Goor (Grasowsky), he wrote "Creators and Builders" in four volumes, his History of Modern Hebrew Literature is the standard work.

His Interest in Politics Has Not Waned

Klausner has ever been a close student of trends in the Zionist movement. He has been a merciless critic of those who believed in the purely materialistic side of Zionist upbuilding; he has been equally critical of those who have adhered to the concept of spiritual Zionism without concrete upbuilding action. He was a firm supporter of Herzl from

(Please Turn to Page 37)



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Ensign Milton Sanders, 24, of Franklin, N. C., a Navy ordnance expert, is described by his comrades as defusing bombs in a burning plane "as calmly as though he had been picking flowers." He was serving with the Royal Air Force Coastal Command in 1943 and was on duty at a North Ireland air-drome when an RAF Liberator bomber in a night takeoff crashed and caught fire, killing its crew of nine. The area was evacuated at once to prevent further loss of life when the bombs in the flaming wreckage would explode.

Aware that the explosion would demolish everything within 600 feet, Ensign Sanders volunteered to defuse the bombs. He approached the roaring pyre, got to work with wrench and wire and proceeded to render them harmless, but not before his clothing had caught fire and he had put the flames out with his hands. Subsequently he returned to the United States. Last month Ensign Sanders was recalled to England to be decorated by the British Government with the George Medal. "The King has been graciously pleased," the citation reads, "to approve the following award for great gallantry and skill in rendering safe two high explosive weapons which had been hurled from an aircraft in a crash landing in May, 1943."

WEEP NOT

(Concluded from Page 26)

lied to by their leaders. But within a few years they were literally begging for a leadership that would lie and dupe them, in exactly the same fashion, so that they might leap to arms in that infatuated berserker way they have when the war convulsion seizes them.

These violent outbursts of racial aggrandizement have often been accompanied by an evident sense of shame over their own war guilt. This results in the propagandistic maneuvers designed to build up a demagogic defense of their own actions. This usually takes the form of the story of "oppressed innocence."

In 1914, for example, the German apologists explained that they were forced to precipitate world war by Russia's mobilization. The story completely overlooked the fact that the Russian mobilization was due solely to specific actions by Austria which could have been stopped by a word from Berlin. This is only one example of a chain of "oppressed innocence" propaganda which can be traced back to Bismark's Danish raid in 1864 when Austria and Prussia seized Schleswig and Holstein.

But however much the German conscience salve may fool the German people, and other peoples, the spiritual leaders of pan-Germanism feel nothing but cynicism for their own propaganda. Hitler's sentiments today are exactly the same as those of Bismark who held that there could be no morality in international dealings, but that action was good or bad as judgment was keen or faulty.

Today, with the Allied forces tightening the noose, it is time once again

for Pan-German leaders and propagandists to draw the velvet glove over the mailed fist. The time is approaching once again to present the "innocent" Germans as the victims of duplicity and lies. This is the pattern of national behavior of this people who have time and again produced the properly explosive leadership for their hour of war convulsion.

At this moment, the velvet glove and the peace propaganda are more dangerous than the mailed fist. The convulsion is once again being quieted, but unless we feel through the velvet glove this time and smash the mailed fist behind it, the German thunder will crash again.

And next time it may not fail.

Innocents at Home

(Concluded from Page 8)

"Mr. Smith, I agree with you."

"And what after that?"

"I am afraid it would take me too long to give you on the telephone the full history of the Jewish people over a stretch of 1,861 years. Suffice it for me to tell you that now they want to go back to Palestine and revive the land. In fact, hundreds of thousands have already returned."

"That's good!"

"But there are still many Jews suffering in Europe, facing murder by the nazis. We want to save them and bring them to Palestine to help make a homeland for the Jewish people."

Mr. Smith was silent for a brief while. Then I heard his voice again. "That's sure the best thing one can do. I wish you lots of luck!"

Next day the news about the destruction of the Temple appeared in the local newspaper, tempered by the hope of a quick reconstruction of the Homeland by the modern Jewish pioneers.

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Furlough Conversation Piece

By HAROLD U. RIBALOW

Harold U. Ribalow's army diary jottings have obtained him a great following among our readers. Here he tells of his last furlough before he was sent overseas.—THE EDITOR.

FOLLOWING a long-awaited furlough spent among friends at home, in haunts long familiar to me, in surroundings the thoughts of which had kept me going for fifteen months in Army camps all over the country, pictures leap to mind about the people I met and the temper with which they are fighting the war.

Invitation to a Barber Shop

Nervously, I opened the door to my barber's place of business. I had not been in his shop since the day before my induction. He is a medium-sized man, with long ears, a wide nose, full mouth and green eyes. His face is Slavic. His radio was turned on full blast to WEVD and a soprano was wailing a Yiddish song about her man who went away. There was no one in the shop, so I took off my Army blouse and sat down in the chair.

"Hello," he said, looking at me quizzically, "I haven't seen you in a long time."

I was glad that he noticed I had not been around, and I said, "Long time is right. Fifteen months."

"Is it that long?" He sighed. "Time certainly goes fast."

"Yes," I answered, and thought of my time in service.

He worked on my hair. Carefully he repaired what Army barbers had done. He hummed a Yiddish melody as he worked. For a while his voice conflicted with the radio. Then he stopped humming and asked: "And how do you like the Army?"

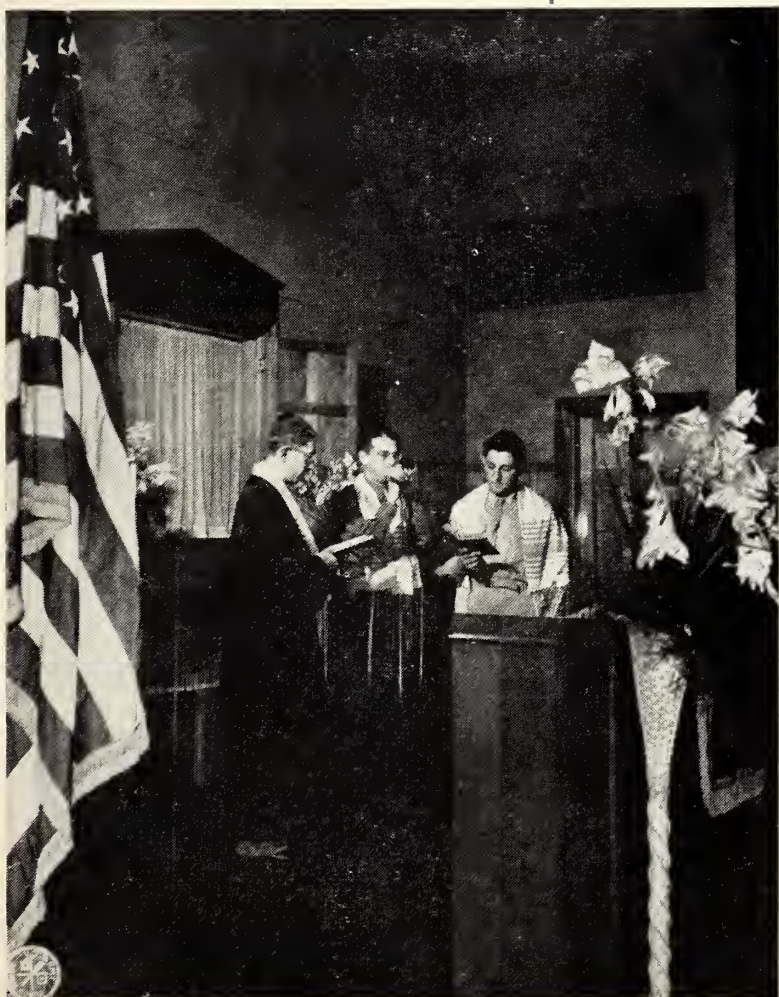
"Oh, it's pretty good. Much better than civilians think."

"Yeh? and tell me, do the Jewish boys like it?"

He said it carelessly, but the thoughtfulness was in every tone.

"Oh, yeah," I told him. And I elaborated, telling him that Jewish soldiers do well, that they, by and large, do not suffer from racial prejudice and that if

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By BERNARD POSTAL

National Director B'nai B'rith Publicity

One of the quaintest features of the symbolic Seder service is the search for the afikomen. The origin of this picturesque game of hide and seek with a sliver of matzoth together with a number of anecdotes hinging on the afikomen are told in this essay by Mr. Postal.—THE EDITOR.

ONE of the most picturesque features of the ever-fascinating seder service is the Passover "treasure" hunt which generations of Jews know as the custom of hiding and seeking the afikomen. It has long been the custom for the head of the household to begin the seder by breaking off a piece from the middle one of the three matzoth on the seder table and secretizing it under his pillow. What remained when the fragment has been hidden is eaten by the assembled company after the service. The fortunate finder of the hidden piece is supposed to be entitled to anything he wants from the head of the household. This curious part of the seder service, perhaps the most entertaining so far as the youngsters are concerned, has always been taken for granted. Few have bothered to inquire how this odd game of playing hide and seek with a sliver of matzoth came to be included in the Passover ritual. The truth of the matter is that the genesis of this custom, like many others of hoary origin, is shrouded in considerable doubt.

The word afikomen itself is of Greek derivation, meaning, according to one interpretation, a call for a festal song. It also means dessert. Most scholars are of the opinion that the practice of hiding the afikomen arose from a misunderstanding of a passage in Mishnah Pes. X 109a. Some distracted father or grandfather, more versed in rabbinic lore than in the ways of awakening the curiosity and stimulating the interest of their children or grandchildren at the seder table, and perplexed as to how to keep the youngsters awake for the duration of the rather lengthy reading of the Haggadah, may have deliberately misconstrued the passage.

As it was translated it read: "They hasten (the eating of) the matzoth in order to keep the children awake." It

can, however, also be translated: "They snatch away the matzoth." And so from the purposefully erroneous translation of the disputed passage there grew up the custom of permitting the children at the seder table to abstract the afikomen from under the pillow of the master of ceremonies and to retain it until redeemed by him with gifts. An amusing departure



BERNARD POSTAL

from the practice of hiding the afikomen under the pillow of the master of ceremonies created what might well be called the seder treasure hunt, with the broken piece of matzoth as the elusive treasure. Almost anywhere in the proximity of the seder table has come to be regarded as a legitimate hiding place for the afikomen.

Before the family seats itself around the Paschal table the children, and even the adults, anxious to retrieve the afikomen, already have their eyes glued on the master of ceremonies and his every movement is eagerly watched. Generally, however, he is able to secret the matzoth without being seen by more than one of the company. The gay shout of the lucky finder gleefully displaying the piece of matzoth, which he cheerfully shares with others at the table, as he prepares to make his demand for ransom adds to the gaiety of the seder.

Quainter than the origin of the afikomen game are the requests made by those who find the afikomen. Often as not the demand is for money. Not infrequently a petty trinket or an item of clothing is the price of redemption. Things children would never dream of asking for at any other time of the year are demanded with more or less

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VICTOR BASCH

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French society. His was an ascetic face; eyes deep-set in a bold, dome-shaped head, an eagle nose and bushy eyebrows. His suits and hats were somber, outmoded, and he sported a flowing black tie. This profound thinker, student of art, poetry, philosophy, was an impassioned orator, and stirred his audiences to the highest pitch in the days when the Peoples' Front called frequent demonstrations on the squares of Paris.

Victor Basch was born in 1863 in Budapest, the son of Raphael Basch, German-Jewish writer and Talmud researcher. His parents brought him to Paris when he was a child. He studied at the Sorbonne and in 1885, when only twenty-two, he was appointed Professor of Philosophy at Nancy. Henri Bergson was the youngest Professor in France and Victor Basch was next to the youngest.

Many of his pupils attained eminence and became members of cabinets and prime ministers. Very often, at moments of crisis for the Third Republic, his former pupils turned to their old teacher to imbibe his wisdom and be guided by his advice.

His voice was heard against all injustice, wherever committed. His views were universalist, but he remained a proud Jew, and his voice rose in the most impassioned denunciation where the plight of the Jews was concerned.

Fighter for Jews

In 1916, Victor Basch and Henri Bergson visited the United States on a diplomatic mission. Victor Basch

wrote a book giving his impression of this country, and devoted a special chapter to Jewish life in New York City. He described the East Side, his meetings with Jewish writers and actors, and his sidewalk interviews with average Jews. He was also a friend of Jewish Palestine. Jewish refugees who found their way into France in the years preceding the present war remember his name with gratitude, for he led the fight for the persecuted seeking sanctuary in France.

Among his numerous works is one titled "The War of 1914 and International Law," published in 1915. In this work, he forewarned the world that the Junkers, as a caste and as representatives of a definite philosophy were the source of all European wars and must be extirpated. A profound scholar of German culture, he warned the Germans that the Junkers were plotting world war which would bring disaster to the Germans. His, however, was a voice in the wilderness. And yet it had some echoes, or the nazis would not have been so set, since 1924, to still it by murder. Since 1940, the venerable sage was in hiding, moving from place to place, with the nazis at his heels. Several weeks ago, the assassins caught up with him. Vichy police raided his home and stifled forever the prophetic voice of the old Jew who was France's conscience.

CLOSE-UP

(Concluded from Page 33)

1895, when "The Jewish State" was published. He supported Jabotinsky when the latter asserted that it was possible to attain Jewish nationhood and statehood only through political action: but he violently attacked Jabotinsky when the latter took his followers out of the World Zionist Organization into the wilderness of disunity. He was a friend of Ussishkin, but never hesitated to criticize what he deemed were the imperfections of his policy and course. Lately he has become deeply interested in the "Bnei Horin" (Sons of Freedom) movement, which has as its object the establishment of a Free Jewish Government that will have a place at the Peace Conference. He addressed its national conference as principal speaker at Ramat Gan near Tel Aviv in July, 1943.

His interests range from the international to the purely parochial. He has long been a member of the Committee which runs the affairs of the suburb in which he lives. He is as keen upon the amenities of the neighborhood in which he lives as upon the broader amenities of his people in the land of Israel. One might almost compare his mind to a photographic lens that can be enlarged to encompass a tremendous focus and narrowed down to a pin point. That breadth of his interest is indicative of the great scope of his mind.

Talpiot is naturally proud of its most distinguished citizen: it has conferred upon him the title of honorary citizen. He is also an honorary citizen of all Jewish Palestine. His is one of the honored names wherever Jewish letters are known and revered.

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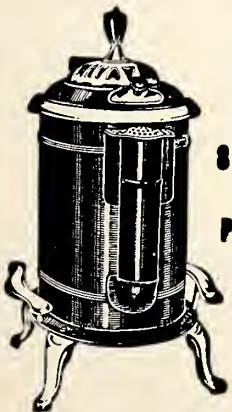
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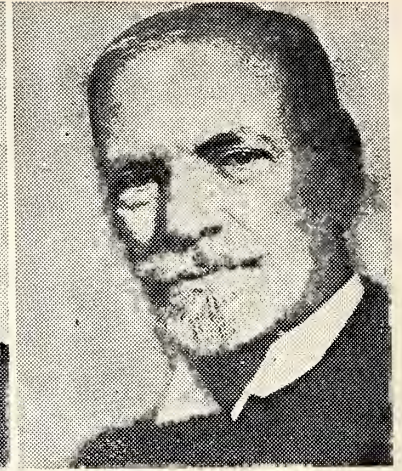
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DR. STEPHEN DUGGAN

Principal speakers at the recent annual meeting of the National Refugee Service, Mr. Howe and Dr. Duggan testified to the success with which the organization was meeting in the adjustment of 260,000 refugees.

Music Marks a Golden Jubilee

(Concluded from Page 11)

self-expression. Soon after his graduation, Walter made his debut at the Cologne Opera.

Guided by Mahler

The turning point in his life was his meeting with that other great Jewish musician, Gustav Mahler. Mahler infused into the boy the fire of his personality and inspired him with his idealism, integrity and profound musical scholarship. Mahler became Bruno Walter's North Star, guiding him on his chartered artistic course; that Walter never diverged from his path was largely due to the fact that the North Star guided him well.

In Walter's own words, "Gustav Mahler was not only a musician . . . he was a sort of musical god whom we all worshipped." Today, Bruno Walter still worships the memory of Mahler, and he has repaid the debt he owes the master by performing Mahler's music with all the honesty, industry and talent of which he is capable.

Through Mahler, Walter received his first important posts. At the Hamburg Opera House, he worked under Mahler as coach and director of the chorus. For six years he collaborated with Mahler in the Vienna Opera House. This during one of the great epochs in the history of operatic performance. When Mahler left the Vienna Opera House in 1907, Walter remained there for another five years, devoting himself, however, more and more to the concert stage and keeping alive there Mahler's traditions.

Munich, Music, Bigotry

For the next ten years, he filled the post of general music director at Munich, one of the great musical posts in Europe. Even in those years, Munich was a haven for anti-Semitic hatred, and this finally forced Walter to relinquish his post. By now his career had world importance. He established himself firmly as one of the major forces at the annual summer Salzburg festival, began his annual visits to Covent Garden, England and became the principal conductor at the Charlottenburg Opera in Berlin, which he converted into one of the great opera houses of the world. He was

invited as a guest conductor to all the leading music centers of the world. In 1923, he visited the United States for the first time.

America did not at first fully appreciate Bruno Walter. He was cordially received, and there were those who spoke of him rhapsodically. But the public, in general, remained indifferent, largely because there was no flamboyancy about him, nothing to inspire front-page publicity. It was not until a decade later, when Bruno Walter returned as guest conductor of the New York Philharmonic, that audiences now grown mature, were able to perceive his profound musicianship. Since then, of course, he has been accepted by us as one of the most precious musicians of our time.

He is now rounding out fifty years of inspired conducting. He intends to take a year's vacation from all conductorial activity to have the quiet and relaxation which he feels he needs after all these years of uninterrupted work. He will in all probability emerge from that brief retirement an even finer artist, refreshed and revived.

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G. I. ZIONISM

(Concluded from Page 29)

he needs a goat to distract his mob?" Somebody began talking about minorities and their defenseless position. He interrupted: "I know—but why the Jews? He had others he could have gone for. Why not the Poles in Eastern Germany? Or the French, who are supposed to be the standard enemy of Germany?"

An Irish Zionist

The answer which one of the Jewish boys finally gave was the classical answer of homelessness, of a people without a land and the way this laid them open to attack. "Then what you need is a Jewish State somewhere," the Irishman concluded. Here was a potential Zionist.

Another time we were sitting out on the drill field in Miami Beach, during a half hour "break." Talk got around to differences in speech, languages and nationality groups. One of the fellows, an Italian, asked: "Why are so many people excited about the Jews? Now, we've had a store in a Jewish neighborhood for ten years and the people who buy from us are mostly Jews. They're just people like everyone else. Some are nice, some aren't. What's all the fuss about?"

This led to another long talk in which quite a few queer notions about the Jews were brought up: "The Jews are all store-keepers, they don't like to work, they talk funny." The reaction of the Jewish fellows was very interesting. Most of them were on the defensive. They aren't all store-keepers, one fellow said, quoting from the Fortune survey of a few years back, and he told of Jewish workers. And they don't "talk any funnier" than any other immigrant group, not if they went to school here.

"Where Can We Find Out About Zionism?"

But one or two of us knew some Jewish history and we went into the story of the economic position of the Jews, of the restrictions on their movement and on their occupations. Then

came the whole business of what we are trying to do in Palestine. But there wasn't much time for any details because we had to go back to our main business, which was the Manual of Arms.

That night two of the Jewish fellows came over to me and asked: "Where can we find out more about all that we talked about today on the field? We heard Zionist stuff before, but it didn't mean much then."

That is going on in a lot of camps with a lot of Jewish fellows. They are being asked questions, and generally not with any unfriendly intent. They are asking questions themselves. The Jews figure prominently in this war—Hitler has seen to that. But the non-Jewish fellows know that what Hitler hands out is "Japanazi talk," and they don't want to find out about Jews from enemy sources. So they ask the Jewish fellows and they, too, generally don't know.

Those of us who were members of Zionist groups before entering the service try to answer the questions but it is far from enough. We get some material that the Hechalutz (Pioneer Training Organization) sends out to a mailing list of 800 members of various Zionist youth groups. So far as I know, they are the only Zionist body preparing and sending material for servicemen. What they send is intended for members who already "know the answers"—or at least think they do. It is informational, fairly heavy and frequently pretty dull. For those who have just learned that there are Jewish questions, but aren't even clear as to just what these questions are, there is nothing.

They Are Ready, Are the Teachers?

After the war when our boys return, the Jewish boys will be coming back to the Jewish community. Eventually, in the not too distant future, they will be the Jewish community. How will they compare with their parents, who are now the Jewish community, who contribute to funds, who do not join any particular movements, but are "Zionistic"; and who elected an American Jewish Conference that was Zionist in tone. But their sons do not even have as much Jewish background as their parents. In view of the present state of Jewish education in America, who can say that they will become synagogue members, that they will contribute to Jewish communal and national funds, that they will even be Zionist let alone Zionists?

They will not, unless—unless some of the Jewish leadership wakes up to the fact that here is the future American Jewish community, that its members in the Army are now in a receptive mood and that it is the job of Jewish educators and Zionist leaders to try to mold the future of their people.

Tomorrow's car may be a miniature "living room" on wheels, according to some observers. With rear-axle motors providing greater space, models of the future are expected to be a cross between a station wagon and a trailer, with room for armchairs, lamps, etc.

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Let There Be Light!

(Concluded from Page 5)

and intolerance. We were on our way to the Promised Land. And now we are in a wilderness; we feel as though we stand at the threshold of another Egypt; we will not, we dare not go back to its flesh-pots.

There is a darkness in the land. We are once more engaged in a conflict with the forces of slavery and evil, of cruelty and violence. Once more the nations cry aloud: Let my people go. Once more men dream of freedom and liberty. Once more people tire of building cities of treasure and have visions instead of cities of refuge. The world seeks for light.

And that is the thrill of the Passover season. It speaks to our failing hearts and gives us renewed courage and strength. Is there anything too wonderful for the Lord? It is praiseworthy to remember the deliverance from Egypt. It is so appropriate today. For the darkness shall vanish and the light of truth and goodness and beauty shall shine forth. Evil triumphs but for the moment; righteousness endureth forever.

Let there be light. That is the message of Passover. And from the grimness and horror of this war, there is coming a rekindling of the light of faith—faith in mercy and justice, faith in the re-establishment of those qualities that make us different from the beasts that inhabit the earth, that make us monsters that frighten and kill, but comrades that help and comfort.

Let there be light—the light of the brotherhood of the world. Let there be the light that we may see one another. No man can be free as long as there is slavery anywhere; no man can be secure while there is brutality anywhere. That is the message of Passover. It is Freedom—universal and complete!

GOEBBELS

(Concluded from Page 10)

Jew, Catholic against Protestant, industry against labor, white against black.

The nazi strategists know that if they can divide the United Nations, they will pave the way for negotiated peace, a peace similar to that of 1918 which allowed Germany to prepare for this new and greater war even before the embers of the last war were completely put out. The nazis know that if they can create inner distrusts in the various individual nations of the United Nations, that it will be much easier to create a break between the United Nations themselves.

In so far as the United States is concerned, the nazi propagandists are employing a two-way strategy against the unity of the American people. By indicating dissension between the United Nations on the international front, and on the home front, they are seeking to make Americans cynical about the war, so cynical that they will welcome a quick negotiated peace rather than a long protracted war with its consequent heavy casualties.

Skillful propagandists that the nazis are, they cannot mask their intentions. We are therefore warned, and

it will only be through our own stupidity if we Americans allow ourselves to be divided one from another so that we will be conquered in this war of propaganda.

The recent anti-Semitic outbursts in certain cities throughout the United States take on an added implication when viewed in this prospective. Whether they are caused, in part or in whole, by nazi agent provocators is unimportant. That they reflect the nazi propaganda line is undeniable, for surely the waves of hate unleashed in recent anti-Semitic outbursts have had their origin in the nazi hate propaganda of the past ten years, propaganda that was distributed in the United States by both paid nazi agents and by Americans, some in high places, who have been "suckers" for the nazis. Those who depreciate the part being played by Jews in the armed services of the United States, those who cast aspersions on a whole people because an individual becomes involved in the black market and those who declare that this is "a Jew war" are wittingly, or unwittingly, stooges for the nazis.

Nothing is so damaging to the morale of a soldier on the war front than to hear that the folks back home are engaged in bickering among themselves. News about race riots, strikes, anti-Semitic disturbances, and political bickering must necessarily raise questions about the value of sacrifice in the minds of our valiant men who are offering their lives on the altar of the Four Freedoms. With invasion in the offing, it is more important than ever before that we Americans—all Americans—must join together in a united effort to win the war.

A new type of alcohol has been derived from the resin in waste pine stumps. Known chemically as hydroabietyl alcohol, the product opens the way for a new series of products. It may be used for making transparent paper, as a holding agent for China wood oil in varnishes, and as a plasticizer for various lacquers and protective film-formers. — *Science News Letter*.

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Henrietta Szold Gets Honorary Degree From Boston University

MISS Henrietta Szold, at 83, was the recipient of a unique honor when Boston University as part of its Founder's Day Institute on Post-War Problems conferred the degree of Doctor of Humanities on her at its closing session (Monday, March 13) at the Copley Plaza Hotel, via a two-way broadcast between this city and Jerusalem, Palestine, where Miss Szold now resides.

As founder of Hadassah, the Women's Zionist Organization of America and as head of the Youth Aliyah (immigration) movement, Dr. Daniel L. Marsh, president of Boston University,

a degree in absentia, agreed to a radio broadcast attendance instead of the actual presence of the person being honored. Mrs. Louis Levin, seventy-year-old sister of Miss Szold, came from Baltimore to receive the degree in her sister's name. Mrs. Moses P. Epstein, national president of Hadassah, and Mrs. David de Sola Pool, former president, now the organization's representative on the youth immigration management committee of the Jewish Agency for Palestine, attended as representatives of Hadassah.

In his citation Dr. Marsh reminded a capacity audience of 850 persons, many of whom had attended all the sessions of the Institute which opened Saturday, March 11, that Miss Szold was "distinguished for world settlement work in America and in Palestine," and that she was "a scholar, classicist, journalist and accomplice of unparalleled reclamation work in Palestine."

The concluding part of the citation read: "You have spent your years as a tale that is told, and the tale is one of a life devoted to the pursuit of the beautiful, the true and the good—by reason of strength, the days of your years are four score and more, yet is their strength labor and joy. By virtue of the authority vested in me by the Trustees of Boston University, acting under the Statutes of the Commonwealth of Massachusetts, United States of America, I confer upon you Boston University's degree of Doctor of Humanities and admit you to all the honors, privileges, and responsibilities thereto appertaining."

Arrangements for the two-way broadcast which had to be cleared through American, Palestinian, and Egyptian radio authorities were made at the request of the University.

Other recipients of honorary degrees also bestowed on March 14 were: Doctor of Letters, William Whitley Pier. (Please Turn to Page 45)



HENRIETTA SZOLD

who conferred the degree in his part of the broadcast beamed toward Jerusalem, said Miss Szold was honored as "a mother in Israel who through organizing and directing the Youth Aliyah had become a joyful mother of ten thousand motherless children."

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Miss Claire Hyman, daughter of Mr. and Mrs. A. L. Hyman, was married on Wednesday, March 22, to Pfc. Irvin Blumenthal, son of Mr. and Mrs. Theodore Blumenthal, of Royston, Ga. The ceremony was performed by Rabbi Schwartzman, of Augusta, at the Oliver General Hospital Chapel, in the presence of only the immediate families. The couple will make their home in Augusta, where Pfc. Blumenthal is attending the University of Georgia, School of Medicine, under the Army Specialized Training Course.

The Hillel group at Woman's College entertained at a Purim dance for members and guests on Saturday evening, March 11. Service men from BTC 10 were special guests. Henri Harris, chairman of the Hillel organization on the campus, was general chairman of arrangements, assisted by the following committees: refreshments, Gloria Schlossberg, chairman; hostess, Toby Propper, chairman; decorations, Bernice Wechsler, chairman; and entertainment, Norma Hauff and Harriett Cohen. Chaperons were Rabbi and Mrs. F. I. Rypins and Mr. and Mrs. Al Klein.

Rabbi Judah Cahn of New York City, National Administrative Assistant of the Hillel Foundations, was the guest speaker at a meeting of B'nai B'rith at Temple Emanuel on Monday evening, March 13. Rabbi Cahn spoke on the functions of the Hillel Foundation on wartime campuses.

Installation of officers featured the program, with the ceremony conducted by Rabbi Rypins. The following officers were installed, having been elected in December: Phillip M. Segal, standing proxy for president-elect, Adolph Guyes, who has been ill for some time; Cyril Jacobs, vice-president; Sam Goldman, secretary; Herman Davidson, treasurer; David Cooper, warden; Sol Weinstein, guardian, and M. H. Zauber, monitor.

The program opened with the singing of America and the invocation was given by Chaplain (Captain) Milton Aaron, of BTC 10. Walter Bernstein, program chairman, introduced Sidney Stern, Sr., who presented the speaker.

Seymour Bates, son of Mr. and Mrs. Victor Bates, celebrated his Bar Mitzvah on Friday, March 31, with services in the Temple. Following the service, Mr. and Mrs. Bates received informally in the Temple Lounge. On Saturday evening, Mr. and Mrs. Bates were hosts to a large number of friends at the King Cotton Hotel, at a reception and informal dancing. This was also the occasion of their anniversary.

CHARLOTTE, N. C.

Hadassah Business Meeting

The March meeting of the Charlotte Chapter of Hadassah was held on Monday, March 20, at 2 o'clock in the afternoon, in the Tryon room of the Hotel Charlotte. The meeting was devoted to very important matters of business. Hemes for Seder

Plans are being completed to accommodate Jewish servicemen in this area for the Passover Sedorim, on Friday and Saturday evenings, April 7 and 8. Jewish families in Charlotte are requested to advise of the number of men to whom they will be able to offer holiday hospitality.

A Boy to the Fred Sterns

Mr. and Mrs. Fred Stern are the proud parents of a baby boy. We wish them great joy in their son. Mrs. Stern was at the Presbyterian Hospital.

Godspeed

Ike Ashendorf left Charlotte recently to enter the armed forces of the nation. We wish him Godspeed and a speedy return to his family.

Heartfelt Sympathy

Our heartfelt condolences go to Ben Goldsmith on the death of his father in Columbia, S. C. May his memory be a blessing to all the members of the bereaved family.



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I RETURN REASSURED

(Continued from Page 13)

he now had this other thing to contend with and worry about at his back.

Another matter of great concern to the soldier is his return to civilian life and what he will find waiting for him. The servicemen want post-war planning now, so that they may have some assurance that there will be employment for them after the war. They don't expect the millennium or a Utopia, but they do want an opportunity for personal development and security.

On a more personal plane, our fighting men want good news from home, mail from loved ones, especially, and the certainty above all that their wives and girl friends are waiting for them. When mail stops coming from a sweetheart or wife, the world gets mighty black for them. They seem to want more than anything else the consciousness of abiding loyalty of their loved ones. We owe them the preservation of relationships and loyalties. For their sake, we must do everything in our power to prevent demoralization in this country.

But with all his problems, the average soldier has the stuff. Everyone

wants to go home and the G. I.'s favorite pin-up is a map of the United States. But when I asked these if they wanted to go home before the job was finished, the answer was always a quiet "no."

I believe that religious ministrations have a great deal to do with this dogged, unpretentious attitude. The men are turning back to it more and more. There is no stampede, of course, and I saw no "standing room only" signs at the services, but the tendency is there. It is my estimate that approximately 35 percent of the available men in non-combat areas attend services and manifest a general interest in religion, while at the fighting fronts the percentage is much higher. This far outstrips anything that any minister or rabbi can boast of at home. For the first time in their lives, men who were indifferent for the most part to religion are, particularly under the impulse of combat, having new experiences with God and faith. They are learning something of His nearness, His goodness.

I have conferred with many hundreds of chaplains, Christian and Jewish. Quite generally, they told me that they too are getting a broader and deeper conception of religion. Narrow denominationalism is impossible when you have to serve men of different faiths. Under these new circumstances the men are not concerned with theological quibbling. They want to hear about the deep things of faith. All of them agree that the church and the synagogue at home will have to match this deepened sense of meaning of the reality of faith which is coming to them through the crucible of war.

Somewhere in Italy near the front I met one chaplain just returning from a service under shellfire in the mountains. He had driven 135 miles over nearly impassable and icy roads and then had climbed to a dangerous gun position to conduct service. In the midst of it, shells began coming down so thick and fast that he and the men had to leave their communion with God and run to shelter. He thought that that service was over. But when the shelling ceased, the men came crawling back and knelt in the deep snow. "I shall never forget that service," the chaplain said, "because here was religion,—intense, deep, meaningful."

Tomorrow's world will have security only if it is built upon faith as intense as that shown by those soldiers praying on the mountain-side. The world went bankrupt for the lack of it. It is religion that teaches us that human personality is sacred and that only under freedom can man develop this God-given quality. That is the quintessence of democracy.

I was particularly impressed with the excellent work of the 75 Jewish chaplains now overseas, out of a total of 219 Jewish chaplains serving in the armed forces.

(Please Turn to Page 50)

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Selling the Jordan

(Concluded from Page 31)

Department protested to Great Britain that there had been a violation of the Anglo-American treaty in the partition of Palestine, through cutting off Trans-jordan.

Reward for Treachery

The hostility of the Arab leaders to the Allied cause when Hitler's victory was imminent, was no secret. Iraq had to be beaten into submission; the Egyptian Prime Minister was caught betraying British military secrets to the Axis; the Grand Mufti of Jerusalem fled to Berlin to continue his nefarious activities. This is the treachery that must be rewarded. The Arabs know no right but that of being on the winning side.

With their passion for baksheesh (bribe), the Arabs have now placed themselves in a neat position. They are now ready to bargain and bargain hard. They have oil for sale. The American-Arabian Oil Company has been granted concessions by King Ibn Saud of Arabia. The King is being paid mighty well through royalties and commissions as well as by receiving 1,300,000 gallons of gasoline, annually, 100,000 gallons of kerosene and some quantities of lubricants. In addition, under Lend Lease, Saudi Arabia will receive twenty million ounces of silver for coinage purposes from reserves at West Point. There is no need to offer, in addition, the 10,429 square miles of Palestine, no matter what gratuitous promises have been made in complete disregard of the internationally-ratified Balfour Declaration, the American-British Palestine Mandate Convention of 1924 and the Permanent Mandates Commission of the League of Nations. Oil concessions in Arabia and Kuwait, whether owned by American or British Companies, do not call for the throwing in of a Palestine without Jews as an extra bonus. It need not be feared that the Saudi-Arabians will back out of the bargain already made, for the benefit is theirs. The development of these concessions in Arabia will produce great wealth for that country.

We are informed that Brigadier General Patrick Hurley has made some acute observations on this matter, but, then, his objections to a National Homeland for the Jews in Palestine are well known. He who once before had attempted to submit to members of Congress an anti-Zionist memorandum, again raises the old clamor of "military expediency." I fear me that the gentleman has dwelt too long in British Colonial Office circles and, like the chameleon, has taken on the color of his surroundings.

Jewish colonization in Palestine will not be stopped, not by oil, not by "power politics," not by frame-up trials, not by appeasement, not by talk of a Pan-Arab Federation, and certainly not by the muzzling of Congressmen. We do not fear the enemies of honor. We have but to name them, to defeat them.



COMMISSION HONORS MEMORY OF WILLIAM ALLEN WHITE

William Allen White, world-famous editor of the Emporia Gazette and lifetime crusader against bigotry and intolerance, in whose memory B'nai B'rith's National Hillel Commission has established an inter-faith student fellowship at the University of Kansas.

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HENRIETTA SZOLD

(Concluded from Page 41)

son; Doctor of Science, Charles Francis Hitchcock Allen and Frank Baldwin Jewett; Doctor of Laws, John William Bricker, Eric Allen Johnston, and Rufus Bernhard von KleinSmid; Doctor of Civil Law, Edward Frederick Lindley Wood and Viscount Halifax, British Ambassador to the United States.

Mr. Jewett is chairman of the board of Bell Telephone Laboratories, Inc. John W. Bricker is candidate for the Republican presidential nomination; Mr. Johnston is president of the U. S. Chamber of Commerce; Dr. KleinSmid is president of the University of Southern California; Dr. Pierson is dean of the University of North Carolina Graduate School, and Mr. Allen of the Eastman Kodak Company. The agenda of the Institute comprised surveys of the Contribution of religion to the post-war world, during which Dr. Louis Finkelstein, president of the Jewish Theological Seminary, was one of the speakers; America's post-war policies; planning the American city for the post-war world. Speakers during the closing Monday session were Governor Leverett Saltonstall of Massachusetts; Maurice J. Tobin, Mayor of the City of Boston; Dudley Harmon, executive vice-president of the New England Council, Dr. Jewett, and Governor Bricker.

A native of Baltimore, where she was born on December 21, 1860, Miss Szold went to Palestine for the first time in 1909. Seeing the squalor and disease in which the remnant of the Jewish population (descended from the Jews who had never left the Holy Land) lived, Miss Szold resolved to start a social service endeavor in the United States on her return to aid both the Arabs and Jews living in the country.

In 1912, on her return to America she founded Hadassah which began its work in a small child welfare station set up in the old city of Jerusalem that year, with two American nurses in attendance. In 1918, answering a cry of distress for medical assistance from the Jews of Palestine—a World War No. 1 front for the British and the Turks, from whom the country was wrested—Hadassah sent the first Zionist Medical Unit to Palestine and set up a war relief program there. From the hospitals put up by the Unit has grown the present country-wide Hadassah Medical Organization, with headquarters in the Rothschild-Hadassah-University Hospital and Medical School building, built at a cost of \$1,000,000 and opened in May, 1939. The group now runs a network of 50 child wel-

fare stations; a school hygiene project for 75,000 children; feeds 25,000 boys and girls daily through its school luncheons system; and has reclaimed thousands of acres of land and planted several hundreds of thousands of trees as its contribution to the efforts of the Jewish National Fund, official land-buying agency for Palestine.

Miss Szold became head of Youth Aliyah in 1934, directing the total organizing and administrative machinery of an international movement which has to date rescued more Jewish children from the Nazis than any other organization in the field. The young people she helped settle in Palestine, with the financial aid given her by the women of Hadassah who became the official American agency for Youth Aliyah in 1934, have come from almost every country in Europe, including Germany, Austria, Czechoslovakia, France, Belgium, Norway, Sweden, Holland, Bulgaria, Turkey, Rumania and Hungary. Others have come from Poland, the most recent group from this country traveling for three years through Russia proper and Siberia, Iraq and India to reach the Holy Land.

In all, Hadassah has sent its founder \$4,000,000 for the work of the movement in the last ten years. During the tenth anniversary celebration of the movement in the early part of March, President Roosevelt, Mrs. Roosevelt and Herbert H. Lehman, director general of UNRRA, all cabled Miss Szold their congratulations for her work.

Mrs. Epstein, in a statement she made on behalf of Hadassah after the ceremonies, said: "Only we who have worked with Henrietta Szold for so many decades can know how much this honorary degree from a University existing at the very cradle where American democracy was founded, means to her. She has never ceased considering herself first and foremost as a carrier and exponent of the ideals and the goals which are the meaning and true contribution of the United States to the history of the world. Youth Aliyah has at its base a deep conviction that democracy and the thoughtful inculcation of it through the Youth Aliyah program will do immeasurable good in the post-war years when youth which has been scarred by war, misfortune, persecution and unparalleled suffering must be strong enough to carry on as the leadership of the Jewish National Home."



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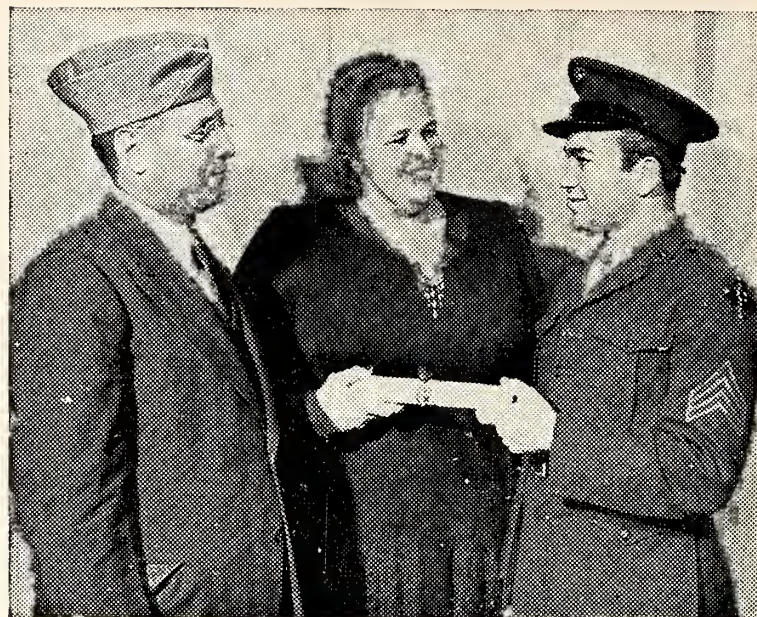
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JEWISH COMMUNITIES

(Continued from Page 30)

By far the most successful Jewish women's organization in Charlotte is Hadassah. Mrs. Louis Shaffer is president of the Chapter and has devoted much time and effort to insure a year of unsurpassed achievement. Hadassah will not only exceed all its quotas this year; it has also been successful in promoting an educational program at meetings and in discussion groups which has proved very popular. The members of Hadassah have likewise been highly successful in bringing the far-reaching health program of Hadassah to the attention of the non-Jews in the city.

In response to the demands of the times, the Charlotte District of the Zionist Organization of America has increased its membership considerably during the past two years. Because of the energetic leadership of Mr. Joseph H. Goldstein, Charlotte has become increasingly aware of the opportunities opened to our people in Palestine. In lectures, group meetings, and from the pulpit of the synagogue the message of a rebuilt Homeland has been brought to the Jews of Charlotte. The city may

be regarded as definitely a Zionist stronghold.

In these war years, a great responsibility has been thrust upon the relatively small Jewish communities in the South as a result of the proximity of large military establishments. Charlotte is the natural recreational center for the military personnel of Morris Field Air Base and of Camp Sutton, at Monroe, N. C. A Jewish Army and Navy Committee, presently under the leadership of Mr. J. L. Pressman, has been ready at all times to meet the needs of Jewish servicemen. That the Jews of Charlotte should respond sympathetically to this call is understandable when we realize that ten percent of the Jewish population, some seventy men, are serving their country in the armed forces. A few years ago, during early military maneuvers in this part of the country, Charlotte entertained as many as 500 unexpected servicemen for the High Holidays. Services were held in the Armory and home hospitality was somehow provided. Mr. Harry B. Diamond has been active in

(Please Turn to Page 50)

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SEDER TREASURE HUNT

(Concluded from Page 36)

impunity in exchange for the afikomen. Only a churlish father or master of ceremonies disillusioned the expectant youngsters by refusing the request, whatever it is.

In addition to being utilized as a means of retaining the interest of children in the seder service, the afikomen was once widely regarded by Jews as having the power to ward off fires and to protect against the "evil eye." As a protection against fires a hole was bored through the afikomen every year, after which it was hung on the wall until the next seder. In similar fashion a piece of the afikomen used to be placed in the pockets of children's arba-kantoth as a safeguard against witches and other manner of evil beings. Thus a sort of joke grew up that "he who is filled with much afikomen lives long" and the corollary that he who died at a ripe old age "has eaten much afikomen."

Some Jewish Anecdotes

Among Jewish anecdotes there are a few extant that hinge on the afikomen. Some, or perhaps all, may be as apocryphal as the historical and religious basis of the afikomen itself, but that is of little moment.

A story is told about David Emanuel, the gallant Jew who was governor of Georgia in 1801. The finder of the afikomen at a seder in Savannah at which Emanuel was presiding asked that the governor use his influence to help Georgians recover their investments in the infamous Yazoo land fraud. Whether or not his action in this matter was in response to this Passover plea, it was through Governor Emanuel's intervention that thousands of Georgia investors were repaid even more than had been hoped for by the most optimistic.

Equally interesting is the tale told concerning the late Julius Kahn, for many years a member of Congress from California. As the Kahn family was gathered around the seder table in 1918, a timid knock was heard at the door. The Congressman himself answered and ushered in a little old lady. The tear-stained visitor turned out to be a Jewish widow who had left her own sparse seder table to come to the Kahn household to appeal to the Jewish member of the House, who was chairman of the Military Affairs Committee, to help her communicate with her son, who was overseas with the A.E.F., so that she could remind him in time of the yahrzeit of his father.

Twenty years ago, at a community seder sponsored by the Junior Hadasah and Monorah at the University of Wisconsin, the late white-bearded Sol Levitan, treasurer of Wisconsin and a B'nai B'rith stalwart, was presiding. One of the guests, the captain of the varsity debating team, sat next to Levitan and found the afikomen. As a ransom he asked Levitan to help establish a Jewish students house on the campus. Six months later B'nai B'rith established at Wisconsin the second Hillel Foundation.

The late Adolf Kraus, president of B'nai B'rith from 1905 to 1925, is the hero of another afikomen story. In 1916 there was quite a debate raging over the proposed war-time American Jewish Congress. The American Jewish Committee had one idea and the Congress' adherents another. Arguments grew hot and tempers short among Jewish leaders. B'nai B'rith was in the middle, taking sides with neither, until one Seder night in Chicago a member of B'nai B'rith, who was a guest at Kraus' home, asked, as his reward for finding the afikomen, that Kraus offer B'nai B'rith's services as arbitrator in the Congress debate. Ultimately the formula by which all sections of American Jewry agreed to participate in the Congress was one based largely on proposals made by Kraus.

And finally there is the story about that colorful character, Mordecai M. Noah, who combined in himself the talents of playwright, Zionist, man about town, diplomat and journalist. While Noah was sheriff of New York, it happened to be his duty to order the hanging of a man on a day that coincided with the first day of Passover. Having heard of the afikomen custom, friends of the condemned man interceded with one of Noah's seder guests to make an effort to acquire possession of the afikomen and to ask, as a reward for its return, the commutation of the hanging. It is not recorded that the strength of the afikomen was enough to defeat the hangman.

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They Were the First

(Continued from Page 24)

here in a last desperate search. They didn't even know whether their relatives had ever been in Italy. Yet they hoped that perhaps they would find them here, because with their many wanderings and escapes from the Gestapo and other vicissitudes of the times, it was not unlikely that they might have reached Italy, remembering that at one time Italy was the doorway for immigrants to Palestine. When they arrived at the camp, inhabited by over a thousand people, of whom hundreds were Jews, young and old, one soldier found his sister. An old man asked for his son who, he had heard, served with the Palestine Jewish volunteers. He gave his son's name. Sure, the visitors knew him. Yes, he had served with the Palestine forces, and went down with a troop ship some months ago. The father broke down and cried softly, then he wiped his tears and said proudly: "He died a Jewish soldier, and that certainly is a consolation."

Scenes of high emotional tension occurred the moment the Palestinians appeared at the camp. People were strolling in the courtyard or lolling before the white huts of the camp, when the automobile bearing the six Palestinians careened in and stopped before the office at which a line was forming. As soon as the Palestinians stepped out of the automobile and shouted a cheery "shalom," the line broke up, and the visitors were rushed by the eager refugees who sought to shake the hands of their liberators and finger their insignias. A tumult rose in the camp. People rushed from the huts to join the crowd around the Palestinians. Questions were fired by all. A multitude of questions as to when they were to be released, as to how they could reach Palestine and about the life in the Jewish homeland.

The refugees told of the friendly treatment extended to them by the Italian officials administering the camp. The Germans had sought to deport the camp internees to Poland, but the Italian camp authorities, responding to urgings from the civilian population, engaged in dilatory tactics and frustrated the German plans. But the food rations received by these people were meager, until the Allies moved in.

You Cannot Crush Their Spirit

Jewish communal life was remarkably well organized in this camp. There were three synagogues, and all Zionist parties and their youth groups were active and centered in a Zionist Federation. There was also a branch of the Brith Trumpeldor, the Zionist-Revisionist Youth organization. The youth organizations maintained excellent relations. No quarrels here. These refugees were taught by fate the importance of unity.

The visitors were invited to join the refugees at lunch. "We had not the heart to refuse them, they were so insistent and would probably have taken our refusal as an insult," the captain writes, "and yet we knew that by partaking of their lunch we were depleting their very meager rations."

After the meal there was a parade of the refugee youth groups, who lined up

(Please Turn to Page 50)

The Unusual Aspects

(Continued from Page 21)

liberty; and precisely the same difference prevails today among us human creatures even in the North, and all professing to love liberty. Hence we behold the process by which thousands are daily passing from under the yoke of bondage hailed by some as the advance of liberty, and bewailed by others as the destruction of liberty." A similar misuse of the meaning and opportunities of freedom abounds aplenty in our own times.

In one of the familiar passages of the Haggadah we read, "In every generation it is incumbent upon every man to regard himself as if he himself had actually gone out of Egypt." That is a reminder to us that freedom is not inherited automatically. Every generation must learn for itself anew that "Eternal vigilance is the price of liberty." To preserve the fruits of freedom we must constantly nurture the desire to be free and the will to combat all attempts at human enslavement. The true spirit of Passover was caught by Benjamin Franklin, Thomas Jefferson and John Adams when in 1776 they suggested a seal for the United States, containing a picture of the Israelites crossing the Red Sea, and the Egyptians drowning. On the border of that seal, they imprinted the stirring words: "Rebellion to Tyrants Is Obedience To God!"

Today, the whole civilized world is engulfed in a war testing whether Freedom or slavery, right or might, shall triumph. Abraham Lincoln once de-

(Please Turn to Page 50)

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FURLOUGH CONVERSATION PIECE

(Concluded from Page 35)

civilians had to face as little racial antagonism they would be better off.

He returned to his barbering. Then he asked, "Do many of the Jewish boys speak Yiddish?"

"No," I said truthfully.

"Ah!" he sighed. Then he spoke again. "Well, we can't have everything we want. It is enough, I suppose, that we are free people here and that we can do as we please and can fight against Hitler."

My hair was looking better. He gave me a final trim, brushed my overcoat, and smiled, "Take care of them for us."

Interview at the Shoemaker's

I gave the shoemaker my civilian shoes to fix. I needed new heels. He was a small, bent man, white-haired, nearsighted, with thick lips, glasses, and dirty, stubby fingers.

"Ah! So you are a soldier now. How long?"

"A long time, nearly a year and a half." Unconsciously, I was lengthening my Army career. I don't know why.

"And how is everything?"

"Pretty good."

"I mean," he said, smiling at me as he handled my shoes with grace, "with our Jewish boys. Do they get along good?" He turned to the shoes and began to work on the heels.

"Yes," I told him, and I repeated what I had told the barber.

With a broad smile, the shoemaker turned to me. "That's nice. Makes me happy to hear. It's worth fighting for that."

He finished his work. "Nu," he said, "use the shoes well."

He handed me the shoes. I paid him and opened the door to leave. An aged woman, frail and nearly blind, walked in very carefully. She grinned and touched me gently on the shoulder and said, in Yiddish, "Kill Hitler for me." I smiled and told her, "I will." Then I left.

As I went down the block to buy a newspaper, the watchmaker, who for ten years had been selling jewelry to my family, called out to me, and I dropped in to see him. "You're looking good," he said. "Uncle Sam takes care of you boys." He was Americanized and a frank man. I liked him.

"Yeah, he does," I came back. "And I feel good, too."

"Win it quick," he said, and he patted me on the back and I left.

Veteran's Admonition

I bought my paper from Moe, at the corner. Moe is a leanfaced man, a veteran of the last war. He talks a lot.

"Hello, sonny," he said. "It's good to see you again. How goes it?"

"Okay."

"They're not knocking you out, are they?"

"Oh, no, not me." I tried to be lively.

"Well, I know you guys have it tougher than we did. But tell me, how are the Jewish boys doing? I see you are in the Air Corps. The Infantry men say it's okay, but how about you?" He sounded anxious.

I told him what I had told the others. "Really?" he said. He sounded happy, really happy. "That's fine. Really fine. It makes you feel good."

For a moment we were both still. Then Moe said, "For a country like this you'd better fight your neck off."

* * *

In Woolworth's I met a neighbor, a fast-walking, fast-talking man. After greeting each other, he said, "This war will end soon. We have them on the run. They can't beat America. Besides," he added, "they can't beat the Jews. Tell me, Harold," he said, as though in an afterthought, "how is the issue of anti-Semitism?" He said it frankly, as though expecting anything.

My answer to him was the same as it was to the barber, the shoemaker, the newspaper dealer.

He was thoughtful. "Ye-es," he said, "I see what you mean."

His thoughtfulness blended into jocularity. "And are you a good soldier?"

"I hope so," I laughed.

"Good," he said briskly. "We need boys like you. My son left for the Army last week."

We said goodbye to each other.

* * *

The preoccupation these people had with anti-Semitism startled me. Their optimism about the war was normal. Jews were always optimistic. They could never allow events to get the better of their spirits. But nearly everyone spoke of relations among Jews and non-Jews, and felt gratified by my assurance that there is no racial prejudice in the Army. The incidents which took place during one morning's walk stressed again that this war reaches everyone where he feels it most: in the conscious heart, in the soul, in the marrow of the bones. The Army is defending a stalwart people, who deserve nothing short of victory.



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Dr. Abraham Shusterman presented the Founders' Day address at the Hebrew Union College in Cincinnati, Saturday, March 25. Dr. Shusterman (H.U.C. '31) is Rabbi of Temple Har Sinai in Baltimore.

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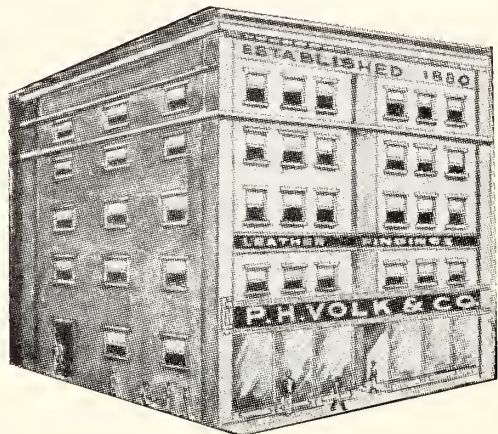
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The Universal Aspects

(Concluded from Page 48)

clared that a nation cannot long endure half slave and half free. Today it is the whole world that is undergoing a crisis in blood and sorrow to prove that the world cannot long endure half slave and half free.

The name of freedom's enemy today is Fascism. In essence, Fascism is highly organized and concentrated power in an industrial age wielded by men without a conscience. Fascism declares that the State is God—the State as embodied by Der Fuehrer or Emperor. To the fascist there is no higher power to whom loyalty is due. Fascism is thus rightly called a pagan religion for it worships man and the power of mighty armies, not God and the power of peace, freedom and justice.

The Talmud says, "One who does not feel the taste of bitter herbs at the Seder has not complied with the requirements of the service." This is another way of saying that one who dissociates himself from the sorrows of his people and from the bitter lot of mankind as a whole, cannot enter into the spirit of the Passover Holiday with its glorification of the ideal of freedom. Only those Jews who are seriously concerned with the lot of their people can truly partake in the struggle for their people's freedom. Only those who are actively concerned with the sorrows of mankind as a whole can truly share in the joy that comes from participating in the struggle against tyranny and oppression.

The Passover Holiday is thus truly a festival which can be celebrated by all peoples. The modern Jew knows that freedom, like peace, is indivisible. The struggle for the freedom of Jews as individuals, as well as for their emancipation as a people, cannot be separated from the struggle for the liberation of all oppressed peoples everywhere. The Biblical verse inscribed on the Liberty Bell in Philadelphia, "Proclaim liberty throughout all the land, unto all the inhabitants thereof!" must today be revised to read, "Proclaim liberty throughout all the world, unto all the inhabitants thereof!" Men of all races and nationalities are God's children. The Passover theme "Let My people go that they may serve Me" applies universally to all mankind.

They Were the First

(Concluded from Page 48)

with their banners in military formation. The youths delivered speeches and the Palestinian soldiers replied. One of these soldiers reports: "I cannot remember what was said during these speeches. I can only remember that I was very proud of these people who had gone through trials and horrors, traveled on coffin-ships, were herded by Gestapo men and faced death and underwent torture many times over, and had yet retained their self-respect and their love for Eretz Israel."

Jewish Communities

(Concluded from Page 46)

this type of work. Soldier hospitality for Rosh Hashonah, Yom Kippur, for the Passover Seder, and for other festivals has, by now, become a regular feature of Jewish communal life. In addition, open house is held every weekend at the Temple. The girls of the Junior Hadassah group, of which Miss Frances Kaufman is president, act as hostesses. Services are conducted on Friday evenings for the Jewish men at Morris Field chapel. The service was initiated by Rabbi A. E. Michelson. Rabbi Frankel has since made it a practice to visit there at frequent intervals. Ladies of the two Sisterhoods bring refreshments to Jewish boys in the hospitals of Camp Sutton and Morris Field.

Charlotte then is an active center of Jewish life in North Carolina. Religiously, philanthropically, culturally, in its pro-Palestine activities, and in soldier welfare work, Charlotte is awake to all the cross currents of the contemporary Jewish world. Moreover, the Jewish population is, by and large, well integrated into the general life of this busy Piedmont metropolis. As the number of Jews increases, it will be possible to live an intensively Jewish life in Charlotte and, withal, be accepted on equal terms with other elements of the population. Jews in Charlotte look forward to the growth and the strengthening of their community with high hopes.

I Return Reassured

(Concluded from Page 43)

All the chaplains with whom I conferred were very appreciative of the services rendered to them by the National Jewish Welfare Board, which supplies them with much of their religious material.

Another important factor in keeping up the morale of the Jewish troops is the home hospitality program provided by local Jewish communities. The Jewish Welfare Board has aided in the organization of 44 Army and Navy Committees in the countries which I visited. Like the 532 JWB Army and Navy Committees in this country, the Jewish committees abroad provide the American servicemen and women with a home-like atmosphere on Jewish holidays and other occasions.

SPECIAL NBC BROADCAST TO PRESENT PASSOVER PROGRAM

A musical dramatization of Handel's "Israel in Egypt" highlights a special program observing the Jewish holiday of Passover over the NBS network, Sunday, April 2, from 12:00 to 12:30 p.m., EWT. The music will be conducted by Prof. A. W. Binder, of the Free Synagogue Choir. Narrator on the broadcast will be Rabbi Ahron Opher, assistant to the president of the Synagogue Council. A talk by Dr. Israel Goldstein will conclude the program.

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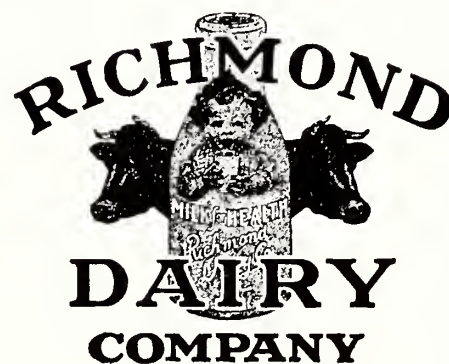
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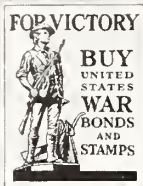
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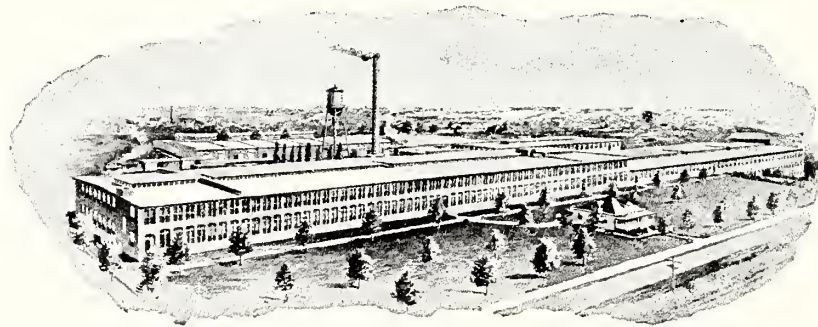
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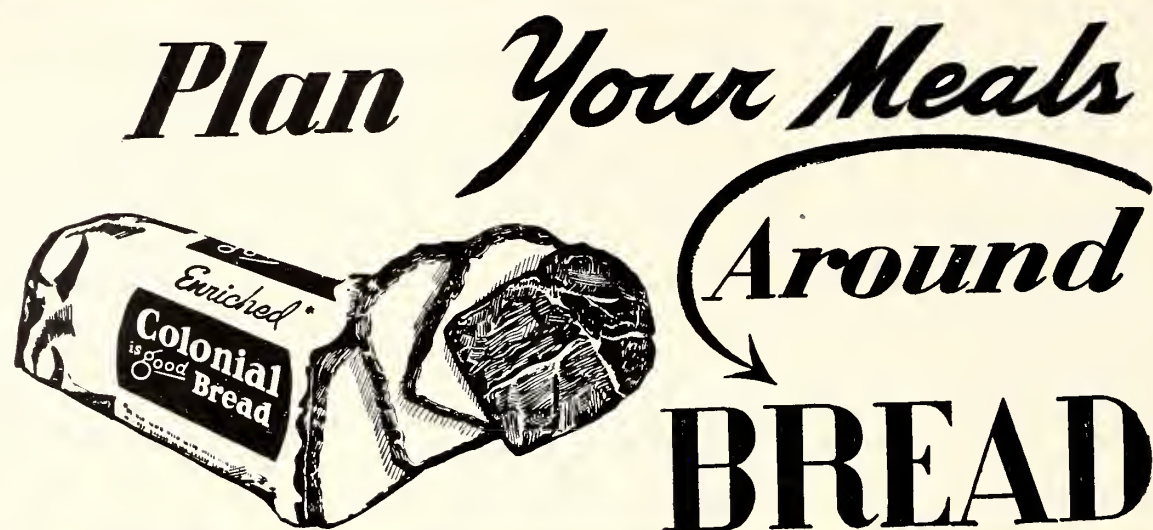
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The American Jewish Times

VOLUME 9

MAY, 1944

NUMBER 9

EDITORIALS

CHESTER A. BROWN, Editor

Jews and the Post-War World

It seems rather anomalous, with the inconclusive status of the global conflict, for so much time and thought to be given to laying plans for the post-war period. If this situation were true only in this country, it might be attributed to Yankee optimism and foresightedness. However, the facts are that the shaping of things to follow the cessation of hostilities, is world-wide. There is scarcely a country of any size, even though the enemy be within its very gates, that doesn't have commissions working out its post-war hopes and aspirations.

Upon deeper consideration, this doesn't seem as inconsistent as might appear on the surface. After all, we can be pardoned if we hold the belief that the war will end sometime. By planning now we do not necessarily imply that this will be tomorrow, or next month. And with the stupendous tasks that conversion from a war-time to a peace-time basis imposes, it isn't too soon to begin to think about what might be.

Ordinarily it shouldn't be necessary for a purely religious group to do much pondering. Whatever befell the country in which the religionists resided would be their common fate. Whatever status the country was accorded at the Peace Table would likewise determine their status. When it comes to the Jews, however, this is only partly true. If history and bitter experience have taught us anything, they have made us realize that we can take nothing for granted. We can hope for the best, but we must be prepared for the worst.

Even for those of us who enjoy the relative security and hospitality that comes with living in our own country, there are several definite question marks about the future of the Jews. Not only our own co-religionists, but friendly non-Jews have expressed alarm at the evidences of growing anti-Semitism. We are warned, for example, by well-meaning politicians, that we must desist from agitating for such movements as the abrogation of the White Paper, lest such agitation will add to the anti-Semitic clouds. We must, even here it seems, purchase tolerance at the price of remaining quiescent.

Take, as a specific example of the things we have to anticipate, the problem of reabsorbing into our new economy the half-million Jewish men and women now in the armed services. We are led to believe from reports that reach us, that one of the saving features of the present conflict is the greater respect that our fighting men are learning to have for each other as individuals. Fighting shoulder-to-shoulder, enduring common hardships, sharing glory in deeds of valor, we are told, have had a remarkable levelling influence. Barriers of race and creed break down, they say, when facing a common enemy. Presumably anti-Semitism is at its lowest ebb in fox-hole and on the firing line.

We sincerely hope, and want to believe that this is a true picture. But what of those who have remained at home—who haven't experienced the levelling influences that come with the contacts that the services afford? When the scramble for jobs is at its height, will the Jewish fighter be given an equal opportunity with his non-Jewish buddy to re-locate himself in industry? Or will the phrase, momentarily forgotten in a tight labor market, "Gentiles only," again make its ugly appearance? Lest we be accused of undue pessimism we repeat the previous qualification, "We can hope for the best, but must be prepared for the worst." Playing the ostrich is not going to solve the problem if it comes.

The world-wide position of Jewry in the post-war world is, of course, still in the laps of the gods. We are buoyed up by the belief

that such pronouncements as the Atlantic Charter and the Four Freedoms were not just expedient mouthings, but are the sincere convictions of those who will have an important part in shaping world destiny when the last bugle call has faded to an echo. The lot of our fellow Jews in the war-torn countries of the Old World, the vexations Palestine question, those, and many kindred problems, all await a solution.

It is therefore fitting and proper that Jewish organizations should, as they are, be giving serious thought and study to the status of the Jews in the post-war world. And it behooves every one of us as individuals likewise to be doing a lot of thinking—and helping too, when called upon. Problems are more easily solved when there are willing hands, level heads and loyal hearts to tackle them. Let us hope that this will be the spirit with which Jewry will approach its post-war problems.

A.Z.A. Parents' Day

Sunday, May 14th, has been designated by Aleph Zadik Aleph, B'nai B'rith Youth Organization, as National Parents' Day. This, incidentally, is the last day of "National Family Week," sponsored by the International Council on Christian Family Life, the Catholic Council on Family Life and the Synagogue Council of America, as well as government agencies in civilian and home defense.

It will be the second year that A.Z.A. will observe this day, dedicated to honoring the mothers and fathers of American youth for their joint share in home-building and child-rearing. It would seem as if the A.Z.A. were taking a leaf out of the book of its sponsoring organization in fostering deeds of idealism.

Within the last decade this country has had a proverbial flood of "weeks" and "days." Many of them, while ostensibly altruistic, have had a decided commercial tinge. "Cotton Week," "Apple Week"—to mention a couple of weeks at random—and even "Mothers' Day" and "Fathers' Day" are now being frankly promoted with an eye to the cash-register.

One cannot have even the faintest suspicion of ulterior motive, however, in the A.Z.A.'s sponsoring of Parents' Day. It might be said, of course, that it shouldn't be necessary to name a special day to observe the teachings of the Fifth Commandment. Children for the most part honor their fathers and mothers every day in the year. But with the war causing so much physical dislocation of family groups, it is quite appropriate to dedicate a day to such an essential part of our current civilization as parents. We say "current civilization" advisedly. Tomorrow may well be a world of the test-tube, but today it is still very much a flesh-and-blood affair.

It is part of the A.Z.A. plan to have parents of men and women in the services as guests at their various chapters throughout the country on this second Sunday in May, where appropriate programs will be enjoyed. Many parents this year will, due to the exigencies of the situation, be too busy at the fighting fronts and Red Cross hospitals to attend. It will be an additional comforting thought for them that they are being honored, even though it be *in absentia*.

The A.Z.A. slogan for the occasion is "Filial Love—Ever to Honor and Love My Parents. To Be Considerate of My Elders and to Respect Age." These are noble sentiments and if the Jewish youth of the country can translate them from mere words to actual practice, it will be a noteworthy contribution to happiness in a world sadly needing it.

G. I. Sabbath and a Jeep

By MAIE CLEMENTS PERLEY

Mrs. Maie Clements Perley, author of the following article, is the wife of Chaplain Martin Perley, stationed at Fort Custer, Michigan. Here she describes a Sabbath service at the Post Chapel. You have probably read other descriptions of services, but you have not read a description like this one, written from the viewpoint of a Chaplain's wife, with a woman's sympathy and understanding. It is something to tug at your heart and make you proud of our boys and the traditions that bind them.—THE EDITOR.

FRIDAY night, and the lights gleam warm and inviting from the Post Chapel. The G. I. worshippers are beginning to drift in. Each week brings many new faces. The officers come last, men of all ranks. As they shed their coats and take their places among the non-commissioned men, you have the feeling that they have also shed their rank. They are Jews who come to worship among their own.

It is very quiet inside. Perhaps it is the effect of the Sabbath candles. The service commences. It is neither Orthodox nor Reform, but is so composed as to satisfy all. The cantor was an entertainer in civilian life, but his Hebrew is fluent and faultless. Occasionally, an unfamiliar overtone creeps in, or he gets off key. But he's doing fine. Ben is okay. The congregation is calm, composed, not even a whisper is heard. When the benediction has been said, the Chaplain invites them to gather round him and chant the *Kiddish* in chorus. It is a moving sight as they cluster around

the Chaplain, some hundred and fifty of them, each holding high a silver wine cup. Soon the rafters are echoing with the ancient Sabbath chant. This is something they all know, something with a tug.

Spotting a "Jeep"

You look around and spot a boy who had slipped in unnoticed. His face is half-concealed by a hat that obliterates his ears. It is the smallest G. I. issue. His coat, too, is three sizes too large, jutting out in grotesque cones around his shoulders and swishing about his ankles. He is so pathetically young that tender maternal words spring to your tongue, but you bite them back. You must remember that he is a soldier, a man in uniform, although he looks like a child stranded among adults. Your hand, extended in greeting, is grasped by a dirty little paw that reminds you of mud-pie making days.

"Hello, soldier, when did you get in?"

"A week ago, Ma'am. I'm from Philadelphia."

"Well, that's fine. And what's your name?" An arm goes round him. Something about the lad compels a show of affection.

He does not pull away or appear embarrassed. He smiles with winning sweetness. "Albert, Ma'am."

"And how's the Army, Albert? Is it as good as you expected?"

"Sure it's fine!" he grins bravely.

A Major in the Medical Corps has come up and is regarding Albert with an experienced eye. You know that his thoughts are the same as your own.

"Meet Albert, our new soldier from Philadelphia," you say to the Major.

"Well, well, so you're Albert. And how old are you, Albert?"

"Just eighteen," he answers without seeming to know that he should say "sir" to an officer.

"Kinda small, aren't you, son? You've got quite a piece of growing to do yet. Well, come along, let's go over to the mess hall and grab some of those good salami sandwiches." The Major has linked his arm through Albert's and is leading him over to the mess hall where most of the men are already assembled.

You notice a number of faces that were not present at the service. Some have an unmistakable Irish look. Word of the Friday night repast has got around and they have come in, and are welcome, to share the refreshments

provided by the U.S.O.-J.W.B. committee.

Ubiquitous Jewish Welfare Board

Sam, the J.W.B. Director, is everywhere at once, handing out sandwiches and cokes to countless, outstretched hands.

Albert is doing fine. Sandwiches are being showered upon him, and good-natured kidding has brought a merry light to his eyes.

"What outfit did you say you were with, kid?" asked a burly, six-foot-two soldier.

"The M.P.'s," grins Albert with an amusing, boyish touch of pride.

"Well, for Pete's sake if you're an M.P., then call me Sinatra."

Albert laughs with a childish abandon that is infectious. "I guess I'll make out, when I know how," he boasts.

"You will too," the Major chimes in. "You'll be okay son."

The bare mess hall is filled with talk and laughter as the men tuck in their repast. Salami obviously hits the spot. Sandwiches are downed with remarkable speed. Some of the men surround the Chaplain, eager to talk, and anxious for the opportunity to spill some particular problem. Every man in the Army has a problem, something waiting for a sympathetic hearing. When I stay away from a service, I am much more missed in the Post Chapel than I ever was in my husband's civilian congregation.

No Reason for Conceit

You explain that it is a twenty-five mile bus ride over to the Fort and

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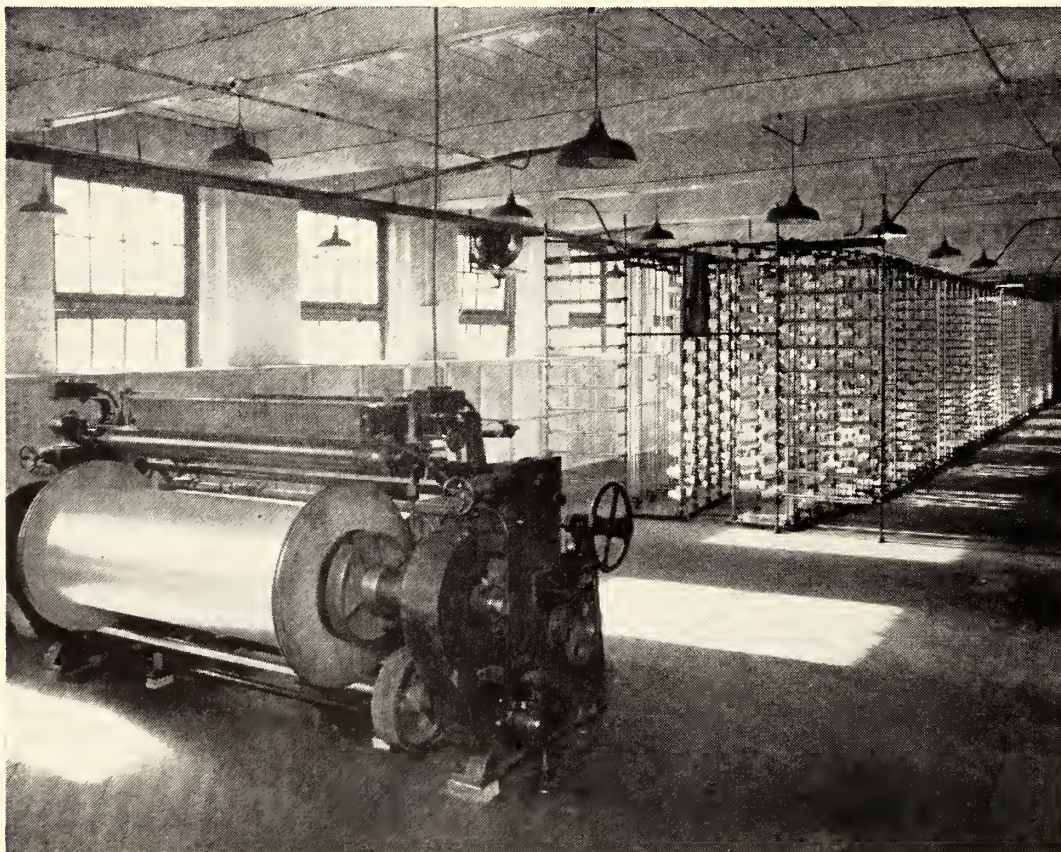


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Tolerance Not Enough

By SAMUEL NEWMAN, M.D.

The following article is an abstract of a letter written by Dr. Newman, well-known physician and student of Jewish affairs, of Danville, Va., to a prominent lay church leader who is interested in missionary work among the Jews.—THE EDITOR.

YOUR letter raises such a complexity of problems for the solution of which thousands of tomes would be required. Lest you think me indifferent to the problem in which you have such a profound interest I shall make a few comments.

Religious disputations as a rule are futile. One derives his religious sentiments, concepts and convictions not by a process of rationalization but by an inner cognition. Religious "truth" is in a category by itself. It does not belong to that of scientific truth which possesses externalized methods and means of verification.

The scope and substance of religion are age-long problems which ultimately are based on certain universal experiences and facts. Yet, the statement and solution of the problems and the integration of human experience differ. True, the God to whom our eyes and hearts are directed is One, but man is diverse in temperament, tradition and position. Without particularism there can be no universalism.

Relations among individuals and groups move through a continuum of seven phases or levels, starting with scapegoating or persecution, the lowest, and progressing through discrimination, prejudice, predilection, tolerance, respect and appreciation to cooperation, the highest level.

Tolerance is a *willing* consent to have others hold opinions different from one's own. Tolerance does not represent the loveliest flower on the rosebush of liberalism. Tolerance implies a measure of concession. We tolerate what we cannot help but would put out of the way if we could. Tolerance always has an air of patronizing condescension about it. He who tolerates affects a certain spiritual conceit which is irresistibly spurned by him who is tolerated.

Lovelier by far is the flower of *appreciation* or respect—a compound of insight, justice and love. Appreciation is dissatisfied with tolerance, spurns forbearance, blushes at persecution. Appreciation leads to the highest phase or level of human relationships—*cooperation*. Appreciation conceives all religions as members of a family, each having some excellence peculiar to itself to be contributed toward the enrichment of all the rest and receiving in return the manifold contributions of all the others toward its own enhancement.

The present bitter and bloody struggle should focus our attention to the principles and objectives we are fighting for. These principles and objectives are antithetical to Hitler's. They have recently been expressed succinctly by Franklin D. Roosevelt:

The United Nations are fighting to make a world in which tyranny and aggression cannot exist; a world based upon freedom, equality and justice; a world in which all persons, regardless of race, color

or creed, may live in peace, honor and dignity.

The negation of any part of this world picture is bound to lead to strife and war. The world cannot function on the level of tolerance. It must function on the levels of appreciation and cooperation.

Claims and strivings for the hegemony of any religion or culture must



SAMUEL NEWMAN, M. D.

be regarded as fatal to the concept of cultural and religious pluralism and international cooperation.

The concepts and categories with which religion deals are common to all great universal religions: Hinduism, Buddhism, Zoroastrianism, Confucianism, Mohammedanism, Judaism, Christianity and others. They all deal with precepts on the cardinal qualities of the moral life such as justice, temperance, patience, purity, truthfulness and love. They all concern themselves with spiritual sentiments, such as reverence, awe, aspiration and worship. They all vibrate with a passionate yearning for the perfect, for actualizing the ideal. They all contain the Old Testament Decalogue and the Golden Rule. They all deal with fundamental religious issues—God, duty and immortality.

The striving of one religion to make converts from among the adherents of another religion can only be predicated on the idea that one religion is superior to another, that the adherents of the other religion can at best only be tolerated. Soon enough tolerance descends to lower levels in the con-

(Please Turn to Page 22)

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Jewish Book Street

By WILLIAM B. SAPHIRE

Have you heard of Canal Street, New York City? Perhaps not, but to many scholars this is a cherished street, calling forth associations of cozy days with first editions of old Jewish books and with the uncut pages of books just off the presses in Palestine. William B. Saphire takes you for a stroll through these streets and introduces you to its people and its merchandise. —THE EDITOR.

ALONG two blocks of Canal Street on New York's lower East Side, is the bookstall of World Jewry. Here, in the vicinity of the largest Yiddish newspapers in the world, on a street of small optometry shops and wholesale and retail cloak and suit merchants, the scribe, scholar, rabbi, or teacher may find anything in Jewish literature, both religious and secular.

The bookshops display the Star of David on their spotted windows. Inside, the odor of old leather bindings and dusty pages mingles with the faint stench of a kerosene stove. The shelves are high and closely packed with hundreds of volumes.

Some are English books, all dealing with Jewish subjects: books on modern Palestine, English translations of old Yiddish folk tales, Bible stories made readable for young children; and prominently displayed, the original Jewish cookbook, done in English for modern "Yiddishe Mames" who know no Yiddish, but still enjoy the old dishes.

But by far the largest group of books is in Hebrew and Yiddish—the Hebrew being the best sellers. Because of war conditions which have limited the import of Hebrew books from Palestine, the bookdealers are dependent for religious works upon Hebrew publishers in this country, and upon the private libraries of individual book collectors who are willing to sell. The Hebrew books are on all subjects. Many are textbooks bought by Tahmud Torahs and parochial schools, but the greater number are well-written works on science, modern agriculture, economic conditions and current world problems—evidence of Palestine's renaissance of Hebrew literature.

Refugees, a Shot in Arm To Book Business

The Yiddish books are all standard literary works; the books of Sholem Aleichem, Mendele Mocher Sforim, and J. L. Peretz and the contemporary Yiddish classics of Sholem Asch. But the sale of Yiddish books has fallen off considerably, according to most

bookdealers. The generations of Jewish immigrants who knew only Yiddish and were the backbone of the Yiddish-speaking community in the United States are dying out. Of the younger generation, those who do have a good Jewish education read Hebrew.

Some bookdealers feel that the influx of refugees from Europe has been like a shot in the arm to the business. On the whole, they claim, the present day refugees are a better educated

group than the original immigrants of fifty years ago. A great number of the Jews who have arrived from Germany since the rise of Hitler possessed good Jewish libraries in their old homes. In America, they set about to replenish these libraries which had been destroyed or looted. These people constitute a new market to the Jewish bookdealers.

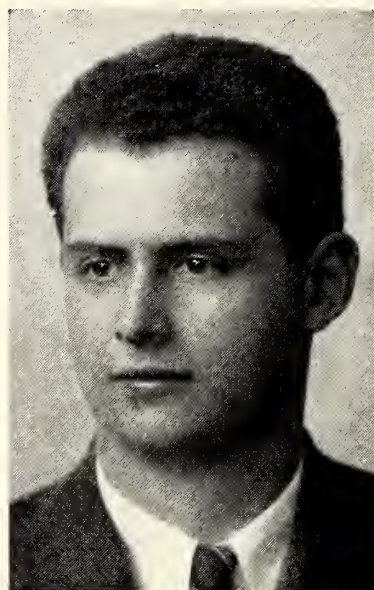
Still, the backbone of the trade is the religious book. The sale of Bibles in English translation has increased since the war, with many Jewish boys suddenly realizing the need for such books. Prayer books for both Reform and Conservative congregations are in constant demand. Because of continuous use, they must always be replaced by the congregations.

Most business is done by mail order to various parts of New York City, and occasionally out-of-town.

Meet the Bookdealer

During the average business day, which commences in mid-morning and ends some time in the evening, the Canal Street bookshops see few customers. Those that do appear are usually Rabbis, browsing for a possible sermon topic. The head of a Bronx or Brooklyn Yeshiva (Hebrew parochial school) might come in to look over textbooks. Sometimes journalists, from one of the nearby Yiddish dailies, and authors drop in for a bit of quiet research, perhaps to find a Talmudic phrase. On occasions a Gentile clergyman with a scholar's knowledge of Hebrew drops in to finger a

(Please Turn to Page 22)



WILLIAM B. SAPHIRE

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West 47th Street Has Just What Adolf Wants

By S. L. SHNEIDERMAN

West 47th Street, New York City, has been converted into one of the world's greatest diamond centers by Jewish refugees who fled Belgium before the Nazi occupation, bringing with them valued experience and goods that top the list of strategic war materials. Mr. S. L. Shneiderman, noted Jewish traveling reporter, author of several volumes in Yiddish and Polish, tells in the following article of the top men and the little men in an industry that has greatly contributed to the war effort.—THE EDITOR.

ONE of the world's greatest diamond centers is now situated in the confines of two New York City blocks on West 47th street, between Fifth and Seventh avenues, in the vicinity of Tin Pan Alley, night clubs, Radio City and other sightseeing landmarks. The industry, brought here by refugees fleeing Europe even as the Nazi blitz broke about them, may be chalked up on the scoreboard as another victory over the Axis. Adolf would stake a great deal to obtain the precious merchandise passing through the hands of some three thousand people, mostly refugees, who are engaged as merchants, diamond cutters and polishers in this street which is outwardly drab-looking for all its glamorous surroundings and its inner dazzle.

Industrial diamonds topped the list of materials requested of the United States and Great Britain by the Soviet Union. Adolf Hitler had hoped to obtain them when his tanks rolled into Antwerp, Belgium, one of the world's great diamond centers before the war. But Antwerp's diamond industry was founded and controlled by Jews. Anticipating the Nazi invasion, they fled, taking their merchandise with them. Some went to Palestine, others to London, where the international syndicate of precious stones is located, but the majority of them came to West 47th street, New York City, set up shop and felt at home. The United States welcomed their arrival, appreciates their presence. Merchandise valued at several hundred million dollars passes through their hands annually; sixty per cent of the merchandise is turned over to war production, forty per cent is cut and polished for ornamental use.

Frustrated Adolf

Diamonds, the hardest substance known, are essential in the tool-making industry, producing the drills, dies and "bits" which fashion the planes, guns and tanks.

The top men in the diamond industry on 47th street have international reputations and their business contacts are legendary. They speak many languages and have had business dealings with monarchs and their emissaries, with Indian maharajas and Detroit industrialists, with Hollywood's glamor people and the escapists of the Riviera. When Ethiopia collapsed before the Fascist invasion, Emperor Haile-Selassie shipped them some of his jewels to be converted into cash, and King Alfonso XIII of Spain, visited them incognito to dispose of some of his most precious stones.

Two Words and a Handshake

The merchants meet and consummate their deals in their club at 36 West 47th street. Only members are

admitted, and, in order to bring along a guest, they must have the approval of the president of the club. There is an arbitration board to settle on the spot, disputes that may arise. Decisions of the board are binding. The trade language is Yiddish, although these people are fluent in most European languages and have acquired a command of English. Yiddish is the industry's Esperanto. Even the non-Jews engaged in trading diamonds have, perforce, learned some Yiddish, especially the magic words—"Mazel Bracha," which are really Hebrew, meaning "luck and blessing," but have become part of the Yiddish vernacular as are hundreds of other Hebrew words. "Mazel Bracha," uttered at the close of a deal and accompanied by a handshake, is more binding than any written contract. Rarely does a merchant go back on his deal after the handshake and the "Mazel Bracha" oath. If he does — he finds himself ostracised.

As Hard Labor As Any

The club is where the merchants gather. But there are the shops or factories, some five hundred in number, where the diamonds are cut and polished. Very few of those engaged at this labor have had long experience at it. They are for the most part neophytes. Refugees from Belgium, Poland, Austria, Czechoslovakia, former cantors, rabbis, theological students, with a sprinkling of doctors, lawyers and Yiddish actors and writers. Many are extremely pious, bearded, earlocked, wearing the traditional kapota and skull cap. Learning the work was not easy, and it is hard, a strain on the

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Lt. Neah J. Plisco



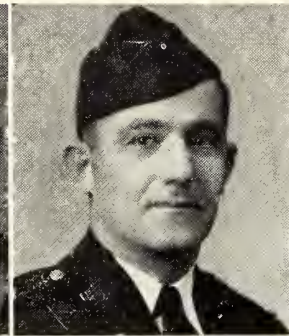
Lt. Frank Retchin



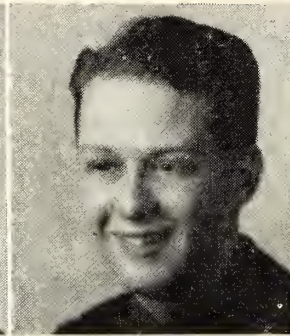
Lt. Arthur B'nethenthal



Lt. Carol S. Goodman



Lt. Louis S. Solomon



Lt. B. J. Warshauer



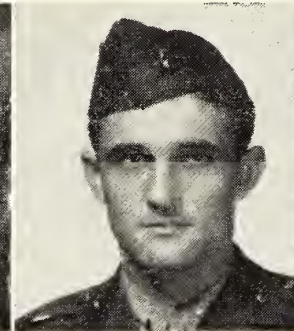
Ens. Leon Stein



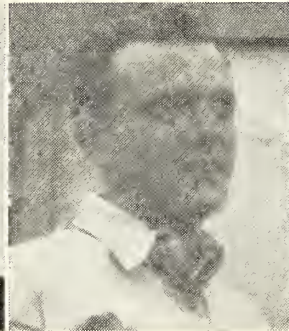
Ens. William Schwartz



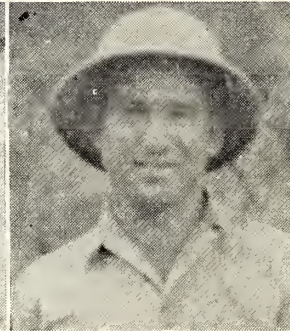
Ens. Jes. M. Schwartz



2nd Lt. R. A. Goldberg



S/Sgt. Moe A. Kotler



T/Sgt. Arnold Neuwirth



T/Sgt. Marx Neuwirth

Wilmington, N. C., in the Armed Services

This group of Wilmington Jewish men and women in service has been prepared in accordance with the best available information. We have obtained as many photographs and names as we could. We have tried to assign proper rankings. If there be any omissions or inaccuracies, our humblest apologies.

In addition to those pictured here, the following for whom no photographs were available are also in service: Sgt. Morris W. Lipton, Pfc. Morris A. Leiberman, and Pfts. Joseph Simon, Arthur R. Shain, Bernard Briskin and Morris Friedland.



Sgt. Fred Dlugin



Sgt. Joseph M. Block



Sgt. Adolph O. Solomon



Cpl. S. B. Sternberger



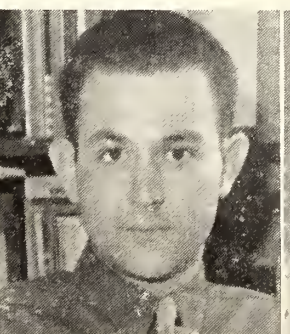
Cpl. Nathan Schwartz



Cpl. Geo. Dannenbaum



Cpl. James Herzberg



Cpl. Daniel D. Retchin



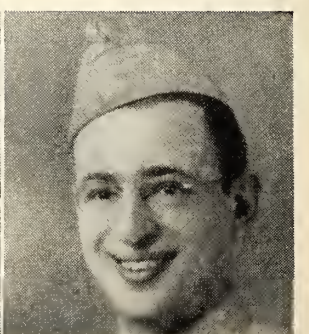
Cpl. Sidney Rubin



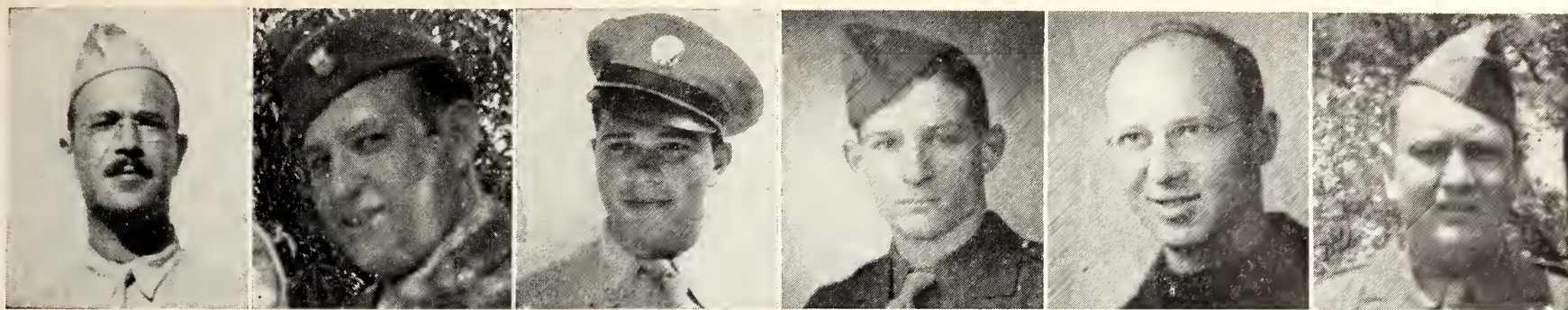
Cpl. Bernard Davis



Cpl. Leon R. Moskowitz



Cpl. Frederick H. Scherr



Pfc. Samuel S. Rubin

Pfc. Irving Kaminsky

Pfc. Irving Schwartz

Pfc. A. D. Warshauer

A/Sea. Sigmund Solomon

W.O.J.G. Aaron May



Pvt. Harold S. Scher

Pvt. Frederick B. Sternberger

Pvt. Marcus L. Goldstein

Pvt. Sigmund A. Bear

Pvt. Benjamin L. Dlugin

Jewish Communities in the South

VI. WILMINGTON, N. C.

This is the sixth in a series of articles on Jewish communities in the South, where living is pleasant, principally because the Jews in these communities, by their contribution to civic and communal activities, have earned the respect and goodwill of their neighbors. Communities such as Greensboro, Kinston, Winston-Salem, Fayetteville, Charlotte and Wilmington, N. C., as well as others that will be presented in subsequent articles, go a long way to disprove the belief generally held that the South is inhospitable to the Jews.

THE history of the Jewish community in Wilmington, N. C., key city in the southeastern section of the state, is more or less a combination of the histories of the two congregations that for close to fifty years have been the centers, not alone of the religious life, but also the fountainheads of most of the civic and communal activities in which Jews have for these many years played an important part.

The first services in the Wilmington Hebrew Congregation, which is the formal name for Temple of Israel, were held on Friday evening, September 27, 1867. The scene was an old building in Marcus Alley, bounded by Dock, Orange, Front and Second streets. The building, still standing, was originally occupied by a Methodist church. The cornerstone of the present edifice, the first Jewish house of worship to be built in North Carolina, was laid on July 15, 1875, and the dedication services on May 12, 1876.

When the great fire in 1886 destroyed the old Front Street Methodist Church, now known as the Grace Methodist Church, the Temple of Israel officials proffered the use of the temple to the church leaders. The gracious offer was accepted and the temple was used for several years.

In December, 1943, the Ladies' Concordia Society (Sisterhood of the Temple) celebrated its 70th anniversary. Through all these years the society has been the strong arm of the temple, providing the temple with a parsonage,

installing an organ, and concerning itself enthusiastically and devotedly with the Religious School, a number of its members serving as instructors in the school for many years. The Concordia Society has also participated significantly in the religious, cultural and philanthropic life of the community. For four consecutive years, between 1936 and 1940, the society sponsored Rabbi Mordecai M. Thurman in a series of monthly book-reviews open to the public. Under its auspices Rab-



RABBI MORDECAI M. THURMAN
Temple of Israel

bi Thurman is presently conducting a series of three book-reviews for the benefit of the United Jewish Appeal. Rabbi Thurman is a member of the Editorial Advisory Board of The American Jewish Times.

In January, 1942, the Society and

the Woman's Auxiliary of St. James' Episcopal Church of Wilmington jointly sponsored an Institute of Religious Studies. Rev. Mortimer Glover, rector of St. James' Church, presented a series of lectures on the Gospel accord-

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WILMINGTON, N. C., IN THE SERVICES

Maj. Samuel E. Warshauer, son of Mr. and Mrs. Max Warshauer, overseas.
Capt. Mortimer Herzberg, Jr., son of Dr. and Mrs. Mortimer Herzberg, overseas.

Lt. (jg) Bernard S. Solomon, son of Mr. and Mrs. J. L. Solomon, overseas.

Lt. (jg) John Taylor Schiller, son of Mrs. Hattie Taylor Schiller, overseas.

Lt. (jg) Erwin Jaffe, son of Mr. and Mrs. Harry Jaffe, Washington, D. C.

Lt. Noah J. Plisco, son of Mrs. I. Plisco, overseas.

Lt. Frank Retchin, nephew of Mrs. R. Retchin, overseas.

Lt. Arthur Bluethenthal, son of Mr. and Mrs. Herbert Bluethenthal, George Field, Lawrenceville, Ill.

Lt. Carol S. Goodman, daughter of Mr. and Mrs. Louis Goodman, McChord Field, Washington.

Lt. Louis S. Solomon, son of Mr. and Mrs. J. L. Solomon, Atlanta, Ga.

Lt. Bernard J. Warshauer, son of Mr. and Mrs. Max Warshauer, overseas.

Ens. Leon Stein, son of Mrs. G. Stein, Norfolk, Va.

Ens. William Schwartz, son of Mr. and Mrs. L. Schwartz, Miami, Fla.

Ens. Joseph M. Schwartz, son of Mr. and Mrs. L. Schwartz, overseas.

2nd Lt. Robert A. Goldberg, son of Mr. and Mrs. Aaron Goldberg.

S/Sgt. Moe A. Kotler, son of Mrs. Mary Kotler, overseas.

T/Sgt. Arnold Neuwirth, son of H. B. Neuwirth, overseas.

T/Sgt. Marx Neuwirth, son of H. B. Neuwirth, overseas.

Sgt. Fred Dlugin, son of the late Mr. and Mrs. S. Dlugin, overseas.

Sgt. Joseph M. Block, son of William Block, overseas.

Sgt. Adolph O. Solomon, son of Mr. and Mrs. I. W. Solomon, overseas.

Cpl. Solomon B. Sternberger, Fort Bragg, N. C.

Cpl. Nathan Schwartz, son of Mr. and Mrs. L. Schwartz, Edgewood Arsenal, Md.

Cpl. George Dannenbaum, son of Mr. and Mrs. Gus Dannenbaum, Fort McClellan, Ala.

Cpl. James Herzberg, son of Dr. and Mrs. Mortimer Herzberg, Camp Barkley, Texas.

Cpl. Daniel D. Retchin, son of Mr. and Mrs. R. Retchin, Camp McKoy, Wis.

Cpl. Sidney Rubin, overseas.

Cpl. Bernard Davis, son of Mr. and Mrs. M. I. Davis, overseas.

Cpl. Leon R. Moskowitz, son of Mr. and Mrs. J. Moskowitz, Camp Dunn, Miss.

Cpl. Frederick H. Scherr, son of Mr. and Mrs. S. Scherr, overseas.

Pfc. Samuel S. Rubin, son of Mrs. Annie Rubin, Camp Forrest, Tenn.

Pfc. Irving Kaminsky, son of Mr. and Mrs. W. J. Kaminsky, Clovis, N. M.

Pfc. Irving Schwartz, son of Mr. and Mrs. Isadore Schwartz, overseas.

Pfc. Albert D. Warshauer, son of Mr. and Mrs. Max Warshauer, Chapel Hill, N. C.

App. Seaman Sigmund Solomon, son of Mr. and Mrs. I. W. Solomon, Sheepshead Bay, N. Y.

Aaron May, son of Mr. and Mrs. B. May, W. O. J. G., Camp Campbell, Ky.

Pvt. Harris Scher, husband of Pauline Finkelstein Scher, Ft. Belvoir, Va.

Pvt. Frederick B. Sternberger, Ft. Knox, Ky.

Pvt. Marcus L. Goldstein, son of Mrs. Lena Goldstein, Ft. Jackson, S. C.

Pvt. Sigmund A. Bear, son of Mr. and Mrs. E. I. Bear, Ft. George G. Meade, Md.

Pvt. Benjamin L. Dlugin, son of Mr. and Mrs. Jacob Dlugin, Camp McKoy, Wis.

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A NAZI VERSION OF THE MASSACRE OF THE JEWS OF PINSK

THE following Nazi version of the massacre of the Jews of Pinsk was found among the papers captured in the headquarters of the 15th German command regiment and was forwarded to the "Davar," Palestine Labor Daily, in Tel Aviv by the Jewish Anti-fascist Committee in Moscow and released here by the LPIB:

"On the 27th of October, 1942, our company received orders as follows: Leave for Kobrin on the 28th of October: get there at nine in the evening. Accordingly, our company got to Kobrin by truck and from there it was ordered to proceed to Pinsk. The company reached Pinsk on the 29th, at 4:00 p.m. At a meeting of the regimental command in Pinsk it was decided that two companies — the 2nd Company of the 15th Command Regiment and the 2nd cavalry squadron were to be detailed to the outer guard mounts. The 10th Company of the 15th Command Regiment and the 11th Company of the 11th Command Regiment, with the exception of two platoons, were to begin to get the Jews out of the ghetto. The 11th Command Regiment was ordered to gather in a specified spot in order to keep watch along the road leading to the execution place which was four kilometers from Pinsk and to surround that place. For this last purpose we also used cavalry. That was an excellent precaution, for when 120 Jews tried to escape, they were all caught in spite of the fact that some of them had managed to cover a distance of a few kilometers.

"The first step in the liquidation was finished at 5 p.m. without any incidents. About 1,000 were killed in the course of the first day. On October 30, 1942, the Ghetto was "cleansed" a second time; a third time on October 31; and a fourth time on November 1. In all, about 15,000 Jews were brought to the mass execution place. Sick Jews and children who remained indoors were killed on the spot. In the Ghetto itself, 1,200 Jews were killed. There

were no incidents except for one. The Jews were promised that those who would reveal where they had hidden their valuables would be spared. One Jew confessed that he had hidden a large sum of money and a squad went along with him to find it. The Jew asked the officer to come up to the attic room with him. Whereupon the officer took him back to the massing spot. There the Jew sprang up, grabbed a gun and whip away from one of the horsemen and began to beat him. The soldiers intervened and soon put an end to this attack. Since the use of firearms was forbidden, they struck him over the head with an axe and he did not get up again. Just before evening on November 1, our company was ordered to form an outer cordon and the cavalry company took its guard position. No particular incident occurred.

"Notes: 1. The members of the companies that are conducting the liquidation of the ghettos must carry axes and similar tools, for almost all of the doors are bolted and can be opened only by force. 2. Even when there seems to be no entrance to the attics, it is to be taken for granted that there are people up there. A careful search is therefore to be made of all attics. 3. Where there are no cellars to the houses, many hide in the narrow spaces under the floors. Such places must be ripped open or bloodhounds should be brought in. In Pinsk the bloodhounds rendered excellent service in this respect. It is also possible to throw a hand grenade into these places and then the Jews come scampering out. 4. The land around the houses should be carefully gone over with the aid of digging tools since many people hide in closed pits. It is recommended that the aid of children be enlisted to point out these hiding places upon the promise that they will be spared if they will do so. This method has been found very useful.

(Signed)

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"Raider" Wingate: Judea's Chief-of-Staff

By LILLIAN MORRIS

"Wingate's Raiders," organized by the 41-year-old Major General Orde Charles Wingate, who recently crashed to his death in the Burmese jungle, made military history. Had there not been Wingate's Jewish Night Brigades, little heard of by the world at large, there might not have been "Wingate's Raiders." Jewish Palestine served as his laboratory, produced his disciples and viewed this pious, eccentric, ingenious British officer as its very own.—THE EDITOR.

TO Jewish Palestine, Major General Orde Charles Wingate was a legend, but to Jewry at large his name was unknown despite the fact that he was one of the most trusted friends of our people, and, as has often been the case with non-Jews, a fervent Zionist. Jewish Palestine was jealous of his every wish, and he wished anonymity. He was annoyed by acclaim, and embarrassed by gratitude. And Jewry had much to be grateful to him for. At one time he jeopardized his military career by championing the cause of the Jews against Palestine's officialdom which penalized him by having him transferred to a relatively unimportant post in Britain. Although Orde Charles Wingate, hero of the Ethiopian and Burmese campaigns, whose death is described by military leaders as a serious blow at the Allied cause, was only an artillery captain in those days, he was already celebrated in military circles as an ingenious officer, a profound scholar, a man of unorthodox methods and of many eccentricities which included delving into Hebrew culture, both ancient and modern.

Wingate Meets the Jews

In 1937, bands of Arab terrorists were repeatedly cutting the Haifa-Mosul oil pipe line and terrorizing the local Jewish population. The usual methods of coping with a situation of

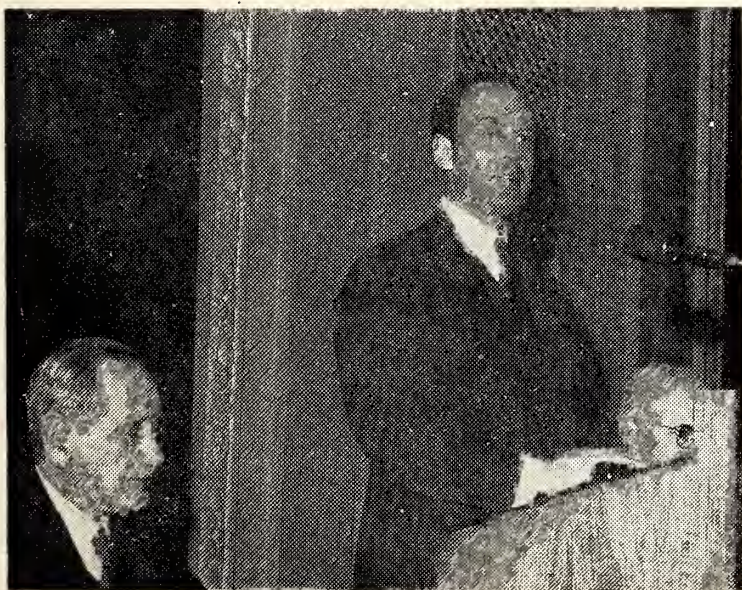
this type had brought no results. Wingate received special orders from London which landed him in Jerusalem as military attache with the General Headquarters staff. The assignment was one that Wingate loved, as it was peculiarly suited to his type of guerilla warfare. He immediately set about the task of organizing patrols to safeguard the pipe line from the attacks of Arab marauders. A quick survey of the Palestine scene convinced him of the real forces motivating the Arab bandits—the constant propaganda bombardment by radio from Italian stations and the steady influx of German marks. From childhood an intense lover and student of the Bible and the People of the Book, Wingate's personal contact with the young Jewish pioneers in Palestine, who were so doggedly determined to defend their soil, sold him on the idea of using trained Jewish night patrols to guard against the Arab attacks.

"Brother Jacob"

Wingate's theory was that the Palestine riots were due, not so much to any deep-seated animosity between Arab and Jew, but rather to Arab resentment against the British administration of the country. Characteristically, he disguised himself as "Brother Jacob" to prove his point to the doubting Thomases in the Colonial Office. Traveling on foot through Arab vil-

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Pledges U. S. Aid to War Victims



The Government of the United States will use all its power and prestige to save the victims of Nazi persecution who can still be saved, John W. Pehle, Executive Director of the War Refugee Board (right) told a recently-held Midwest Conference of the Joint Distribution Committee in Chicago. Mr. Pehle is shown addressing the conference, which was attended by 600 community leaders from Illinois and nine neighboring states. Paul Baerwald, J.D.C. Chairman, is shown at left. Mr. Pehle's address was the highlight of a two-day conference in which plans were discussed for the expenditure of at least \$17,000,000 by the J.D.C. during 1944 for its work of Jewish relief, rescue and rehabilitation overseas.

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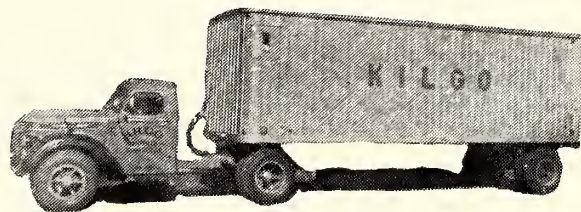
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Within Freedom's Gates

Three Vignettes of Modern Palestine

By SOLOMON HERSCHEL

THEY SAVED THEIR SHIP

"**F**IRE! Fire!" The crowded transport carrying Royal Engineers of the British Eighth Army across the Mediterranean belched a sheet of fire and smoke. Lieutenant Rosser dashed forward into the flames. "Get the extinguishers and follow me," he called to the men beside him as he made his way down the smoking hatch.

The ship captain who had hurried to the scene gave a grim order. "Put out the fire before it spreads to the danger zone." Then as he watched a group follow Lieutenant Rosser, he added in a tense voice, "Look out below!" There were many who despaired of the lives of the men who had plunged into the midst of smoke and fire.

The next fifteen minutes were filled with anxious waiting. There was nothing

any of the troops lined up on both sides of the transport could do—except offer a silent prayer for the safety of the men. Then with burned hands and smarting eyes, the men wearily climbed up again to the deck . . . one . . . two . . . four . . . six . . . seven . . . yes . . . all safe. A cheer went up from the troops. Major Silberman, Corporal Fillar, Lance-Corporal Reiser and Kilotri and Sappers Trebich and Gesundheit accepted the tribute in silence. They weren't thinking of their own skins when they leaped into the smoke-filled hold. These Palestinian Jewish soldiers had only one concern—to see that all their comrades and the precious war cargo were delivered to the battlefronts.

A citation for gallantry for the Jewish officer and six others serving in a

(Please Turn to Page 44)

Bound Overseas for the J. D. C.



These two prominent social workers, Miss Laura L. Margolis (left) and Miss Gertrude D. Pinsky, are en route to posts overseas for the Joint Distribution Committee, major American agency for aid to distressed Jews abroad. They are the only women on the J.D.C.'s foreign staff, which has in the past year been augmented by nine new aides to help meet great increased relief requirements. Bound for the J.D.C.'s European headquarters in Lisbon, Miss Margolis will assume her first overseas post since her repatriation last December from Japanese-occupied Shanghai, where she brought J.D.C. to many of the 21,000 Jewish refugees in that city. Miss Pinsky's destination is Montevideo, Uruguay, where she will coordinate Jewish community welfare activities there as part of the J.D.C.'s rehabilitation program in behalf of the 112,000 Jewish refugees who have found new homes and new opportunities in South America.

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JEWISH COMMUNITIES

(Continued from Page 11)

ing to St. Luke in the vestry room of the temple, and Rabbi Thurman discussed the Book of Ecclesiastes in the church parish house. During the months of April and May the Ladies' Concordia Society, together with the Woman's Auxiliaries of the First Christian Church and the Fifth Avenue Methodist Church will sponsor another Institute of Religious Studies to be conducted by the three ministers on the subject, "The Christian and Jewish Concepts of Prayer." Social teas in the respective houses of worship will follow the lectures.

Ever since Wilmington became a defense area the members of the Concordia Society have served as hostesses at luncheons provided for the servicemen and women attending the Sunday morning services in the temple designed primarily for army personnel. An integral part of these services, conducted by Rabbi Thurman, is an open forum discussion of moot Jewish and general questions of the day.

The following have served as president of the society: Mesdames Nathaniel Jacobi, A. Liebman, Marcus Jacobi, S. A. Schloss, S. Solomon, J. M. Solky, H. Bluethenthal, J. Solomon, A. Sternberger, N. Jacobi, Louis Goodman, Nathan Block, Louis Shrier, Max Warshauer, I. W. Solomon. The present incumbent is Mrs. William Goldburg.

Since its organization the Temple of Israel has had only nine presidents. They are as follows: Solomon Bear,

Ben Solomon, Marcus Jacobi, Herbert Bluethenthal, Harry Solomon, Nathan Jacobi, David Jacobi, and Monroe Shrier. Mr. Herbert Bluethenthal is again serving the congregation as president.

Five rabbis have ministered to the religious and cultural life of the Temple of Israel in 69 years. They are Rabbis S. Mendelsohn, Harvey Wessel, Fred Rypins, Benjamin Kelson, and

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RABBI HARRY BRONSTEIN
Congregation B'nai Israel
Wilmington, N. C.

Seder Services at Camp Lejeune, N. C.

More than 200 persons attended the Seder services conducted at Mess Hall No. 1209, Industrial Area, Friday evening to mark the start of the Passover observance by Camp Lejeune Jewry. It was the first time that Passover, Biblical Festival of Freedom, was celebrated at this base.

Lt. Byron Rubenstein, chaplain, was in charge of the Seder, the religious ceremonial meal which rehearses in dramatic form the story of the common man, as typified in the slavery of Egypt, the call to freedom by Moses, and the miraculous delivery of the Jews from many tribulations. Private Baronofsky served as cantor at the rites, while Ralph Lee Margolin, 11-year-old son

of Sergeant and Mrs. Harry A. Margolin, Service Battalion, asked the four questions that highlight the Seder service.

Guests at the festival were Col. and Mrs. S. A. Woods, Jr., Capt. Francis Lee Albert, camp chaplain, and Mrs. Albert.

Yizkor memorial services were conducted during Sunday's worship at Building 2010. Throughout the Passover holiday, which ended at sundown Saturday, April 15, the Jewish people refrain, so far as wartime conditions will permit, from eating leaven in any form. "Matzoh," unleavened bread, was made available to camp personnel by Chaplain Rubenstein.

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A Week With Palestine's Jewish Pioneers

*An Anzac Joins a Kvitza and Discovers
a New System of Living*

By SGT. A. H. JONES

Sergeant Jones came to Palestine with the New Zealand Forces. He spent a week in Ha'Zorea, a Kvitza (collective settlement) on Jewish National Fund land in the western part of the Valley of Jezreel. What he experienced and observed in the Kvitza he found to be a "new system of living" which is "worthy of sincere consideration by those who wish to see a happier and better post-war world." The quotation comes from the preface to Sergeant Jones's article which was published by him in "The Collecting Head," the magazine of the Fire Service, British Middle East Forces.—THE EDITOR.

ACROSS the Valley of Esdraelon the faint gleam of white walls of Nazareth can be dimly seen; Mount Tabor, "the marvel of the world," can be discerned as a rounded lonely mound outlined against a happy blue sky. The valley is green and pleasant to behold, humming with life. Not always was it so. Twenty years ago Esdraelon Valley was a swampy marshland, dangerous to man and beast, the home of the mosquito, malaria-infested.

Out of the toil of self-sacrifice, out of disease and destruction, out of danger from man and nature, there has been wrought a mighty work, an example of regeneration. Who are the people who have done this thing? Men and women, accused and despoiled, the victim alike of sporadic pogrom and systematic elimination, the hated and despised of the "civilized" world.

In the settlement of Ha'Zorea I sought knowledge of their new way of life. I probed and enquired, I observed, watched and listened. At no time was anything hidden from me. I wandered alone and uncondemned into cookhouse or farmyard, through vineyards or laundry, and, since the language difficulty was great, I depended upon my own observations, and drew my own conclusions.

It is a democratic community of about 250 people; 50 of these are children, who are the especial care of the community. Another 100 are aged or infirm, or perform unproductive tasks. Some are probationers, living a period on the settlement before acceptance or rejection by the members. A hundred or so carry the burden of productive, wealth-creating work.

All decisions are made by the general weekly assembly. They are implemented by the committee. The buying and selling is conducted by three members appointed for two years. Improvements are decided by the general assembly. Economy is decided in the same way. Policy, and details of policy, are thrashed out in public. No clique or coterie can exercise undue influence. And what is the result of seven years' arduous toil? From tents they have advanced to wooden huts; from huts they have advanced to charming brick buildings. From hardships they have advanced to a reasonably assured cultured rural life.

The development of mixed farming had appealed to the community. They grow wheat, barley, maize, clover, vines, fruit trees and vegetables. They

also have cattle, horses and mules, sheep and goats, rabbits and poultry.

Such a many-sided undertaking demands constant care and hard work. Having had some experience in farming, I paid special attention to the finer points. The land is clean, the trees are properly banded and white-washed, duly sprayed and remarkably free from pests. This year was a bad harvest and the crops were not so heavy as we are accustomed to in England, owing to heavy rains in spring. A combined harvester, pulled by a diesel tractor, threw off the bags of threshed corn; in all they have three caterpillar tractors, which are used to their maximum capacity.

In the livestock yard are thirty milking cows and forty calves mostly a cross between Friesland and Damascus, resulting in a first class herd. The three bulls are of excellent quality, the champion weighing 2,000 pounds. The average total yield of milk is 100 gallons per day. About forty goats, and sheep numbering 300, supply milk, which is converted into cheese for the market. Poultry, 1,500 strong, produce about 400 eggs daily.

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Report on Australian Jewry

By DAVID EMANUEL

Dr. Michael Traub, itinerant preacher of the Zionist cause and emissary of the Palestine Foundation Fund, has just arrived in this country from Australia where he spent two years. In an exclusive interview, he tells Mr. David Emanuel of the Jews in Australia, their problems, their hopes.—THE EDITOR.

"WHEN you get there, you feel you can go no further. Palestine is 11,000 miles away; New York and the other great Jewish centers are all thousands of miles away." That is the way Dr. Michael Traub describes his first sensation upon arrival in Australia, which he visited, on a mission for the Keren Hayesod (Palestine Foundation Fund) and for the Jewish Agency for Palestine. And this distance, this isolation from the lands of the main currents of Jewish life, was the first problem he had to face.

But even in that far off place, with less than 40,000 Jews, Dr. Traub had found, I learned from him, the type of Jew who forms "diplomatic" groups, denies that the Jews are a people and refuses to recognize anti-Semitism. In Australia, the main proponent of this outlook is Sir Isaac Isaacs.

A son of a Polish immigrant, one of the most brilliant legal minds in Australia, Sir Isaac goes so far in his retreat from his people as to attempt to justify the White Paper which would bar Jews from Palestine. In the United States, not even Lessing Rosenwald, ex-American First, president and "angel" of the American Council for Judaism, has dared go that far. When anti-Semitism flared up in Melbourne and Jews united to fight it, the friends of Sir Isaac tried to convince them that they were fighting a mirage. This attitude is familiar to those who know of some of the

activities of the American Jewish Committee.

It Happens in Australia, Too

Anti-Semitism in Australia, Dr. Traub reported, is growing despite the liberal government, but it still is not a problem. There is a feeling of uneasiness among the Jews who see repeated, in small ways, patterns that they had known of only through reports from distant Europe. A Council to Fight Anti-Semitism and Fascism was formed, which ignored certain self-appointed leaders of the Jewish community, went ahead with its work, and in the course of its recent investigation uncovered twenty-six cases of physical attacks on Jews in the suburbs of Melbourne over a short period of time. Although anti-Semitism there is still not a real menace, Dr. Traub added, Jews must be prepared to defend their rights.

In Australia, as in other parts of the world, the realization of the Jewish problem has brought about the strengthening of Zionism. When Dr. Traub arrived there about two years ago, he found the Zionist movement, like all Jewish activity, suffering from a lack of information about Jewish affairs. He quickly saw that if his mission was to be successful, he would first have to engage in educational work. In the course of his stay, he estimates he delivered over 300 lectures.

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Larry Adler, distinguished harmonica virtuoso, addressing the New York regional convention of the AZA Junior B'nai B'rith at the Hotel New Yorker, New York City, on behalf of the kit campaign of Russian War Relief. The AZA has pledged national participation in the campaign through the Jewish Council for Russian War Relief and expects to fill several thousand household emergency kits for the liberated areas of the Soviet Union. Shown listening to Adler are Julius Seigal, chairman of the regional convention (left), and K. L. Levitan, AZA director for the Greater New York area.

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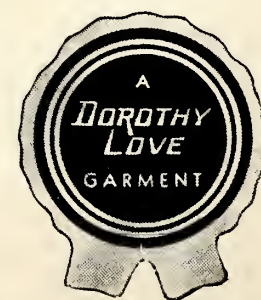
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Diplomatic Relations Between Russia and Japan

*Abstract of Paper Delivered Before the
Study Group of the Council-Sisterhood
Greensboro, N. C.*

By MRS. HARRY GANDERSON

ONLY since Russia entered the war as an ally of ours have we begun to take special interest in her economic, political, military and social life. Her gallant defense of her homeland has made the world take notice. Previous to June 22, 1941, when Germany attacked Russia, most of us frowned upon those who were deeply interested in Russia's mode of life—which to the world spelled communism and dictatorship. Now we thank God that Russia is our ally. Winston Churchill and our President have said on numerous occasions that Russia checked the mounting victories of the Axis and now she actually knocks on Germany's back door from the east, while we advance by air from the west.

In the Pacific, we are all familiar with the recent island advances of the allies, but a look at the map reveals very clearly that Russian territory is one of the springboards from which to attack the heart of the Japanese Empire. Leading military authorities feel that if Russia were at war with Japan, the allies would stand a better chance of knocking Tojo out of the war sooner by several years, and the world wonders why Russia has not joined her allies against Japan.

Maurice Hindus, in his authoritative treatise entitled *Russia-Japan*, published in 1942, says:

"War between Russia and Japan is inevitable. Only the sudden collapse of Japan would avert such a war. Triumph in the southern Pacific must only hasten it. The long-standing difference between the two nations can never be settled except by force. Just as Germany never could hope to realize her far-flung world aims without conquering Russia, so Japan can have no hope of achieving her world aims or even her ambitions in Asia without pushing Russia out of her way with all the violence that she can muster."

Many of us would be amazed to know that Japan officially listed, not only Russia, but also the Americas as one of its aims in world conquest. The famous Tanaka Memorandum of 1927, issued in secrecy by the military leader of Japan reads as follows:

"In order to conquer the world, we must first conquer China. In order to conquer China, we must first conquer Manchuria and Mongolia.—Sooner or later we shall have to fight against Soviet Russia.—One day we shall have to fight against America."

This famous Japanese declaration took on color several years afterwards when once again Japan started on a new rampage which as we know today was the beginning of World War II. At no time since the Russo-Japanese War of 1905 have relations between these two nations been peaceful.

Some of the serious causes of difference between the Soviet Union and Japan are:

First: Vladivostok, which is too close to Tokyo and Yokohama, in the opinion of Japan who thinks exclusively in terms of military security. So—Japan would want to round out its Empire through the severance from the Soviet

Union of Northern Sakhalin and Eastern Siberia, where a puppet state on the Manchurian model, under White Russian domination might be created. That the Soviet Union would fight rather than permit the realization of such plans may be taken for granted.

Second: Since the Japanese military authorities have virtually taken over northern Manchuria, disputes over the Chinese Eastern Railroad have been arising.

Third: The westward trend of Japanese expansion has raised the question of the status of Outer Mongolia, which has been in fact if not in name, a Soviet Protectorate for more than a decade.

Fourth: Disputes repeatedly crop up about the terms under which the Japanese may fish in Soviet territorial waters and operate coal, oil and timber concessions in Northern Sakhalin and on the mainland of Siberia.

These four points constitute the main sources of differences which have existed even to the present time.

In April, 1941, Japan entered a Neutrality Pact with Russia. Russia was aware that Japan's motive in signing this pact was for the sake of temporary advantage to promote a long-range purpose, and to avoid fighting simultaneously on two fronts. Germany entered her Non-Aggression Pact with Russia on August 23, 1939, for the same reasons. Russia does not expect Japan to abide by her agreement any more than Germany did before she launched her attack on Russia on June 22, 1941.

Russia had numerous reasons for fortifying both her western and eastern borders. We need only to recall that when Hitler came into power, one of his main scapegoats was the Communist; that Communism was undermining the German people. He even went so far as to create the Anti-Comintern Pact in November, 1936, first with Italy, whence we got the word "AXIS" which marks a turning point in world history. Japan, Germany and Italy strengthened this pact on September 27, 1940. This pact was directed against Russia and obviously looked to Russia like a military alliance. Stalin was also familiar with Hitler's philosophy of world conquest, which began with the absorption of the smaller countries surrounding Germany, and which philosophy Hitler first expressed to the world in his book *Mein Kampf*.

In August, 1939, when British emissaries were trying to negotiate a pact with Russia, Germany beat Britain to the draw. Russia was no doubt pleased because it gave her time to get ready. Germany was also pleased because she was trying to knock out Britain and France before attacking Russia and therefore avoided having two fronts to fight at the same time.

Russian and Japanese history show that these countries have lived in the

shadow of war for generations. Russian involvement with Japan first took on major significance in the late 1800's. In 1894 Japan waged war on China, defeated her, annexed Formosa and the Luikiu Islands, and detached Korea from Chinese control. She was compelled to give up Port Arthur and the Liaotung Peninsula under Russian pressure, supported by Germany, France and Great Britain. Russo-Japanese conflict for control of South Manchuria culminated in war in 1904-1905. A second Japanese victory enabled the empire to annex southern Sakhalin, and acquire Port Arthur and



MRS. HARRY GANDERSON

the Liaotung Peninsula by leasehold from China, on whose lands the war was fought.

The outcome of the Russo-Japanese war enabled Japan to achieve the status of a great Power, for she was now firmly established on the Asiatic mainland and was in a position to prepare the way for a further extension of her empire. An alliance with England, France and Russia in 1907 made Japan practically a fourth member of the Triple Entente. Japan achieved a free hand in Korea and South Manchuria and, if an occasion presented itself in war between Germany and the Entente, she could displace Germany in Shantung as she had already displaced Russia further north.

The United States had acquired the Philippine Islands in 1898 and America came across the Pacific, out of the east, as the champion of the Open Door Policy and Chinese territorial integrity. Here was a possible new rival to Japan in the Orient. But in July, 1905, Theodore Roosevelt, in a secret memorandum, agreed not to oppose Japan in Korea and to co-operate with Japan to maintain peace in the Far

East in return for Japanese assurance that she had no designs on the Philippine Islands.

In 1914, Russia and Great Britain took advantage of the Chinese revolution to detach Outer Mongolia and Tibet from Chinese control. Further disintegration of China appeared imminent. Japan was already well along on the road to empire when the first World War broke out and provided an opportunity for further enhancement of Japanese power.

On January 18, 1915, the Japanese Minister presented to the President of China twenty-one demands embodying Chinese acceptance of any disposition Japan might make of Kiochow and Shantung; the granting to Japan of a 99-year lease on Port Arthur and Dairen, along with mining, railway and financial concessions in South Manchuria and eastern Mongolia, and other extensive demands. Under threats of coercion, the Chinese government yielded. In effect, Japan had effected a bloodless invasion of the weak China. The pre-occupation of the other powers in the gigantic conflict in Europe enabled Japan to have her way. The allies secretly agreed to support the Japanese claims at the Peace Conference; and even the United States recognized that location of territories gave Japan special interests in China. In 1918, new concessions were wrested from China by the Japanese government, despite the fact that China had entered war on the Allied side.

The latest phase of Russo-Japanese differences started in 1931. Unofficially, they have been at war with each other for more than ten years. Since the autumn of 1931, however, the war threat has become more concrete and more realistic than during the preceding decade. The Japanese seizure of Manchuria and the inauguration of a forward policy in Manchuria tore down the buffer which semi-independent Manchuria had formerly constituted between Russia and Japan. The Soviet Zone of political influence in North Manchuria disappeared when Japanese troops marched into Harbin and occupied the stations along the line of the Chinese Eastern Railroad. Confronted by this new situation, the Soviet government adopted two main guiding lines for its policy; not to risk a conflict over Russia's interest in Manchuria and to prepare energetically for the defense of the country's Far Eastern frontiers. But, then and there, the war began, even though not openly. They maintained normal diplomatic relations by keen diplomacy and various agreements.

Fortunately, Japan did not attack Russia's Siberian territory although Japan would have encountered little effective resistance because of Russia's poor defenses in the sparsely populated and poorly defended Siberia. By 1934, however, Russia was in a position to put up a strong fight in its Far Eastern territories. A well-equipped army, estimated at 150,000 was stationed along the Manchurian and Korean frontiers. Steel and concrete fortifications have been erected

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JEWISH COMMUNITIES

(Continued from Page 15)

the present spiritual leader, Mordecai M. Thurman. Rabbi Thurman has been in Wilmington since 1936.

In October, 1943, the Men's Club of the Temple of Israel was organized, the first men's club in the history of the temple. On March 8, 1944, it affiliated with the National Federation of Temple Sisterhoods. Its officers are: Harry Solomon, president; David Jacobi, vice-president; Henry Sternberger, secretary; and Joseph Freedland, treasurer.

Due to the efforts and enthusiasm of the members of the club, the vestry rooms of the temple have been renovated and the Temple can now boast of one of the finest assembly halls in this part of the country. For the duration it will serve as a meeting place for the servicemen and women stationed in and around Wilmington.

The club has undertaken two significant projects—the publication of a monthly Temple Bulletin, and the sponsorship of an annual Institute on Judaism to which the ministers, social workers, teachers and interested laymen

and women of Wilmington will be invited and which will be conducted by a distinguished member of the American rabbinate.

In 1939 the children of the Temple Religious School organized a Junior Congregation with Albert David Warshauer as its first president. He was followed by Blanche Jacobi. The present incumbent is Walter Goldberg.

The Junior Congregation has sponsored a number of Sabbath eve services, peace and patriotic services with Christian boys and girls as special guests. Through its Sunshine Fund the Junior Congregation has contributed to many worthy local and national Jewish and non-sectarian philanthropic institutions and causes. At the closing exercises of the Religious School in 1943 the Junior Congregation presented a check to the Temple of Israel. It is the hope of the group to continue this practice every year.

The men and women of the Temple of Israel are prominently identified with the civic life of the community.

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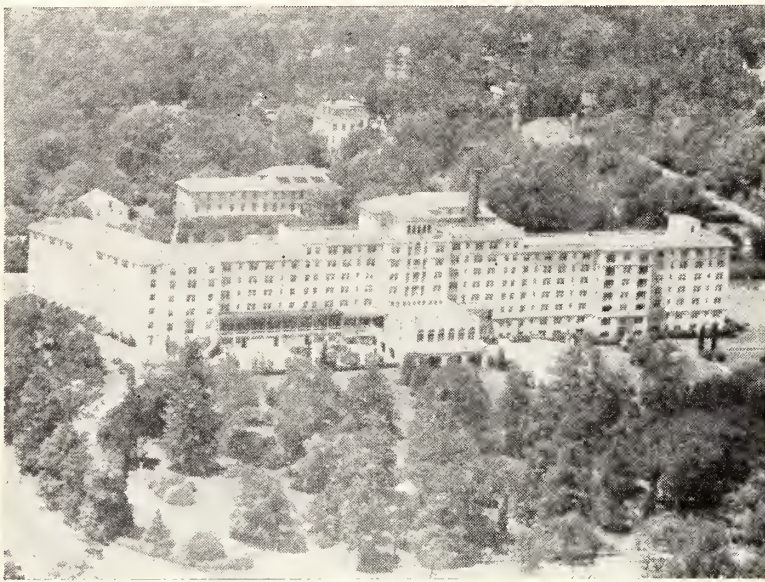
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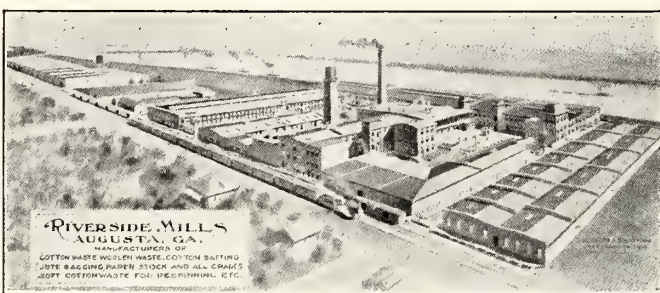
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A Unique Force in American Music

A Tribute to Raymond Scott

By DAVID EWEN

Raymond Scott is recognized today as one of the most creative figures in popular American music. From his "Eighteenth Century Drawing Room" to his most recent radio composition, he has been hailed as a new interpreter of the American folk spirit. Mr. Ewen, musical chronicler, here describes the background and content of this notable musician.—THE EDITOR.

NO more original or significant influence in the jazz music of the past two decades has arisen than Raymond Scott, whose radio program, "The Jazz Laboratory," is a unique clearing house for modern jazz techniques and styles. A fresh, novel, unique figure, Scott's presence has been an invigorating and exhilarating tonic to the rather tired and stodgy business of making popular music.

Born as Harry Warnow of Jewish parents, Scott changed his name when he entered popular music so as not to capitalize on the fame of his brother, Mark Warnow, the celebrated radio conductor. He succeeded in making a name of his own—a name now singularly famous and significant as composer, and as conductor of a jazz ensemble. As a composer, he has written original pieces which are brilliant projections of jazz styles and idioms which, up to now, has been confined for the most part exclusively to dance music. As a jazz performer, he has given novel performances in which all sorts of new sound effects and jazz effects have been evolved (particularly over the radio microphone). In short, Scott has done as much for the development of jazz as an important musical idiom as almost any other single person. And he has only just begun.

In personal contact there is nothing to suggest the quality of whimsy pervading his original music. Of medium height, built rather solidly, dressed in smartly tailored clothes, he gives the impression of a very sound musician who is sincere, integrated, honest—and driven by a savage conscience.

(Please Turn to Page 26)



DAVID EWEN

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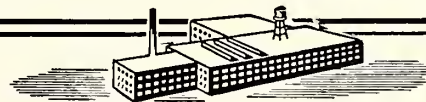
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Tolerance Not Enough

(Concluded from Page 7)

tinuum of human relations; it descends to prejudice, discrimination, persecution and massacre. The pages of human history bear ample testimony to this assertion. The effort to conversion may originate from a noble impulse but it ends up with torture in the dark inquisitorial chambers and on the fires of the *auto-da fe*.

The effort to convert people from one religion to another is counter to the spirit of Americanism as expounded by such a competent American as Franklin D. Roosevelt:

This country is thoroughly committed to the principle of civil and religious liberty. Instead of deploring the variety of racial strains and spiritual traditions which are an inherent part of our people, we welcome them as a token of the freedom that we enjoy and believe that the common life is enriched by what each of these groups contributes.

Liberty does not mean tolerance. It means dignity and equality. Inter-group relations in this great land of ours cannot move satisfactorily on the level of tolerance. They must move on the level of appreciation and respect.

Religious discrimination does not necessarily mean persecution or the imposition of political, economic and social handicaps. The focusing of missionary effort by a dominant religion on a minority religion can only proceed from the assumption that the minority religion is of an inferior order. Such an assumption is the very essence of discrimination.

I believe to have reached the crux of the argument. I shall conclude my letter with an extract of a speech by Arthur H. Compton, Nobel prize winner in physics, "Cultural Diversity and National Unity," delivered at the Institute of Human Relations held at Williams College, 1939.

At this time of world crisis we ask ourselves, How shall we do our part? What values must we strive to preserve and enhance?

As a guide for choosing the right path, neither history nor a study of modern society shows any agency comparable with religion. Our country relies upon its religious leaders to give its citizens a vision of what life should mean.

Religion sees our world as working out some great purpose of God, and man's place, working as the child of God, in helping to carry on that purpose. Religion empha-

sizes the value of the individual, implying that the objective of our government as well as of each citizen must be the most complete development of men. Such individual development leads again to the diversity which is the strength of society. It is the freedom to work for this great objective of human welfare that we prize as our great American right.

We do not follow the same rituals and dogmas. But we all emphasize the value of man as a child of God. On this common ground we can appreciate each other's efforts to save society by giving people a reason for life.

Jewish Book Street

(Continued from Page 8)

rare edition. Often, but not often enough for Hebrew bookdealers, entire sets of children's books in Hebrew and English are ordered. These are usually Bar-Mitzvah presents.

Still, the complaint of most bookdealers is that business is, always has been, and probably always will be slow. Most shops have been forced to take Palestinian souvenirs in stock. These consist of familiar Jerusalem scenes embroidered on silk, quaintly carved wooden camels, and ornate handmade mezuboth. A few establishments have installed presses of their own and publish small pamphlets, Haggadahs, the Megilla, and standard Bar-Mitzvah prayers, but the scarcity of material and high war time prices have hampered the development of such enterprises, and the competition is keen.

Brooklyn Is a Jewish Subject

Most of the dealers are Orthodox Jews. Indoors they wear the traditional skull cap and are strict observers of the Sabbath. Most of them have been in the line in the same East Side neighborhood for twenty or thirty years. They are Jews from Poland, Germany, and Austria, where they or their families had been bookdealers.

One shopkeeper along Canal Street is a recently arrived German refugee. He had owned a large Jewish bookstore in Berlin and says that in spite of the large number of assimilated Jews in Germany, there was far more interest in Jewish literature there than here. His shop carries books on Jewish topics written in German by Jewish and non-Jewish authors. These books are on the Nazi black-list. He

(Please Turn to Page 41)

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Training For Post-War Jewish Leadership

Appraising Hillel's Role on the War-Time Campus

By RABBI HARRY KAPLAN

*National Director of the War Service Department
B'nai B'rith Hillel Foundations*

The War Department's announcement that the Army Student Training Program in the colleges is to be curtailed makes it timely to examine what has been happening on the American college and university campus from a Jewish viewpoint in the year since khaki and blue became the prevailing hues in the collegiate male world. Here the national director of Hillel's war service department appraises the role of the B'nai B'rith Hillel Foundations on the war-time campus—THE EDITOR.

ALMOST an entire year has passed since the American campus has been militarized and transformed from its normal peace-time pattern. Khaki and blue are the prevailing hues in the collegiate male world today. Students in uniform are marching to and from barracks, classes, assemblies and laboratories. 140,000 young men are today enrolled in the A.S.T.P. program of the army; another 50,000 are part of the special college branches of the navy and marines.

That these units should contain a substantial number of Jewish students was to be expected. After all, in pre-

war days 105,000 students or 11 per cent of the total registration at universities and colleges were Jewish. It was also anticipated that the militarized campus would bring new problems, new challenges and new opportunities to the B'nai B'rith Hillel Foundations and to the religious workers on the campuses. The rich and varied experiences of the past twelve months have more than confirmed these expectations.

Hillel has met and faced the tests and trials of a year of transition with flying colors. In spite of depleted man-

(Please Turn to Page 35)



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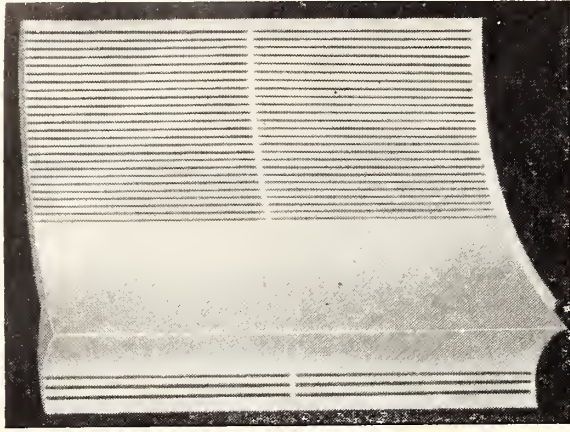
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"RAIDER" WINGATE

(Concluded from Page 13)

lages in the garb of an Orthodox Jew, Wingate, who could speak Arabic and Hebrew, found that "Brother Jacob" was received with the unstinting hospitality which had been grudgingly accorded to "Captain Wingate" when he made the same circuit in the uniform of a British Army officer.

Wingate returned to his base and speedily organized and trained his Night Brigades in ambush tactics. Hundreds of young Jewish colonists donned the uniform of auxiliaries in the British Army and pledged themselves body and soul to the remarkable Britisher, whose military genius was so refreshingly audacious. One of the young men who worked for him reported: "We saw him roaming around the country with a revolver in his hand and the Bible in his pocket. I can remember seeing him in front of me: gunfire around us, but Wingate would hardly ever be on the ground. There he was, courageously surging forward, in a half-ducking position, firing back and leading the group of Jewish soldiers with his inspiring skill and daring. When the position was more quiet, he would open his Bible and try to locate the places mentioned in the various books."

Arabs Like Ambush, and Get It

The patrols led by the "sword-and-Bible" general—which numbered only a few hundred, some British, some Jewish—pounced upon the Arab raiders and beat them at their own game: sniping, ambush and guerilla warfare. Time and again the Arabs were caught creeping toward the pipe line or ambushed while smuggling arms and ammunition through the barbed-wire frontier between Syria and Palestine. Wingate soon became something of a legend in Palestine and became known as "Lawrence of Judea."

Upon the formation of his Jewish units, Wingate addressed the assembled auxiliaries in fluent Hebrew: "You men lack only the arms to be the most efficient and devoted soldiers in the world," he said. "I have decided to enroll you in my squads, to provide

you with these arms, so that together we shall be able to guard what is holy to you, and to defeat the dark forces of reaction. These night squads are newly born; but it may well be that they will swell into a Jewish Pioneer Force which will one day stand at the side of Great Britain and her Allies when the real fight against the forces of Nazism and Fascism everywhere will begin."

Those words spoken in the spring of 1938 by Wingate came true. Wingate, recalled from "Siberia," was chosen to direct the war in the hinterland of Ethiopia. It was a fitting job for the man who had won the D.S.O. for his services in Palestine. With the aid of 3,000 Sudanese and Ethiopians, he disposed of 40,000 Italian troops. Included in his small force, but never mentioned in official accounts, were many of the Jewish men he had trained in Palestine. Even today, in books published in this country, the "conspiracy of silence" deletes their story.

While Wingate's prophecy materialized and his Jewish pioneers became the staunchest Ally of the United Nations in the Middle East, their inspired leader was ordered to Burma on another mission of great importance. His job now was to determine the reasons for British defeats in Burma up to May, 1942, to harass Jap troops who outnumbered him there by ten to one, and to help form the campaign outline for the reconquest of Burma.

While Wingate was fighting in the Burmese jungle, Jewish leadership in London was still pressing for a Jewish Army, and it was generally known in political and military circles that should such an army be formed, Major General Orde Charles Wingate would be its commander. Jewish Palestine had long looked upon him as its own. The flags lowered at half-mast in Jerusalem, on the official report of his death, were symbolic of Jewish Palestine's reverence for the man, and of the grief that must have shaken his Jewish Night Brigades, now constituting Jewish Palestine's units in the British forces.

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Advice With Spice From Grafton

By RUTH KARPf

Within a few short years, Samuel Grafton, still in his middle thirties, has risen to the front-rank as a newspaper columnist. He is progressive, hard-hitting, dubbed by some "another Tom Paine." Ruth Karpf, radio script writer and reporter, presents in this interview a sketch of Mr. Grafton and his views on Jews.—THE EDITOR.

SITTING at his typewriter in the New York Post building, in his shirt sleeves, Samuel Grafton, a columnist they read from coast to coast, is a tough, realistic newspaperman who minces no words. "The only way to combat anti-Semitism effectively here in America is by political battle, all-out political battle. And it will have to be a tough, nasty, determined fight."

Grafton knows whereof he speaks. Ever since he became a newspaperman, he has been a fighting newspaperman. And he is the straight, uncompromising sort of a guy who would never deny that he was a Jew. He is an American and a Jew. If anyone doesn't like it, he can lump it.

Vilna Pride

Mr. Grafton is a Brooklyn boy, first generation American. His parents came from Lithuania, "the Athens of Jewry," as he points out. He knows of no distinguished Jewish ancestry in his own family, but does recall and stresses that many great rabbis and wonderful scholars came from the country in which his parents were born.

He can still "make out" Hebrew words on a printed page, although he does not remember having ever really studied it. "It was all informal family stuff. You know, you kind of pick it up in a Jewish home."

His first appearance before an audience was at his Bar Mitzvah, in Philadelphia in 1920, he recalls.

Since then, Grafton has appeared before audiences many times, in person and in print.

"About anti-Semitism," he continues with fight and determination in his voice, "I think the Jews in America should use every pressure device there is to make anti-Semitism as unpleasant and dangerous a maneuver as it possibly can be made. Anti-Semitism is a political weapon. If we can fight it so that any politician, or for that matter anyone at all, knows that when he pulls an anti-Semitic trick there will be such a damn row about it that it might endanger his purpose, then we won't have any more anti-Semitism. The idea is to make it, as a political device, more trouble than it is worth—to whoever tries to use it."

Finis to Apologetics

The methods? Mr. Grafton thinks it is time for Jews to do a little less writing of polite notes and telephoning thanks to people who are friendly to the Jews, and to go in more for assertive, militant political actions.

Educational endeavors and interfaith attempts, Grafton thinks, are all very well and laudable, but he believes that

(Please Turn to Page 40)

Refugees Become Builders in Palestine



In recent months Palestine has become a major haven for refugees from the Baltic countries, as well as from central and southeastern Europe. Young men are settled in colonies and trained to become farmers through the aid of the United Palestine Appeal, which is represented, together with the Joint Distribution Committee and the National Refugee Service, in the United Jewish Appeal for Refugees, Overseas Needs and Palestine. American Jewry's aid to Palestine during the past year has been vital not only for the maintenance of the normal program of refugee settlement and upbuilding, but also for the strengthening of the defenses of the Jewish homeland, which occupies a strategic role in the struggle against Nazism.

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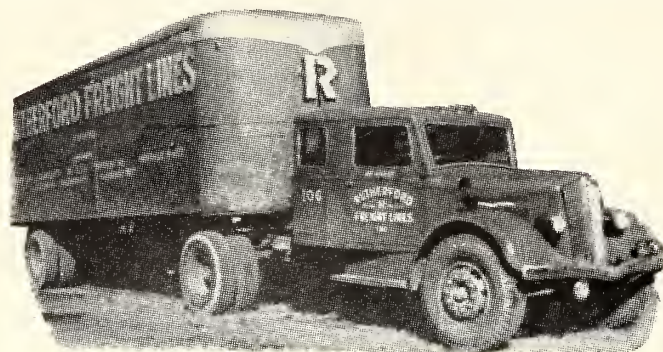
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A UNIQUE FORCE

(Continued from Page 21)

Whether he talks about himself in the first person or in the third (he sometimes tell you that "Scott does this," or "Scott does that," almost as if Scott were another person), he is always conscious that he has an artistic mission to perform. A seriously trained musician (he spent several years in a conservatory) he has an almost fanatic belief in the artistic potentialities of good jazz. "Real jazz," he once said to the present writer, "is a language all its own, with its own vocabulary, its own idioms, its own accents. This language is important artistically—important because it is American to its very roots and speaks for America. It is an art of its own, and with further evolution it will become a major element in our musical expression. Authentic jazz has a definite role to fill in good American music. When serious composers will begin exploring all the possibilities of jazz and will study it carefully they will realize that it offers them new and rich possibilities for artistic self-expression. Equally important, they will find an audience of millions waiting to hear their music, millions who are sensitive to it, who understand it, and who—because they grew up with it—feel that it is a musical expression of their innermost selves."

By jazz, Scott means not only jazz rhythms, colors, and harmonies as exploited in serious music by such American composers as Gershwin, Grofe, and Morton Gould. He means materials which are even more indigenous to jazz than the "blue" chord or syncopation, and which up to now have been for the most part ignored in serious music. There is the new "vocal" style of playing wind instruments, the exclusive discovery of the great jazz stylists of New Orleans; there are the new instrumental colors created by jazz players through unorthodox ways of playing their instruments (the trumpet "growl" and "scream"); there are the new harmonies achieved by jazz players through their conscious constant deviation from pitch. These elements—and many others like them—form a rich language which Scott has tried to incorporate into small pieces. Eventually he hopes to do the same thing for symphony, concerto, and perhaps even opera. As the first step in this direction, he is working

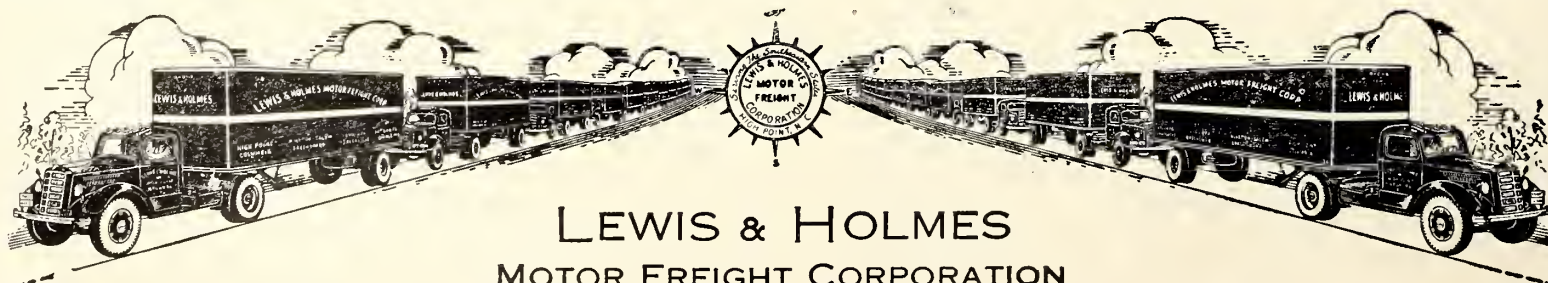
on an original ballet called "The Grem-lins," his first large work.

Scott's Background

He has always felt that way about jazz. His father, formerly a concert violinist in Russia, owned a record shop in New York. Scott's boyhood was spent playing one jazz record after another. The jazz that interested him even then was not that of the popular tunes of the day, with their stereotyped patterns and anemic sentiments. He went for the hot playing of jazz artists from New Orleans and Chicago. He would play these "hot" records again and again, feeling them so personally that, as he explains, "every part of me vibrated with the nervous and excited strains of the wailing trumpets and trombones."

He attended Brooklyn Technical High School, completing the four-year course in six and a half years, largely because he discovered a radio laboratory in the school and spent all his spare time fiddling around with experiments instead of doing homework. This fascination for science has never abandoned him. Science is still his pet hobby. He spent a great deal of time and effort in the study of radio reception and the sounds that could be transmitted over the microphone, and as a result of that study has been able to create numerous new sound qualities. He is passionately interested in every phase of recording. Everything he writes, and everything he plays with his ensemble, is put on records. He studies these records carefully, dissects them with microscopic thoroughness, and then makes improvements and changes. Only recently he had built, under his personal supervision, a special phonograph in his home which incorporated a self-recorder. He spends hours listening to the recorded works of the masters (a miniature score in hand) studying their form and instrumentation. One of his business ventures is in the field of record transcriptions. He even enlists science in his composing. He uses a special apparatus attached to the piano which automatically records on movable tape the last one-minute of piano performance. He will improvise aimlessly on the piano and when he feels that he has suddenly caught a

(Please Turn to Page 32)



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With American troops and air forces now using the Middle East as a base of operation against the Axis powers, Palestine's war contribution as a granary for Allied troops is being increased through the support which American Jews have made available to the United Palestine Appeal. Through the establishment of new settlements and the reclamation of vast stretches of land in the Jewish homeland, the U.P.A., which receives its funds from the United Jewish Appeal for Refugees, Overseas Needs and Palestine, is enlarging its agricultural production to provide increased food supplies to the United Nations' armies in the Mediterranean area. Typical scenes in rural Palestine are pictured here: (above) a pioneer displays the cabbages he has raised; (below) refugees picking and crating carrots for the market.

A Week With Palestine's Jewish Pioneers

(Continued from Page 16)

production system. I sought flaws and found none.

All people eat in a communal hall. The cooking duties are rotated and work in two shifts—3 a.m. till noon: noon till 9 p.m. This is one of the women's tasks, carried out under ideal conditions. The stove and ovens are large electric-oil burning, and easy to manipulate, easy to clean. The washing sinks are in three compartments, for hot and cold water. There is even a small sink for possible infection cases. There is an electric potato and vegetable washing and chopping machine. There are insect-proof cupboards and electric refrigerator of huge dimensions for cooling drinking water and preserving perishables.

The communal meals are simple and wholesome. Bread made by a common bakery on another settlement from locally milled flour, butter, fruits, vegetables, cereals, are all grown on their land. Meat is bought and strictly rationed. The meals are a carefully balanced diet arranged by those best capable of judging the physical needs of the community—perhaps not to taste of British people, but suited to the conditions and climate of the country.

The laundry is designed for easing the burden of a burdensome job. An

electric washer whirrs and clicks merrily, turning out thoroughly washed articles at a fast rate. The dried articles are quickly transferred to the storeroom, where electric irons reduce them to shape. Skilled eyes examine each piece thoroughly, and repairs are executed immediately on one of the four sewing machines. The finished laundry is sorted and placed in boxes, each of which bears the number of a member of the community—labor-saving, efficient, waste-preventing. Here a nine-hour day is also the invariable rule.

The domestic side of the settlement is designed to give equality to women who also undertake all manner of work on the farm, in the fields, and the orchards. They are freed from household drudgery, performing tasks under properly regulated conditions with every conceivable mechanical aid. There is no difference in pay, for there is none. They draw from the community what they need. Marriage has no economic significance: if a couple fall in love they marry for that reason alone. There can be no other where they are both of equal status in the community.

But the elements that arouse interest are the personal ones. No one has

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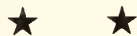
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any money. There is a grant of L.P.1 a year as pocket money, which is usually devoted to the weeks holiday to which all members are entitled and which is usually spent at a bungalow, owned by the settlement, by the sea. Cigarettes are rationed, varying from 70 to 100 weekly, according to the capacity of the smoker. The sugar ration for the whole community is used only for the children. The adults have temporarily forsworn milk in order to reap the full benefit of the present high price, and to offset the bad harvest. The children get all the milk they can consume.

A cultural committee guards the aesthetics of life. Lectures are arranged on subjects akin to their work and interests. Lecturers are brought from the Hebrew University of Jerusalem, and subjects vary from physics to botany and music. The reading-room is stocked with the "Economist," "New Statesman and Nation," "Cooperative Economics," and Jewish papers relative to the progressive nature of the nation and its work. Women and men are to be found poring over treatises that would give the average Britisher a headache. The library comprises 7,000 volumes—German, French, English and Hebrew books predominate — and is kept up to date. The librarian, an ex-banker, finds his time fully occupied in keeping track of the many books in constant use.

The care of the children exceeded my expectations. A perfect creche for little ones, looked after by trained nurses; a kindergarten for the four to six years of age group, with teacher-nurses in constant attention. The delightful beauty of these two buildings is an example to the world. The interior decoration is simple and bright, the furniture, of just the right size, is perfect. The toys are toys which lead to quick intelligence as well as good fun. Music is taught on percussion instruments and by singing. The old stories of our babyhood are presented to the children for comment. All is designed for happiness and the development of the baby brain. The results are visible in superabundant energy and mental vigor. The children play as they work. In the evenings they are in the care of their mothers, who take them for walks, or play with them on the green lawns where the members foregather for relaxation.

Later the children are sent to joint schools of the settlements. I visited one, but cannot here enlarge upon it. But imagine, if you can, a school where the teacher knocks on the door and awaits the "come in" before entering the classroom, and you will realize the revolutionary difference between their school and ours. The results are obvious in the fine sturdy

youth, totally unselfconscious, which rules its own school in an admirable manner.

In the settlement there is complete religious tolerance. A man may worship as he pleases, subject to the condition he does not upset the economic balance of the community. The Sabbath—Saturday—is a holiday from all but essential work. Those who must work get a day off some other day during the week.

So do these people live; hard working, contented, strong, thinking always of the good of the community. Retaining individualism in taste, they have agreed upon fundamentals, and out of their communal effort are building a new world where selfishness and personal gain are at a discount. In the phrase of their own language, the greeting to friend and foe, I salute them—"Peace be with you."

R. M. BACKER COMMISSIONED

Winston - Salem, N. C. — Robert M. Backer, son of Mr. and Mrs. Louis Backer, 2222 Parkway Drive, has just received his wings and been commissioned at Selman Field, La., navigation school of the Air Force Training Command.

He and his class were sent into action with ceremonies at the post theatre.

Lieutenant Backer enlisted in the Air Corps Reserve in August, 1942, while a senior at Duke University. He was called into service February, 1943. He is a graduate of Reynolds High School.

Graduates of the class will soon join their future combat mates at other fields and will shortly be flying in every theatre of war, officials asserted.

ELECTED TO PHI BETA KAPPA

Hendersonville, N. C.—Miss Louise Lazarus, student at Woman's College and a member of this year's graduating class, was elected to Phi Beta Kappa, National Honorary Scholastic Fraternity. In order to be elected, a student must have outstanding grades throughout her entire four years at college. Miss Lazarus is the daughter of Mr. and Mrs. G. B. Lazarus of Hendersonville, N. C.

BIRTHS

Hendersonville, N. C.—A son, Larry Richard, was born to Mr. and Mrs. Edward Patterson on March 24. Mrs. Patterson is the former Doris Harris, of High Point.

Brookline, Mass.—A son, Richard Martin, was born to Mr. and Mrs. Lewis Ginsberg on March 20. Mrs. Ginsberg is the former Miss Blanche Rubin of New York, and attended Woman's College in Greensboro. Mr. Ginsberg is a son of Mr. and Mrs. Ben G. Ginsberg, of Greensboro, N. C.

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The New Jew

By ARCHIE H. GREENBERG

National Commander, Jewish War Veterans of U. S.

HERE is a lot of talk making the rounds about the postwar world, but too little of it includes discussion of the inhabitants of that postwar world. I rather think the emphasis is wrong when we think mainly of things rather than persons. For though the war has wrought great havoc on physical property in Europe, Africa, and the Far East, I am certain it has caused even greater change among the many millions of young men on the war fronts who are fighting the battle, and upon the many millions of dear ones at home who are suffering the pangs of absence. I should prefer to see more emphasis on the postwar person rather than the postwar place.

There has, of course, been some consideration of the problem of postwar employment. It is generally agreed that the fifteen million or so American veterans of this war will not stand for mass unemployment, nor will they resort to selling apples on corners. But other than that—and such thinking is about masses of people rather than about individuals—there has been too little planning about individuals, or groups of individuals. After some considerable traveling during my six months as National Commander of the Jewish War Veterans, I have chatted with many young Jewish soldiers, some of whom are preparing to go abroad and others who have returned. I am struck by one thing in all my conversations; a forthrightness, a militancy, a desire to call a spade a spade.

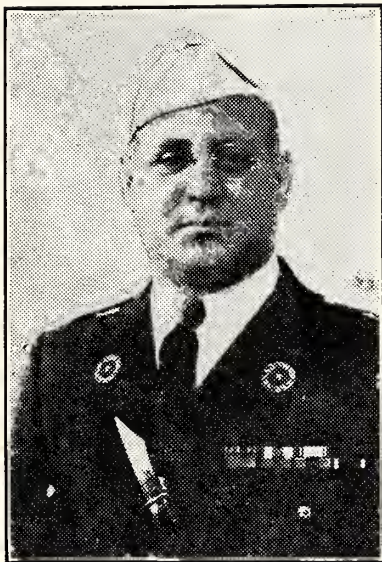
I don't think the Jewish organizations planning for the future have given enough consideration to this change in the spiritual makeup of the young American Jew; I don't think they have a full realization of the changed attitude of the young men of today who will be our leaders of tomorrow.

I look around at the activities of the Jewish civic protective agencies, and I note no real change in attitude. Perhaps these agencies are not as fearful of publicity, as they once were. But, by and large, they are not prepared to fight the battle for Jewish rights on a complete plan of equality.

In our planning for the future, it seems to me that our leaders should worry less about the attitudes of the non-Jews, but should concern themselves more with the attitudes of the young Jewish veterans who will return to these shores. I can't believe that the young man who has daily offered

his life to the cause of defeating Hitlerism will sit back and watch with equanimity as American imitations of "Der Fuehrer" eat at the vitals of American democracy.

If American Jewish leadership doesn't adjust its sights to a recognition of the new Jew that will have matured during World War II, it will discover a greater postwar change in American Jewish life than anyone has predicted in non-Jewish circles. The militancy of the American Legion, the Veterans of Foreign Wars and other



ARCHIE H. GREENBERG

non-secretarian veteran agencies in urging complete protection for the returning veteran, even while the war is being fought, is an indication that Legion leaders shrewdly realize that if they don't give the veterans what they want, the youthful veterans will take over the Legion or create their own organization. This is a lesson that should be taken to heart by Jewish leaders as they approach the problems of combating anti-Semitism. The young Jew who has miraculously escaped death in Italy, Africa or Guadalcanal isn't going to take bigotry at home lying down. A new orientation based upon deeds as well as words is needed.



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G. I. SABBATH

(Concluded from Page 6)

that sometimes you miss on account of the weather.

"You ought to try and get here," says the Major. "It kinda makes things look different when there's a woman around. We like the feminine touch."

You know better than to feel that this is a personal compliment. A woman's presence helps to span a desolate void. You look into faces that are yearning for their womenfolk.

A Lieutenant is confiding to you his anxieties. His wife is well advanced in pregnancy, they have an infant not yet ten months old, and he cannot see how she'll manage.

Another man has come up to tell you that his wife is going to join him in a few days. "I wonder if you will help her get acquainted? She's not feeling any too good. Our only boy was inducted this week." You see this man steal a glance at Albert and quickly avert his eyes.

The refreshment period is over and now entertainment is in progress. A former actor from the Yiddish Art

Theater is presenting humorous sketches. The men are clustered around the performer, and shouts of laughter rock the building. Then the men begin to drift out in the same order as they arrived, in groups, in pairs and singly.

The big burly chap has taken Albert under his wing. "Come on kid, you and me's going along together. I can use a guy your size for protection." But first Albert must say his farewells, like a nicely brought up little boy who has been to his first party.

"Good night, Chaplain," he says, "I'll be seeing you again soon, thanks a lot." And he sticks out a dirty little paw to the Major. "I'm glad to have met you." The Major locks the boy's hand in both of his, pats it. "So long, Albert. Be along next Friday. I'll be looking for you, son."

"Someone ought to pin a diaper on that baby and send him home," growls the man who is remembering his son just inducted.

"He'll be okay," says another. "His kind make out."

Notes From Wilmington, N. C.

Molly Burke Freedland, daughter of Mr. and Mrs. Joseph Freedland; Terry Alexis Seibert, daughter of Mr. and Mrs. George J. Seibert; Richard Burnette Berman, son of Mr. and Mrs. Robert T. Berman, and Nancy Fay Schwartz, daughter of Lt. and Mrs. M. R. Schwartz, were enrolled as members of the Cradle Roll of the Temple of Israel Religious School.

Congratulations to the parents and best wishes to the children.

Eloise Jacobi and Walter Goldberg, New Hanover High School students, were honored recently by being elected to membership in the National Honor Society. This coveted honor is awarded to those students excelling in their studies, leadership, and extra-curricular activities.

On February 9, 1944, Chaplain Sidney I. Goldstein arrived in Wilmington to assume his duties as Chaplain for the men and women of our faith in Camp Davis and Fort Fisher. Since then, Chaplain Goldstein has endeared himself to the army personnel and to

the residents of Wilmington who have had the pleasure of meeting him.

Chaplain Goldstein comes to us from North Hollywood, California.

Institute on Religious Studies

The last in a series of three lectures of the Institute of Religious Studies will be held on Sunday, May 7, at 5:45 p.m., with Rev. C. D. Barclift the speaker, at the First Presbyterian Church.

The Institute, which is jointly sponsored by the Ladies Concordia Society of the Temple of Israel, the Woman's Society of Christian Service of the Fifth Avenue Methodist Church, and the Woman's Council of the First Presbyterian Church, has had two previous lectures, with Rabbi Mordecai M. Thurman speaking on April 23 at the Fifth Avenue Methodist Church, and the Rev. James Lawson leading the discussion on April 30 at the Temple of Israel.

The topic being discussed is "The Jewish and Christian Concepts of Prayer." Social teas follow each session, with the respective sisterhoods as hostesses.

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The Battle of Ghattograd

Following is an account of the Battle of the Warsaw Ghetto whose first anniversary was marked April 19 by Jews in all free countries. The battle lasted for forty-two days and nights and is unmatched in the history of anti-Nazi resistance in occupied Europe. How the ghetto-battlers obtained their weapons and how they managed to hold out against the Nazi tanks and planes is still a mystery to be explained only in terms of will and determination. The Nazis paid their highest tribute to this resistance by describing it as the Battle of Ghattograd or Jewgrad, remembering their bitter retreat at Stalingrad.—THE EDITOR.

ON the first Seder Night, about midnight, six tanks carrying German soldiers rumbled into the ghetto. The Nazis began throwing the customary cordon around one of its streets from which they were to take away Jews for deportation, as they had done so often on previous occasions. But this was unlike previous occasions. The Jews had been preparing for months.

For many weeks now, in flagrant defiance of the Germans, the walls of the ghettos had been plastered with posters calling upon the ghetto residents to be ready, for the hour of vengeance would soon strike. This was the hour of vengeance. On reaching the ghetto's main street, the Germans were met by an intense fusillade. They died in the flames of their own exploded tanks. This was the revolt.

All able-bodied men and women were armed. Large houses were virtual forts. Every street was equipped with an arsenal and under command. Trenches were dug under cover of night. Cellars were ready as shelters. Children were assigned the task of messengers, to maintain contact between posts, to bring food and water to the fighters.

Early in the morning of the first day of Passover, detachments of ghetto guerrillas stormed the ghetto workshops, where Jews were forced to make Nazi uniforms, and the arsenals where the Nazi ghetto-guards kept their weapons. The Jews took all the weapons on hand, and outfitted all Aryan-looking members within their own ranks with German army uniforms. They also penetrated into the territory outside the ghetto, seizing foodstuffs for distribution among the ghetto residents.

Captives of the Jews

In the morning, the ghetto was silent with little outward sign of what was going on in its dwellings, cellars and subterranean passages, except for blue-and-white flags flying side-by-side with the Polish colors and Labor's red banners from some of the windows. The German and Lithuanian police came as usual to escort the Jews who worked outside the ghetto, and the German soldiers arrived, as usual, to supervise the Jewish workers within the ghetto. Cautiously they walked down the deserted streets. Rounding corners, they were pounced on and disarmed by ghetto fighters striking from ambush. They were the ghetto's first Nazi captives.

At noon motorized military detachments raced through the streets of Warsaw, headed for the gates of the ghetto. Machine guns were brought up. Houses on the outskirts of the ghetto were razed in the firing; the gates of the ghetto were blown up. The Germans knew that this was organized rebellion. Late in the evening the Germans withdrew, abandoning tanks and machine guns which had been put out of commission, and in the evening the firing

ceased. But the Jews stuck to their posts. The guard was reinforced. Flames and pillars of smoke rose from the ghetto.

All was outwardly quiet that night, and the whole of the next day. Both sides were marking time. The third night was the gestapo-liquidation night, with the Jews venturing into the nearest headquarters, seizing arms and avenging in blood their brethren who had died at the hands of the gestapo. It was a race for time, with the Germans rushing new arms transports into the vicinity of the ghetto and the Jews seizing or destroying them. The ghetto fighters were tense and trigger-nervous. They were equipped with bombs, machine guns and anti-tank cannon.

The Germans were undecided as to how to cope with the situation. The military and the gestapo were at loggerheads. The Gestapo for once not daring to act on its own, blamed the military for procrastinating. The military, interpreting the revolt as retaliation for the Gestapo's brutality, waited for orders from Berlin.

A Jail Is Stormed

On the seventh day, using the time of German inactivity to reinforce its numbers and arsenals, the Ghetto Rebel headquarters received a plea from the Pawiak jail: "Release us and we shall fight with you." There were several thousand prisoners in the Pawiak tombs, most of them Jews and Poles, and even some deserters from the German army; and the Jews needed manpower. On the eighth day of the ghetto revolt—with the streets still deserted, and both Germans and Jews wary—five hundred Jews, in German uniforms, sneaked out of the ghetto, in small groups, reassembled as a detachment in front of the Pawiak jail. The ruse

(Please Turn to Page 43)



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(Continued from Page 26)

striking mood or combination of tones he will listen to the one-minute throw-back of his improvisation, and then transcribe it on paper if he feels it can be useful. He talks about getting several of these machines for the purpose of experimenting with contrapuntal writing, by recording one voice at a time and then playing several tapes simultaneously.

Upon his rather belated graduation from Brooklyn Technical High School, he performed one of his own pieces, "Metropolis," as part of the graduation exercises. He had lately spent a great deal of time improvising on the piano, and in composing little pieces. His brother Mark, now a celebrity with the baton, felt that there were signs of talent in the boy and insisted upon a thorough musical education. Scott was sent to the Institute of Musical Art where he remained a few years.

He got a job as house pianist for the Columbia Broadcasting System in 1930, still spending his leisure hours in composing. One of his pieces, "Christmas Night in Harlem," was featured by brother Mark over the air in 1932. In 1936, Scott was performing with a small jazz group which was soon called upon to fill a spot in the first network jazz program, Saturday Night Swing. The group included the Trombonist Jerry Colonna (now a famous comedian), Trumpeter Bunny Berigan and Drummer Johnny Williams. These three formed the nucleus of the Raymond Scott Quintet when, in 1937, Scott decided to go on his own.

The Quintet caught on instantly. In April, of 1937, it made its first records, and these records sold in hundreds of thousands, rapidly becoming the fastest selling discs in the market. Personal appearances in theaters became for Scott personal triumphs. His original pieces (the first he exploited was "Twilight in Turkey"), his novel arrangements, his meticulously prepared performances all sounded a new note for jazz, and found appreciative au-

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Diplomatic Relations

(Continued from Page 19)

at strategic points and it is widespread belief that the huge air fleet of the Eastern army could lay Japan's chief cities in ruins within a few days after the outbreak of hostilities.

There have been as many as 2,500 border skirmishes fought along the Manchuria-Siberia borders, many of which attained the ferocity of large scale battles in which weapons of modern warfare were employed. The Japanese initiated these battles, first to test Russian military strength and then to ascertain whether Soviet armies could be easily defeated.

Japan now realizes that Russia is a formidable power and she must continue in the war regardless of consequences. She must be more than ever prepared to fight Russia, for if the Soviets win against Hitler, Russia becomes more than ever a menace to Japan's fondest ambitions, which is to expand the Japanese Empire to eastern Asia from the Pacific deep into the heart of Siberia as far as Lake Baikal, and if possible all the way to the European border in the Urals.

A little insight into Russia's internal policy will throw further light on the Russo-Japanese relationship. It is 26 years now since communism was thrust upon the Russian people during the Great Revolution which took place on November 16, 1917. Since 1928, when Russia began its first five-year plan, she has been pursuing a policy of peace, but not of peace at any price. She then started to practice the historic words of Theodore Roosevelt, "Speak softly and carry a big stick." She sought peace, but was preparing for war. She industrialized her country by supplanting private enterprise with State Collectivism and built industries that manufactured weapons and equipment in quantities that surprised the world. The Russian people sacrificed daily needs to put all productive energy into the manufacture of ammunition.

Without collectivization, Russia could

(Please Turn to Page 45)

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They Had a Substitute For War

By DAVID E. GOLDBERG

In another article of his series on non-sectarian organizations fighting anti-Semitism, Mr. David E. Goldberg discusses the Non-Sectarian Anti-Nazi League which advocated an economic boycott of Nazi Germany as a substitute for war, way back in the days when Mr. Cordell Hull negotiated reciprocal treaties with Adolf and some Jews thought you could negotiate mercy for the Jews. Mr. Goldberg raises some pertinent questions on duplications in the investigation of subversives, an activity engaged in by the League.—THE EDITOR.

OF the non-sectarian organizations fighting anti-Semitism, the oldest is the Non-Sectarian Anti-Nazi League to Champion Human Rights. It was founded in 1933, about half a year after Hitler seized power in Germany. In its earlier days, its chief activity was the boycott of German-made goods. The war has made that a dead issue and since then the League has been moving into fields which were previously auxiliary to the boycott—chiefly investigation of subversives and of employment discrimination.

The League was founded, under the name of the League to Champion Human Rights, by a group headed by the late Samuel Untermyer, with the fight against the Nazis as its chief purpose, and the boycott of Nazi goods and services its main weapon. From its inception, the League, which advocated the economic boycott as a substitute for war, met with opposition from some of those "sha-sha" Jews who have been consistently opposing any vigorous action to this very day. The leading lights of the American Jewish Committee opposed the boycott on the grounds that it would antagonize Hitler and make it impossible to get him to see the error of his ways.

They Banned Business With Hitler

The boycott was carried on despite these ostrich-like Jews. And Hitler showed them, and their counterparts in Germany, how much negotiation was possible with them. But in 1939, the war and the blockade made the boycott conducted by a private agency

a much less important instrument, and with Pearl Harbor, the League's boycott became unnecessary. However, the League has continued in existence, concentrating on new objectives and methods.

The League is different in structure from most other groups fighting anti-Semitism and intolerance. Most of them go under the name of Council or Committee and consist of fairly small groups of interested citizens who have banded together to promote a particular action. The League, on the other hand, is an association of organizations with a Board of Directors and conventions. Counting up the membership of the various organizations, the League claims to speak for two million persons. But the fraction which realizes that it is being thus represented is probably very small. The League claims that it "is conducting a wide program to educate the American people." Two million of these American people are indirectly affiliated with the League. How many of them are aware of the League's activities?

Another of the League activities has been the investigation of employment discrimination. About a year ago the League submitted a brief to the President's Committee on Fair Employment Practice. This is a field in which the American Jewish Congress has been active with some success; but it is the contention of the League that a non-sectarian organization would be more effective in such a cause. None of the organizations have been particularly effective in this work, chiefly be-

cause of the difficulty in getting conclusive evidence.

Helping the G-Men

The chief claim of the Anti-Nazi League now is that it conducts investigations of the subversives—a claim very similar to that of the Friends of Democracy. The League states that it is "making known to the American people who their enemies at home are, by uncovering subversive elements . . ." The League also says that "data from its files are being used by the Federal Bureau of Investigation, the Secret Service, the Treasury Department, the Federal Communications Commission, the Office of War Information and many local agencies in their constant fight on saboteurs and home-spun Hitlers."

As these Government agencies have been receiving a great deal of attention for their fight on subverters and saboteurs, the League's claim of aiding these Government investigators may come as somewhat of a surprise. In part, the claim of aiding these official bodies may be explained by the fact that the League has for the past ten years been building up files on the native fascists and their allies. These files make available to these official agencies valuable background and historical materials covering a period when the Government was not very much interested in these subversives. According to these claims, the investigations continue, and if the claims are valid one can only wonder just what the Government agencies have been doing to track down the subversives.

When Do the Trials Begin?

A great deal of the material used as evidence for the recent indictment of the thirty persons accused of sedition was drawn from the files of the League, Professor Sheldon, administrative chairman, said. He pointed out that this is the third time that practically the same group has been indicted

(Please Turn to Page 45)

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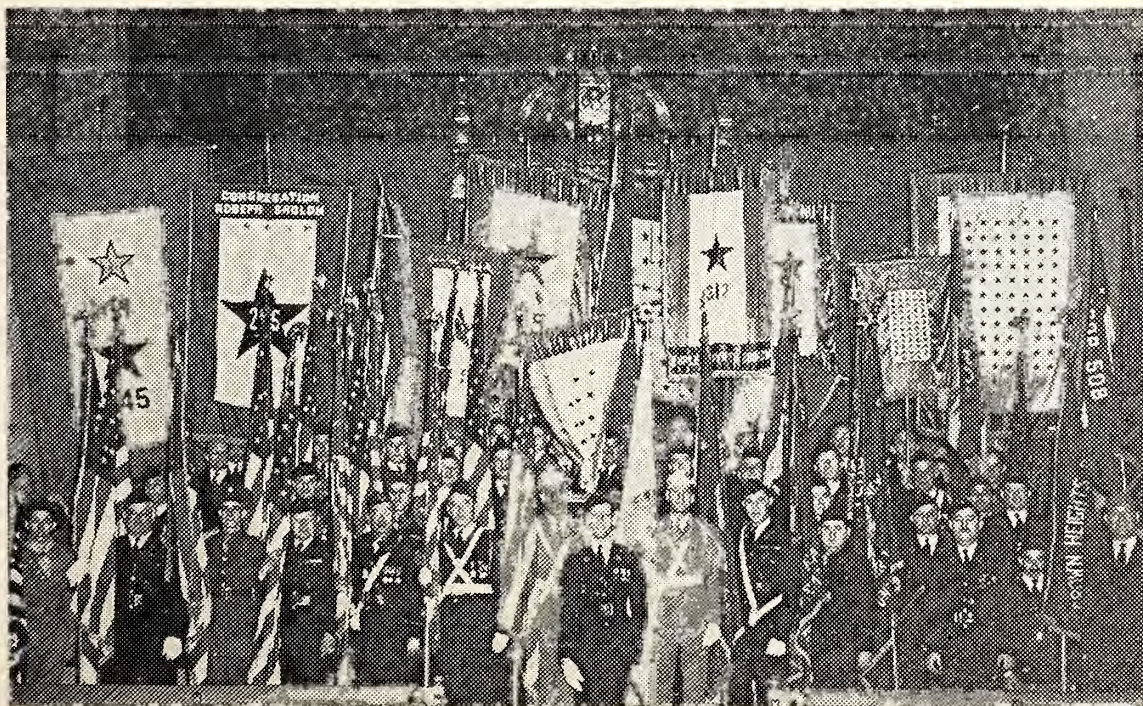
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Jewish War Veterans pay tribute to 6,000 men in service from 32 New York Reform Synagogues in special exercises at Temple Emanu-El

Greensboro Plays Host at Community Seders

The servicemen and their wives were well taken care of during the recent Passover holidays by the community of Greensboro, N. C. Two separate Seder services were held on the night of Friday, April 7—one at Temple Emanuel, and the other, which was really a double-barreled affair, at BTC No. 10. In addition, a number of private homes were scenes of services with the men as guests. All in all, about 800 servicemen and their wives were accommodated.

Rabbi F. I. Rypins, overall chairman of the committees branching out into various directions, conducted the services at Temple Emanuel, while Mrs. Rypins was in charge of the food and arrangements there. Mrs. Lou Silverstein, chairman of home hospitality, was responsible for the men placed in homes. Phil Segal, chairman of the community Civilian Committee, working jointly with Mr. Edward Kapnick, local representative of the National Jewish Welfare Board, which provided not only food and wine, but hard work as well, and deserves credit for a job well done. There were many difficulties to be overcome, as for example, the readjustment of plans necessary when 175 new men appeared on the scene the day before the Seder service. This required a switch from the Masonic Temple, where it had originally been planned, to the army base. Then, the army officials, due to the fact that the new men had to be restricted, required that two separate mess halls be used.

This was also the occasion for welcoming the newly arrived Chaplain. (Lt.) Augustus F. Loeb, who assisted in conducting the services.

The cooperation of the Army cannot be praised too highly. Through the courtesy of Col. Victor R. Woodruff, commanding officer of BTC No. 10, and under the leadership of Post Chaplain (Major) Furman E. Jordan, and General Mess Officer, Major John P. Newton, every facility was tendered, even

to the extent of absolutely new and fresh kitchen utensils.

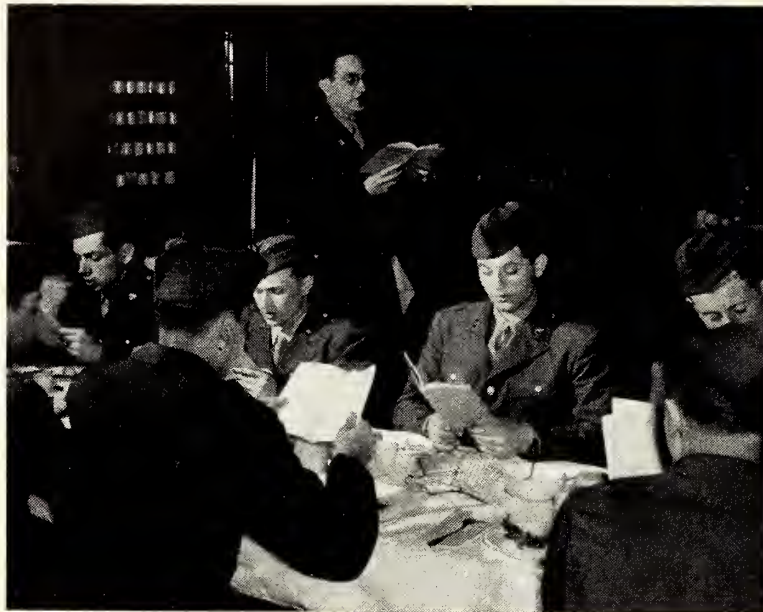
Pvt. Benjamin Alpert, member of the Post Glee Club, gave up the opportunity to be at home in New York with his family for the first Seder, in order to conduct the Seder on the post. Pfc. Morton Miller, accomplished in providing meals for the boys on the post, spent the entire day working on the special Passover menu, which included all the delicacies from Matzo balls

to nuts. Lt. James H. Whaley, assistant to Major Newton, was general supervisor over the kitchens and mess halls, working all day to see that every need was filled and remaining for the entire service during the evening, being constantly between the two mess halls. Permanent party members of mess hall No. 2 on the post, made up of non-Jewish members, did the tremendous job of cleaning up the day after the service. This was supervised by Sgt. Walter Welch. Special permission was obtained for about 40 girls from Woman's College to be present at the Seder service. They were responsible for setting the tables and doing a great deal of the serving and other work necessary to make this a successful venture.

GREENSBORO, N. C.

Members of Council-Sisterhood of Temple Emanuel enjoyed a "nose bag" luncheon at their April meeting. Members attending brought their own lunch and ate at tables spread in the Soldiers' lounge. Coffee and dessert were served buffet style.

In the business session, the following slate of officers for next year was presented by the nominating committee and elected: Mrs. Bert Block, president; Mrs. Raymond Farber, vice-president; Mrs. Max Klein, recording secretary; Mrs. Jennie Strauss, corresponding secretary; Mrs. Milton Weinstein, treasurer; and Mrs. Charles Pearl, auditor. These officers will be installed at the annual meeting in May.



Seder Services at BTC 10, Greensboro, N. C.

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Training for Post-War Jewish Leadership

(Continued from Page 23)

power, loss of directors to the chaplaincy and other war inroads, the foundation program has been both expanded and strengthened. From a pre-war total of 80 branches, Hillel has grown to an impressive total of 141 units—42 full foundations and 99 counsellorships (21 of these special military extension units). 11,050 Jewish soldiers and sailors together with 33,000 civilian students are today under the influence of the Hillel program and leadership.

When military contingents were started in American colleges, the B'nai B'rith Hillel Foundation gladly accepted a large part of the responsibility for serving them. But Hillel operated on the principle that it would assume the responsibility only in those colleges where, in normal times, there is a sufficient Jewish registration to warrant a continuing program. The only exceptions were to be in colleges located very close to existing Foundations. These military extensions, 21 in number, out of a total of 141 Hillel Foundations and Counsellorships, were the only units which had exclusive military registration.

It is only these units that will be basically affected by the curtailment of the A.S.T.P. program. All the other 120 Foundations and Counsellorships will continue without interruption. They all have a normal registration of girls, substantial numbers of students under eighteen, many men who are not eligible for military duty for physical reasons, as well as contingents of A.S.T.P. students in engineering and advanced medicine who will remain at college until completion of their courses. Moreover, many Hillel Foundations are located at colleges where Navy V-12 units are stationed.

While there may be a drop of 15 per cent in registration in comparison with the pre-war norm, the continuing program of the Hillel Foundations need not be affected. But even if there were a more drastic curtailment of registration it would be an act of statesmanship to preserve the Hillel fabric for the post-war period. But it is not necessary to put the program on this skeleton emergency basis for there will be a substantial enough registration to warrant a vital program even during the war days.

As late as 1935 there were but twelve Foundations located mainly in the large mid-western state universities. Today Hillel has become the symbol of Jewish university life in every part of America. Whether it be in the metropolitan schools of New York, the stately old colleges of New England, the bustling universities of California,

or the newer schools of the south and far west, the Foundations are on the job.

But statistics alone do not tell the war story of the Hillel Foundations. Even more profound have been the newer transformations in the program and constituency of the Foundations and Counsellorships. The new methods of selecting the military students has practically altered the sectional nature of many American educational centers. The American college and university is now a truly national institution, with a student body chosen from all sections and corners of our population. Boys from Texas are studying in Minnesota and lads from Florida are on the campuses of Maine; and as for the boys from Brooklyn and the Bronx, they seem to be well represented in all schools, both large and small. Jewishly, there is a mixing of population which will have many interesting implications in the post-war world.

But what is even more interesting, Jewish militarized students are today studying in colleges where before the war, there were few or no Jewish students. The colleges of central Ohio are an excellent illustration. To the east of Columbus lies Denison University, a charming little Baptist School. In pre-war days, this college had at best two or three Jewish students. Today there are twenty boys in the army unit and a half dozen more in the navy and marines. North of Columbus is the famous Ohio Wesleyan University, a Methodist institution with an average peace-time Jewish student body of two, but today with a war-time contingent of twenty or more Jewish naval cadets. Further north we find Kenyon College, an Episcopal School in Gambier, which today has seventy Jewish boys in the A.S.T.P. and Aircrew. Muskingum in New Concord, a United Brethren College, now claims twenty-five or more Jewish soldiers, while Wittenberg, a Lutheran School in Springfield, boasts of seventy Jewish trainees.

The Jew in the small denominational college offers a rich medium for wholesome inter-faith contacts, but also if wrongly directed, an opportunity for distressing group conflicts. That most reports indicate a healthy relationship between Jewish and Christian trainees, is an excellent testimony not only to the effectiveness of the Hillel program, but to the basic traditions of fair play in both American education and the armed services. At Bucknell, for example, the Hillel students meet at the president's house in the

(Please Turn to Page 38)

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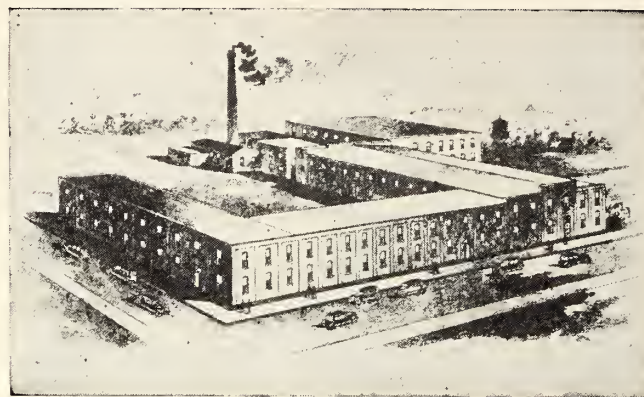
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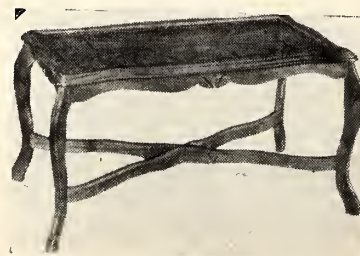
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Congregation B'nai Israel, Wilmington, N. C.

JEWISH COMMUNITIES

(Concluded from Page 20)

The Army Air Base (Bluthenthal Field) was named in memory of Arthur Bluthenthal, the first Wilmington man to be killed in World War I. Every single boy of draft age participated in World War I. This is true also of the present conflict.

Wilmington has a B'nai B'rith lodge (Marcus W. Jacobi Lodge) with Nathan Jacobi, president; the Herzl Zion-

ist Society, Ben May, president; and the Hadassah Organization, Mrs. B. D. Schwartz, president.

Wilmington's Orthodox congregation, B'nai Israel, situated at 313 Walnut Street since 1914, was organized in the 1860's to accommodate the influx of Jews from the eastern European countries who came to this country in

(Please Turn to Page 43)



Temple of Israel, Wilmington, N. C.

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Training for Post-War Jewish Leadership

(Concluded from Page 35)

absence of their own quarters. On other campuses, the Y. M. C. A., Y. W. C. A., Christian Foundations and college churches have made available not only their buildings, but their paid staffs to service the Jewish students during the interim between visits of Hillel military counsellors. On all campuses, the Hillel director is a leader in the war emergency councils which have been set up by the Campus United Religious groups to direct the program for the militarized students. This intimate cooperation in the religious field will bring rich dividends in the difficult days of peace and reconstruction. Anti-minority forces may be growing in the outside world. In our colleges and universities Jewish-Christian relationships are being strengthened under the impact of the war.

Perhaps the greatest impact made by the militarized campus on Hillel may be felt in the religious and cultural field. There may not be religious revival among the Jewish trainees, but there has definitely been a heightening and deepening of interest in services and in the traditional expression of our faith. As in so many of the camps, there has been a demand for more traditional services with Chazan, Hebrew prayers and more ceremonialism. Holy day services were universally well attended, and Chanukah, Purim and Passover observances are the highlights of a full religious program.

Culturally, the military and naval students have proved a real stimulus to the Hillel program. An older, more mature, and in many cases, a metropolitan student body, they have brought a love of learning for itself, which few of their younger civilian contemporaries can duplicate. During one quarter at Ohio State, for example, our Jewish military contingents included a lecturer of art at the Metropolitan Museum of Art, two concert pianists, an assorted number of M.A.'s and Ph.D.'s and a brilliant group of leaders of National Zionist youth organizations. The Indiana Foundation

reports that one of their military students was an educational director for the Chicago Round Table of Christians and Jews. All Foundations report the presence of former Hillel presidents, council members, and other Jewish activity leaders. For the first time on many campuses, Yiddish classes have been organized, and one large Foundation has even sponsored a program of Yiddish movies, Hebrew speaking (Please Turn to Page 46)

A Unique Force

(Concluded from Page 32)

diences in different strata of society. Serious musicians like Stravinsky and Jascha Heifetz became his fans. With them were lovers of good jazz throughout the whole country, running the gamut from Duke Ellington to the jitterbug from Oshkosh.

A piece he wrote at this time, called "Eighteenth Century Drawing Room"—a jazz modernization of a theme by Mozart—further helped to make him a national figure (and incidentally was no doubt responsible for a new wave of crime thefts from the classics). He was called to Hollywood by Darryl Zanuck and there wrote music for (and appeared in) pictures starring Eddie Cantor and Shirley Temple. One of the pieces he wrote for Shirley, "Toy Trumpet," became another national hit. But he didn't like Hollywood, he didn't like the restrictions that were imposed upon him, he didn't like the costumes he had to wear, above everything else he didn't like being pigeonholed. He bought back his contract and returned East for more radio work. It was at this time that he created for the Columbia network the first of his jazz laboratories, in which he was permitted to experiment with jazz styles, performances and instruments to his heart's content. Today he once again has a jazz laboratory over the air—part of a new contractual arrangement with Columbia—in which he tries to widen the scope of his own jazz art, as well as to provide an outlet for new jazz works.

A stickler for accuracy, who is concerned over the slightest detail of performance, he drives his men in rehearsal relentlessly before he is satisfied with their playing. Just as he likes his own compositions to be terse, concise, to-the-point, so in his performances he wants cleanliness of attack, compactness, avoidance of all superfluities and instrumental excesses. He is a specialist in devising new sound effects, and he is particularly sensitive to the most subtle dynamics and tone shadings. Even as a boy he used to go into strange moods at unusual colors, lights, or sounds. Today, one combination of sounds can throw him into morbid despair; another, will thrill him. He is always experimenting at rehearsals with timbres, colors, sonorities, pitch deviations, harmonies. He has often said that though composition is his major interest, he will never abandon his work as a leader of a jazz ensemble because it affords him such wonderful opportunities for research, study, and experiment with jazz materials.

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Social and Personal

CHARLESTON, S. C., NOTES

Lt. Jack Rosen Made Captain

Lieutenant Jack Rosen, of Charleston, now stationed in England, has been promoted to the rank of captain. He is the son of Mr. and Mrs. S. N. Rosen, of 55 Montague street.

Miss Tucker Bride of Lt. Fairey

Miss Bernice Anne Tucker, daughter of Mr. and Mrs. Charles Tucker, of Kingstree, S. C., and Lieut. George Harmon Fairey, of Kingstree and Camp Blanding, Fla., were married recently at the home of the Rev. Dr. Jacob S. Raisin in Charleston.

Miss Rephan Serves on Committee

Miss June Rephan, daughter of Mr. and Mrs. H. Rephan, of Elmwood avenue, Charleston, served as chairman of the ticket committee for the dance given by Gimle dormitory at Goucher College, Baltimore, Md. A patriotic theme was carried out at the affair, which took place in Gimle parlors.

Miss Rephan is also on the advertising staff of the Goucher College publication.

Killed in Italy

Staff Sergeant Philip Silverman, army paratrooper, who was killed in Italy in December, has been awarded the Purple Heart medal posthumously. He was the son of Mr. and Mrs. I. Silverman, of 336 King street, and his widow formerly was Miss Helen Johnson, of Florida. The sergeant was 23 years old, a native of Charleston, and he attended Bennett and Murray Vocational schools. He had been overseas only a few months.

Gershon-Karesh Engagement

The engagement of Miss Shifra Karesh, of Charleston, to Lieut. Nathan I. Gershon, medical corps, U. S. Naval Reserve, of Atlanta and Charleston, has been announced.

Miss Karesh, daughter of Mr. and Mrs. Hyman Karesh, 74 Murray Boulevard, is a graduate of Vanderbilt University, where she was a member of the Alpha Epsilon Phi sorority. She has been affiliated with the Henrietta Aiken Kelly kindergarten here.

Lieutenant Gershon, son of Mr. and Mrs. I. R. Gershon, of Atlanta, is a graduate of Emory University School of Medicine. He was a member of the Alpha Epsilon Pi and Phi Delta Epsilon fraternities. Before entering the navy he served as resident physician in the eye, ear, nose and throat department at Grady hospital, Atlanta. Lieutenant Gershon has been stationed in Guantanamo Bay, Cuba, Gaudalcanal, Rendova and Munda. He is now reporting for duty at the U. S. Naval hospital here.

Commands Clothing Depot in England

News has been received here that 1st Lt. Alwyn Berlin, son of Mr. and Mrs. Sam Berlin, of 6 Limehouse St., is commander of a clothing depot in England, which repairs 50,000 items of clothing a month.

HEBREW INSTITUTE HAS NEW INSTRUCTOR

Jacob Cass has recently become associated with the Hebrew Institute of Charleston, S. C., as Hebrew teacher.

Mr. Cass has spent 20 years in teaching and comes to his new connection from the Montreal (Canada) Hebrew Academy Parochial Hebrew-English School. Previously he had been with the Hebrew Free School of Toronto, Canada.

BERG-SILVERSTEIN

Mr. and Mrs. L. LeRoy Silverstein, of 143 South Battery, announce the engagement of their daughter, Miss Janet Silverstein, and Private Marshall Berg, United States Army, of Brooklyn. The wedding date will be announced later.

Miss Silverstein was graduated from Memminger High School, and now is attending the University of South Carolina, where she is pledged to Sigma Delta Sorority.

Private Berg, son of Mr. and Mrs. Samuel A. Berg, of Brooklyn, was graduated from Riverside Military Academy at Gainesville, Ga. He attended The Citadel and was a member of the junior class when he enlisted. He now is taking an ASTP course in advanced engineering at the Ohio State University.

LEGUM - GANDERSON

Norfolk, Va.—Mrs. Louis Legum, of Norfolk, Va., has announced the engagement of her daughter, Miss Thelma



MISS THELMA LEGUM

Legum, to Capt. Leon M. Ganderson, AUS, son of Mr. and Mrs. S. Ganderson of Elizabeth City, N. C.

BIRTHS

Greensboro, N. C.—A daughter, Bonny Yvette, was born on April 4th to Mr. and Mrs. Murray Fitterman, of New Bern. The baby, born in Greensboro, is a granddaughter of Mr. J. Gurfain, Mrs. Fitterman being the former Miss Freda Gurfain.

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ADVICE WITH SPICE

(Continued from Page 25)

they won't do the trick. There is no pat answer to doing away with the more subtle forms of anti-Semitism and its social and psychological manifestations, he feels. "But what we can do is to neutralize it and keep it from being actively harmful, to us Jews and to our democratic way of life."

The same sort of reasoning also leads Mr. Grafton to believe that it would be all right for the Jews to go back to Europe—and even Germany—after the war. The fate of the Jews, he holds, depends on the general political situation and to make that situation such that Jews and everyone else can live in peace and without molestation is, after all, what we are fighting for. As for a long range solution, Mr. Grafton candidly admits he has none. "Things may become easier and better as democratic forces become stronger." But he has nothing more concrete than that to offer the Jews of Europe.

He thinks, however, that the Jewish Commonwealth has as good a chance of solving the problem as anything else he can think of. "Anyway, it's already been started; it's working, it has chances of growth and expansion. I think it should be given a chance." For the same reasons, Grafton thinks that Palestine as the choice for the Homeland should be given a chance. "I don't believe in all this sentimentalism about the homeland of our forefathers. If the Jews were offered a better territory for a homeland somewhere else, I'd be for it. But they haven't. And they have done a pretty swell job in Palestine, it seems."

Expediency and the Jews

Advocating a Uganda without a Uganda in the offing made that other homeland discussion a pretty theoretical one, Mr. Grafton agreed, and so

he got down to brass tacks on the Jewish Commonwealth—brass tacks meaning Arab oil, the Trans Iranian railway, the Commonwealth Resolution and the military expediency argument used to squash it.

"A doctrine of convenience" is what Mr. Grafton called the State, Navy and War Departments' stand. "We are just trying to take the easiest way out. The Jews we are sure of. So we are closing Palestine to avoid possible minor difficulties with the Arabs. I think there is no reason for it. If we take a firm stand we could trade with them on that question as we have done on a few important other ones. If we can get 12,000 miles of pipe line in Arab countries, we can get some freedom of action in Palestine—if we really want it."

A Touch of Brooklyn

When asked what he thinks American Jewish writers should do to combat anti-Semitism, he answers that he never thought of himself as an American Jewish writer, that he writes as a first class citizen but that he thinks it is the duty of all American writers to fight anti-democratic tendencies wherever they see them. Seems to me it is as much Sinclair Lewis's duty to fight anti-Semitism as it is mine to fight for real democracy in Italy . . . But maybe it would be a good idea of American Jewish writers to organize in a fight against anti-Semitism."

Samuel Grafton hasn't thought of himself as an American Jewish writer, but if one were to pick someone as characteristic of just that combination, one could do no better than to pick Grafton: the clarity and discipline of a Jewish mind and the terseness and bluntness of an American, plus the unmistakable toughness of Brooklyn.

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**PASSING OF SAM HERZFELD
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West Point, Ga.—This city lost one of its most respected citizens in the passing of Sam Herzfeld, pioneer resident and member of the firm of J. J. Hagedorn & Co. For more than forty years he was identified with the civic, business and philanthropic life of the community. Mr. Herzfeld was one of the founders of the local Boy Scout Council, one of the oldest members of the West Point Rotary Club, and a member of the Hexagon Club, Beth El Congregation and the War Price and Rationing Board. He is mourned by many who had benefitted from his counsel and generosity.

Jewish Book Street

(Concluded from Page 22)

had them smuggled out of Germany long before he himself was able to leave. In his collection is a rare edition of Yerucham's code of Jewish laws printed in Constantinople 428 years ago.

As for the future of the Jewish book industry, the dealers are reluctant to speculate. All depends on the future of the Jewish people. Will they become more conscious of their back-

ground (this seems to be the trend today), or will the assimilationist tendencies supersede?

In one shop, whose proprietor insisted that all his books were on Jewish topics, this reporter saw a copy of the latest best seller, "A Tree Grows in Brooklyn," prominently displayed in the show window. When it was called to his attention, the dealer was abashed, like a kosher meat dealer caught with "Trafe" on his shelves. But then he smiled and winked slyly. "What's the matter?" he asked, "Isn't Brooklyn a Jewish subject?"

West 47th Street

(Concluded from Page 9)

eyes, requiring meticulous handling and the greatest precision. They drifted into this trade, because the employers, themselves refugees and many so pious that they don their hats before drinking or eating, were ready to give them this chance to make their way in the new land.

Toward sunset, the setting changes as if by magic, in these diamond-polishing shops on West 47th street. Work ceases. Machines stop buzzing and whirring, as voices rise in prayer. Former cantors lead the chant. Youngsters, with nascent down on their cheeks and chins, and grey-bearded patriarchs sway to the rhythm of their prayers, eyes closed, voices rising in rapturous chorus. Strangers, passing by on West 47th street at that hour, wonder from where these strange chants emanate. But those to whom Jewish liturgy is not alien are deeply moved as they recognize these chants dating back through the centuries; chants that probably originated by the waters of Babylon, and accompanied the Jews through Spain, Holland, Germany, Poland to the United States.

On Saturdays, the industry is at a standstill; the Sabbath setting in early Friday afternoon with the "Mazel Bracha" workers folding their aprons and putting away their eye shades and rushing home to prepare for the sacred day.

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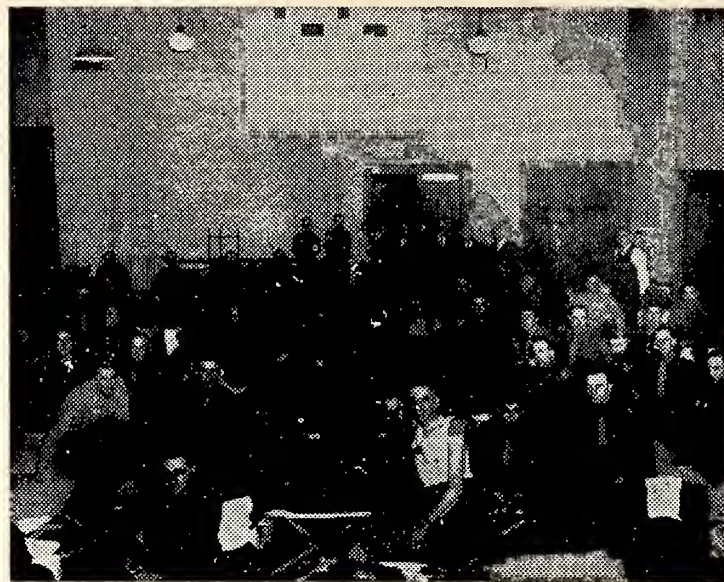
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Report on Australian Jewry

(Concluded from Page 17)

Dr. Traub emphasized the rapid development of the Zionist Federation of Australia and New Zealand. The success of the Keren Hayesod campaign, indeed of any Zionist activity in these countries, he said, is largely due to the devotion of the local Zionist leaders.

Aussies Feel Kinship With Palestine

In Australia and New Zealand, the non-Jewish population has a feeling of relationship with Palestine, Dr. Traub said. They recall that during the first World War their troops, the Anzacs (Australian-New Zealand Army Corps), fought in Palestine side by side with the Jewish legion. In this war, the Aussies and New Zealanders stationed in the Middle East, often spend their leaves in Palestine, visiting the cooperative colonies and come back full of admiration. Even more important, he said, is their understanding that the road to the mother country, England, lies through the Near East and is safeguarded by Jewish Palestine. They also look to Palestine as their bridge for future cultural and economic relations with the Near East. Australia and New Zealand, Dr. Traub said, will probably be very important in discussions of post-war settlements, both as participants in the war and as members of the British Commonwealth of Nations.

The Pro-Palestine Committees which were formed in both Australia and New Zealand are particularly important in view of the strategic position of these countries. In the Committees are cabinet members, heads of the universities, Lord Mayors of the principal cities, heads of the churches and other leading non-Jewish figures. John Curtin, Prime Minister of Australia, and Peter Fraser, Prime Minister of New Zealand, both assured Dr. Traub of their sympathy for the Jews in their present plight and their understanding of the problems facing the Jewish Homeland in this war. All this should influence the policy of the British Empire on Palestine, Dr. Traub hopes.

Immigration to Australia Unlikely

He is not too optimistic about the possibilities of post-war immigration

into Australia and New Zealand. The entry of Japan into the war has served as a shock to them, making them aware of the serious underpopulation of their countries. But they do not seem very willing to drop their restrictive immigration policy. Although the present population is only 7,000,000 and everyone wants expansion—minimalists speak of 20,000,000—they still talk of limiting immigration to Britains and Scandinavians. They cannot get that many from those countries without evacuating the entire populations of Norway, Sweden and Denmark. Some sort of "compromise" will have to be made, and perhaps a limited Jewish immigration will then be permitted. But Jewish immigrants will have to be persons trained for Australia's needs. However, Dr. Traub does not expect much. The future for large scale Jewish immigration is in Palestine.

William Sydney Porter, better known as O. Henry, was born in Greensboro, North Carolina, during the Civil War.

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BATTLE OF GHETTOGRAD

(Concluded from Page 31)

they had intended was only partly successful. Shooting ensued. In the confusion of uniforms, however, the Jews broke into the jail, and poured its human contents into Warsaw's streets. By morning there were many German dead and the ghettos had several new detachments behind its barricades, the Pawiak jail detachments with German deserters in their ranks. Partisans returned from the woods to reinforce the ghetto army.

The German authorities had by then received their orders from Berlin. Detachments, rushed from Galicia, reinforced the Warsaw garrison. An ultimatum to the Jews called for the immediate discontinuance of all resistance and the release of German captives, or the ghetto would be razed to the ground. The Jews countered with terms of their own: demanding that for each German captive released by them, ten Jews be released from concentration camps in Poland. The Germans found this unacceptable. The next morning the great battle opened.

Cannon opened up on the ghetto. Tanks, rumbling into its streets, were showered by bullets. Jewish suicide squads rushed in the face of German tanks, exploding them with hand grenades. Several hundred German soldiers died that day. The German military authorities ordered that the ghetto be subjected to bombardment with incendiaries. That night was infernal, with fires sweeping the ghetto and buildings crashing on their defenders.

By morning the ghetto had reorganized for battle under the new conditions. Houses on the outskirts were abandoned. Arms and food were removed into the center of the ghetto, where the main defense force was concentrated, but snipers and hand grenade throwers still lurked in ambush in the ruins of the "outer-circle," to stall the German advance. The Germans found every building, every doorstep bitterly contested. By evening, however, they had recorded gains toward the ghetto center.

The Jews sent messengers to the Polish underground, proposing a revolt of the entire city, for the ghetto alone could not hold out much longer. Told that such revolt would be premature, they held out alone.

The Last Stand

The ghetto ran out of food and water. The dead piled up. Epidemic raged. The last defenders, sick and feverish, stuck to their guns. On the 42nd day, the Nazis cordoned the last target, a single building whose occupants still held out. It was a four-story structure, each of its floors a fortress. After eight hours of constant firing, the Nazis gained entry into the building, but were balked by resistance on the ground floor. Resistance there quelled, they moved to the first floor and here, too, were met by a fusillade. In the midst of the resisters, on each staircase landing and in each room, there was always the blue-and-white flag, for these last defenders were members of the Hechalutz, the Zionist pioneer movement. They carried their banner with them, as they retreated to the roof, to the final trap. Late that night it still waved from the roof. Then the firing stopped, and for a moment the flag disappeared. Soon something wrapped in blue-and-white crashed to the street. It was the last defender, jumping to his death wrapped in the Zionist colors.

Next morning the Germans announced that Ghettohrad was liquidated. It was not. Some fighters still remained, in the rubble, in the ruins, in the catacombs; and the revolt has spread to other ghettos. On the anniversary of the Ghetto revolt, its environs are still being guarded. Among the ruins the Germans sometimes see a grizzled figure, a surviving Jew. They rarely capture such alive. In their rags, these Jews still carry hand grenades, exploding themselves and their captors.

Jewish Communities

(Concluded from Page 37)

great numbers in those years. Its present spiritual leader, Rabbi Harry Bronstein, in addition to ministering to his congregation, travels many miles each week to conduct religious services in army camps adjacent to Wilmington. The Rabbi and the congregation are cooperating extensively with the Jewish Welfare Board in its work with men and women in the armed services. A new kitchen has recently been installed in the vestry rooms of the congregation, where "gefilte fish" and other "haimishe" meals are served to those who prefer Kosher eating.

Present officers of the Congregation are: Abe Dlugin, president; William Block, vice-president; Harry J. Stein, secretary-treasurer. Mrs. J. Abel is president of the Ladies' Benevolent Society, Mrs. A. J. Stein is secretary, and Mrs. I. Levine is treasurer. Mrs. B. D. Schwartz is president of Hadasah, and Mrs. Ben Kingoff is secretary-treasurer. Ben Kingoff is chairman of the United Jewish Appeal. The president of the Zionist Organization is Ben May, and B. D. Schwartz is secretary-treasurer.

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WITHIN FREEDOM'S GATES

(Concluded from Page 14)

Port Operating Company of the Royal Engineers appeared recently in the British Eighth Army Force Orders. The order commended Major Silberman and Corporal Fillar for "showing a very fine example." Special mention was also made of Lieutenant Rosser who "by his example encouraged his men to follow him into a most hazardous enterprise, and by so doing helped in getting the fire under control."

This was just one incident in the day-to-day battle of the 50,000 Palestinian Jews attached to the British Army and Palestine Home Guard. These men, recruited by the Jewish Agency through the financial assistance of the United Palestine Appeal carry on the fight against our enemies. Through the United Jewish Appeal for Refugees, Overseas Needs and Palestine, funds are raised for the upbuilding of the Jewish National Home, for overseas war relief and rehabilitation and for aid to newcomers in the United States.

THE FRUITS OF VICTORY

"Aaron would be so proud!" That was the thought that ran through Belle Mendoza's mind as she finished repairing the old tractor. She had to do the job alone, for her husband, like most of the young men at the settlement, had joined the British Forces, and the women had to carry on as best they could.

She hurried through the long vegetable section and then stopped. There was something on that leaf. She bent down to examine it. Yes, it was the same blackish-brown blotches on the fruit. Disturbed, she ran to Kaplan and breathlessly told him what had happened.

The elderly colonist was full of admiration for the former school teacher who had volunteered to assist him in training the newcomers from Hitler's occupied Europe. In another moment, they were hurrying through a narrow by-path together and examining the vegetable fields. Kaplan spoke up in a vigorous voice. "Those plants will have to be sprayed right away. Thank God, you discovered it in time."

The early hours of the morning found Belle, Kaplan and a few of the younger settlers putting away their tools for the night. None of them had thought of the time or their aching muscles, for the value of the crop and what it meant in terms of food for soldiers and civilians was paramount in everyone's mind.

Belle's heart beat heavily as she returned to the barracks. There was someone waiting for her . . . it was the familiar figure . . . Aaron . . . in the uniform of the British Royal Navy. What a surprise for Passover!

Aaron stood there and proudly looked over the fertile land in the bright warm sunlight of the new morning.

"These are our fruits of victory," Belle added simply. That was what everyone in the settlement was working for—that was what the United Palestine Appeal was making possible with the funds it received from the United Jewish Appeal for Refugees, Overseas Needs and Palestine.

FREEDOM TO FIGHT

"Look, there's land! We're home!" The hundreds of passengers lined up on the deck of the S. S. Nyassa, looked into the distance with eager and joyful faces and strained their eyes to get the first glimpse of land after days of sailing through the Mediterranean. The ship steamed cautiously into the port of Haifa.

"I've waited for this moment for years," Lebel exclaimed. His companion looked up at him and said, "Yes, Lebel, we have a job to do. It'll be good to get a gun in our hands and fight the beasts with the only weapons they respect."

A few moments later, the first passengers alighted from the S. S. Nyassa to face the representatives of the United Palestine Appeal who were waiting to take them to the Immigration Reception Center. There were scenes of wild joy as the refugees, many of whom had been wanderers without homes for more than ten years, first set foot on the soil of the Jewish National Home. Many wept, others danced and some fell on the ground and embraced it.

Jacob Levy immediately rounded up a few of the other men. He had a special reason to continue the fight—for he remembered his pledge that kept him alive in nameless detention centers of Hitler's Europe—the determination to meet his tormentors on the field of battle. Strangely enough, the day that the ship reached Haifa on February 7, 1944—was the same day on which the "Master Race" had started its private war against him ten years before.

Several days later Jacob and Lebel, along with ten others, left the immigration reception center at Atlit for the military reception camp somewhere in Palestine. The hour had struck. They were getting their opportunity to engage the enemy by joining the British Army. They were joining the thousands of men and women who had been recruited for democracy through the help of the United Palestine Appeal. The United Jewish Appeal has set for itself the task of raising \$32,000,000 in 1944 for the programs of the United Palestine Appeal, the Joint Distribution Committee, and the National Refugee Service.

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HICKORY, N. C.

DIPLOMATIC RELATIONS

(Concluded from Page 32)

not have waged war so effectively. Its contribution to Russian military strength, in organization, in morale, in actual fighting and firing power is beyond calculation. By the time the German army had advanced into Russia, machinery in the many new factories had either been carted away beyond the reach of the invaders or was smashed or burned. Motion theatre buildings used by the German officers as their exclusive places of entertainment, the commanders' headquarters and officers' homes exploded into dust and smoke by time bombs which the Russians had planted before evacuation. Nobody in the world, least of all the Germans, had suspected the thorough preparation which the Russians had made to dynamite the cities and factories which they could not hold. Decidedly, the same degree of skill which the Russians used in preparing to defend their country was used in carrying out the scorched-earth policy and this amply testifies to their ability for organization in construction as well as destruction.

Rural women and children have been trained in agricultural tasks so that work would not be upset in the event of a mobilization of large numbers of able-bodied men, and military sections were organized in the country districts with a view of training peasants in knowledge of local geography and the best means of beating off attacks on their village and resisting air raids. Civilian instruction in elementary military training, in marching, drilling, rifle practice, use of gas masks, etc., had continued all through these years, and, therefore, Russia was ready for Germany and is now ready for Japan.

Japan also has been preparing for this war very energetically, especially in Korea and Manchuria, which borders on Russian lands. Immediately after seizing Manchuria in 1931, the Japanese imperialists set about turning the territory of that country into a base for war on the Soviet Union. Japan's armed forces on the mainland of Asia has risen rapidly, which today is estimated at more than 1,000,000 soldiers and officers. The Japanese airdromes in Korea and Manchuria were increased from 130 in 1934 to 250 in 1939, with many more erected since then. She has increased the lengths of her railroads and highways in all directions leading to Russia thereby enabling her to shift troops and equipment more rapidly to the Siberia-Manchuria border.

Japan must attack before it is too late. If she is ready to fight Russia as she claims, she would do so without waiting. Time is Japan's greatest enemy and Russia's greatest friend. Time works on the Soviet side because it makes possible a building up of transportation facilities capable to some extent of reducing the enormous handicap that would inevitably confront the Soviet Regime if it became involved in hostilities in the Far Eastern theatre of war, which is thousands of miles away from Russia's main centers of population and industry, while it is conveniently close to Japan. It is important to note that Russia has only one railroad line running from

the industrial heart of the Soviet Union to the Pacific coast which is available for shipment of troops and supplies. This line of communication could be put out of commission very quickly by the Japs.

In a war in the air, Japan's geography places her at a serious disadvantage. Japan's largest cities and industrial centers are within easy bombing distance from Russian bases, while Russia's chief industrial centers in Siberia are scattered and far away from Japanese bases. If driven from Eastern Siberia by Japan, the Russians will still have the Urals, Central Siberia, Central Asia and their Arctic Empire from which to continue waging war.

In *Mein Kampf* Hitler wrote the following about the German fighting in Russia in 1918:

"The greater the amount of room at its disposal, the greater also is its natural protection.—The size of the territory gives protection against frivolous attacks and therefore the risk of an important attack, except for unusual reasons, will appear too great." Reading these words now, it seems as though Hitler was foretelling his own doom on the Russian battlefield. And these words are equally applicable to Tojo, for even if an invader succeeds in occupying either European or Asiatic Russia, he has not won his battle, because Russia's vastness makes her land unconquerable.

Lastly, let us consider the part which China and the United States will play if and when Russia and Japan come to arms. The United Nations are now building big airfields and airdromes in Eastern China from which to attack Japan by air. Combining these points of attack with those which will be made available in Russia if and when she becomes engaged in war with Japan, we can see that the infamous Japanese Empire will find that its cunning diplomatic relations with Russia were unavailing in her conquest for ASIA for the Asiatics, or The Yellow World to the yellow men.

They Had a Substitute

(Concluded from Page 33)

and he wonders when they will be brought to trial. He hinted at strong political pressure being used to keep them from trial. The delay has benefited those under indictment in more ways than one, he stated, citing the case of Gerald Winrod, the "Jayhawk Nazi," who has been able to clear the mortgage on his establishment and to erect an additional building since the first indictment, although before that his finances were pretty shaky.

Both the Friends of Democracy and the Non-Secretarian Anti-Nazi League are investigating the subversives. Professor Sheldon said that the two organizations, in their propaganda, appeal to different groups, the Friends more exclusively to the liberals and the League to the conservatives and, on a more popular basis, to the general press. But these are aspects of one job and it would hardly seem necessary to have more than one organization doing it.

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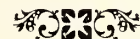
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Training for Post-War Jewish Leadership

(Concluded from Page 38)

groups are no longer a novelty, and calls have even been reported for classes in Talmud. The following interesting incident is reported in a letter from Rabbi Norman Frimer, the Hillel Director at C.C.N.Y. (uptown):

"Last Monday, one of the soldiers walked into the Foundation. He seemed very restless pacing to and fro, picking up magazine after magazine, but quickly putting them aside dissatisfiedly. After some delicate maneuvering on my part, he confessed, with blushing embarrassment, that he was a former Yeshiva Bochner, and of late he had been gripped with a real longing to 'learn a blatt of gamorrah.' You can imagine his surprise and joy when I not only provided him with a tractate but volunteered as well to study Talmud with him. During the past week, he has been coming in regularly and whether I am busy or not, we study for an hour. The tractate is Chullin and he is a superb student."

With all the new challenges and problems, Hillel has never forgotten its function as a "Jewish Home Away From Home." When the full record is written of Hillel's War Service Program, the part played by the Foundations in hospitality and sociability will rank most high. The college trainees are unanimous in their praises of the Hillel hostesses, and Hillel hospitality has become a by-word in all military and naval circles.

One need not enumerate the list of socials, brunches, suppers and entertainments which each Foundation and Counsellorship sponsors. Perhaps the most effective evidence which can be brought to the Hillel Program may be culled from the following letters written by the trainees to their Hillel hosts:

One soldier writes from Camp Blanding, Florida: "In all the months I spent at school, I never met a finer, grander, more intelligent group of young men and women as I did at the Foundation and I want to tell you that I profited by the meeting." An air force cadet pays the following tribute: "We shall always look upon the Foundation as a symbol of the finer things of the civilization we hope to preserve.

The following message came from a Hillelite in far-off California to his Director: "I will always remember your Foundation and you; they make such an unseparable combination of Jewish modernity, of positive values. As my life is setting in its first permanent cast, I recognize you proudly as 'Mori ve'rabbi' (my teacher and my master)."

There is one fundamental way, however, in which Hillel differs radically from other centers of Army and Navy hospitality. At the Foundations, the servicemen not only receive hospitality, personal services, and religious and cultural opportunities; they also contribute and give of themselves. Trainees at the Hillel centers participate actively in the planning, leading and directing of the program and activities. They serve on the student council and on all Hillel committees. While on the campuses, they meet Hillel obligations as well as enjoy its facilities. Many of the most dynamic

teams in the current United Jewish Student Fund drives, sponsored on many campuses by Hillel, are composed exclusively of Jewish Army and Navy trainees. Many companies report a hundred per cent participation of their Jewish men. Although fees are not required of servicemen, it is gratifying to note that there have been many generous contributions made voluntarily by the young men to the Foundations.

Hillel is always conscious of the fact that these men are the future leaders of American Jewish communities. We want to be unsparing in our generosity and hospitality to these men. We must always remember, however, that training in personal responsibility and active participation in Jewish community life are indispensable prerequisites for successful Jewish citizenship.

To really complete the picture of Hillel at war, one would have to reproduce the many personal relationships between director and student which are so much more important now than even in peacetime. The army and navy has assigned no official chaplains to the militarized campus. B'nai B'rith's Hillel director is the counselor-friend, confident and civilian chaplain to the Jewish boys in khaki and blue. His experiences parallel those of the Army and Navy chaplains and his field of service is limited only by time and the extent of human energy. The joys of an engagement, the pleasant task of army marriages and the prayers at a Brith are among the delightful episodes in the life of a typical Hillel director. But the sad moments are also there—the trials of sickness and accident and the tragic task of attending to the departed which fortunately occurs but infrequently on our large militarized campuses. "You have saved me countless hours of anxiety," a soldier's mother writes, "in contacting my son. Please accept my sincere appreciation of gratitude." A skillful search by the Hillel director had located this A.S.T.P. lad in a hospital. He had neglected to write, and his mother was deeply worried.

In a recent survey made by Chaplain Albert Goldstein among the Jewish men in his camp, he discovered that a high percentage of them listed Hillel and A.Z.A. as their pre-war Jewish contacts.

How the war will add to this intensity of interest is already evident from our year's experience with the militarized campus. As one A.S.T.P. student recently told his director, "When I cross the threshold of the Foundation, I forget about my army clothes and begin feeling and thinking like a regular student again. These few moments give me the courage and moral strength to carry on." Hillel and B'nai B'rith have come to have new meaning and significance to American-Jewish youth. They will carry the pleasant memories of Hillel contacts back with them to their homes and towns and cities. These potential leaders of the post-war Jewish communities will be an invigorating influence for the dynamic, creative and progressive Judaism in the world of tomorrow.

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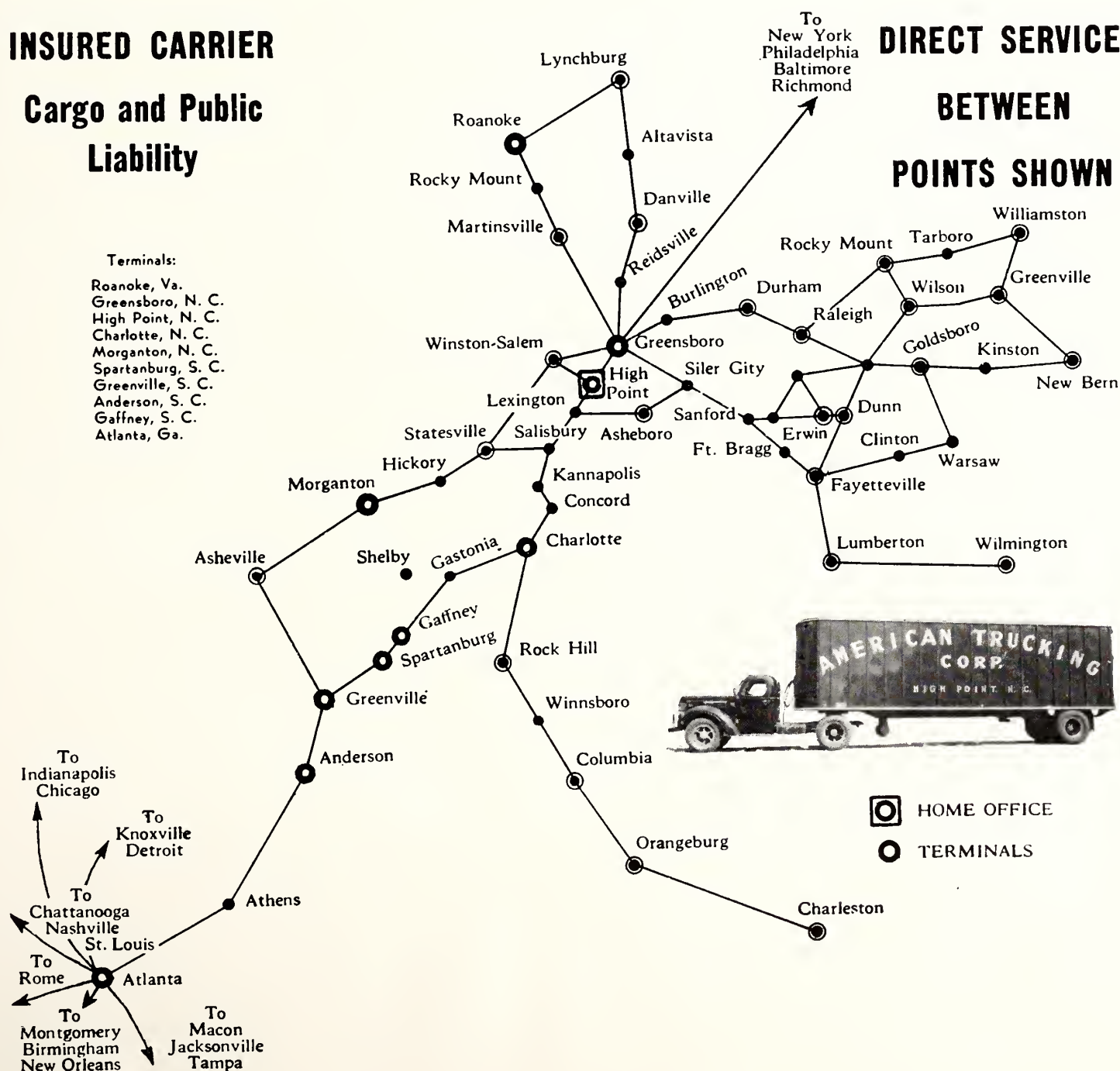
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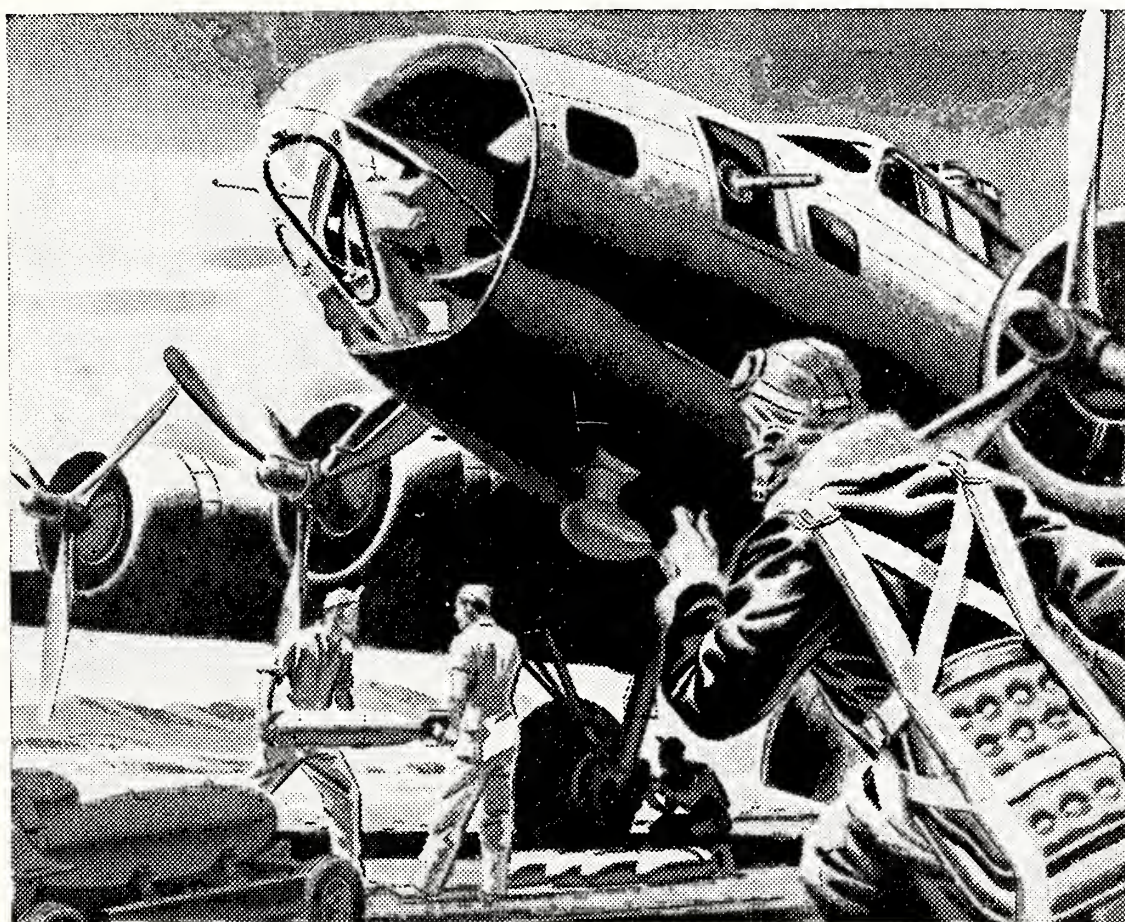
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The AMERICAN JEWISH TIMES

VOLUME 9

JUNE 1944

NUMBER 10



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The American Jewish Times

VOLUME 9

JUNE, 1944

NUMBER 10

EDITORIALS

CHESTER A. BROWN, Editor

Jews As Agriculturists

One of the most interesting by-products of the Palestine controversy has been the focusing of attention on the almost miraculous progress which the Jews there have made in the field of agriculture. Returning travelers all pay tribute to the industrial developments in cities such as Tel Aviv, Jerusalem and Haifa, but there isn't the same amazement expressed at this kind of progress as is evidenced in their stories of the strides made in the tilling of the soil in the rural sections which separate the cities.

This is easily understandable. We have come to accept the achievements of Jews in trade and industry as a matter of course. Jews have long been classified as city-dwellers, and occupationally almost wholly linked up with commercial pursuits. When Jews achieve prominence as merchants, bankers, industrialists and members of the professions, it is taken more or less for granted.

Relatively few of the modern generation realize that the agricultural achievement of the Jews in Palestine is merely a manifestation of a people coming back to its own. For Jewish history unmistakably points out that the early Jews were primarily a people of the soil, and that their conversion to the other occupations with which they are now generally associated is entirely a matter of circumstances. They were actually driven into trade when their early persecutors deprived them of the right to work on the land.

One has but to refer to the Bible and the Talmud for ample evidence of the Jew as an agriculturist. In Babylonia, in Alexandria and down through the Middle Ages, even when it was a matter of great hazard, Jews throughout the diaspora clung to the soil with a fervid tenacity.

It was in the thirteenth century that the persecution of the Jews culminated in laws that forbade them to own land or to be members of guilds. That was the beginning of the end of the Jew as an agriculturist. It soon became evident to them that work on land from which they could be summarily expelled was, to say the least, hazardous. As wanderers, it was far more practical to become itinerant merchants, selling the things that they could carry with them. Many fortunes, even today and in this country, go back to the ancestor with a pack on his back.

Without doubt one of the bases of anti-Semitism can be directly attributed to the diversion of Jewish means of livelihood from agriculture to trade. Jealousy is unquestionably the root of much feeling against the Jews. Presumably, had the Jews been permitted to continue as agriculturists, they would have been successful, just as they have been in most of their business undertakings. But who envies a successful farmer? Driven to centers of mass population, they were actually forced into urban occupations, and by some peculiar process not readily understood, success in merchandising, banking and the professions seems to attract more attention than the more rural and bucolic callings.

Despite the evolution of the Jew from agriculturist to business man, and the quite general success that has characterized that change, it has always been an ambition and hope among Jews as a people to return to the land. Those who are in Palestine are being given the opportunity for a realization of that dream. It is one of the brighter aspects of a situation where, by and large, there aren't too many rays of sunshine.

The American-Jewish Press Comes of Age

There is an unwritten law in American economy that no industry or profession can be considered to have "arrived" until it is blessed by the formation of a national organization. Some of us may deery the attempts of the Sinclair Lewises to label us "Babbits" and "Main Streeters," but deep down in our hearts we *are* "J'iners." And this is particularly true of "us Jews." We dote on conventions. We glory in organizations—and that, incidentally, may be why we have so many of them, some of which are superfluous and merely cause duplication of effort and confusion.

This may not be a happy introduction to comment on the contemplated formation of a national association in the field of the American-Jewish press. However, such an organization not only is not superfluous, but actually can be a great influence for constructive work where such work is a real necessity.

A representative group of the nation's American-Jewish publishers and editors gathered in Indianapolis, Ind., on April 28th and 29th, and as a result of their deliberations, a steering committee was appointed to draft plans for an organization. There was one element present that would have preferred to see organization effected immediately and on the spot. We are inclined to agree with the thought that finally prevailed, which was that it would be better to "make haste slowly." It didn't take many hours of deliberation to realize that the crux of an organization such as was being discussed, is the ability to reach agreement on a code of ethics that would be practical enough to be workable and strong enough to keep out "racketeers." No such code could have been drafted intelligently in the few hours that the day-and-a-half conference allowed.

The formulation of such a code is now the principal job of the steering committee. Upon their efforts will rest the question of whether there will be formed an organization that will really mean something, or be just another name to be added to the Directory of National Organizations.

The American-Jewish press (and we use that designation advisedly; we cannot say "Jewish press" because that would include papers published in Yiddish; "Anglo-Jewish" might mean British, as would "English-Jewish"), makes a definite contribution to American Jewry. In the field of weeklies, its primary function is that of disseminating in its community international, national and local news of happenings of, and affecting Jews. In the monthly field, the emphasis naturally is less on news, (unless you include as news the social and personal "schmoos") and more on informative and instructive material on things Jewish. Both fill a genuine need. Our ability to fulfill our function not alone as Jews, but as citizens, is based on how well we are informed. The American-Jewish press assumes the responsibility of keeping us informed.

The publication of a newspaper or a magazine is a business, and just as most businesses have problems, so do publishers. There is no question but that an organization, founded on high idealism, but at the same time having teeth for the practical problems, will serve a very definite purpose.

The deliberations of the steering committee will be awaited with considerable interest.

*See Group Picture of the Convention
on Page 15*

Here Is an Answer to Painton's REPORT ON PALESTINE

By RABBI ROBERT P. JACOBS—Congregation Beth Ha-Tephila, Asheville, N. C.

May 8, 1944

Dear Sir:

Your correspondent may have tried to get the facts. He may actually have felt that what he sent you was "as honest and objective as it is in my power to write."

Yet, 29 times I placed a mark on the margin of the page to denote a misstatement of fact, a misunderstanding of the facts mentioned, a contradiction in fact and in argument, a statement showing lack of background, an unwarranted assumption, a biased "comparison," omissions of salient facts, etc., etc.

A friend of mine, for many years a careful student of Palestine, wrote: "This is not a serious contribution to the discussion but a superficial journalistic piece of shreds and patches." I agree; but when an article appears in your columns, many readers are led to believe that it is the whole truth and nothing but the truth. In the case of "Report on Palestine," 'tain't so; and some of your readers—as many as I can reach—ought to know it.

CONSIDER: the very first sentence in the article is misleading and the very last is a judgment which 50 years of history denies. Let me show you.

Your correspondent begins: "The nub of the Jewish-Arab problem in Palestine is, of course, immigration." Let me correct it, and tell you why I do so.

"The nub of the British-Jewish-Arab problem in Palestine is primarily immigration" is how the sentence ought to read. Note the word *British*. A truly factual picture of Palestine must contain the story of the administration of the country by the British Colonial Office. Jews came to Palestine—since 1917—because Great Britain solemnly and officially and publicly promised the Jews a national home. British administrators have done the actual job of governing and much of what they have done and are doing has actually created the "problem." British policy has held sway in Palestine and in neighboring lands. You can't talk about Palestine—and be "objective" — unless you mention the strong, perhaps the preponderating role of the British.

How convenient it was for your correspondent to pass over the international relationships! Palestine is not British-owned. Fifty-two nations are involved. It was the League of Nations which conferred the mandate upon Britain. The United States is deeply interested. In 1922, our country, by a Joint Resolution of Congress, passed unanimously, confirmed Britain as the mandatory power. And in 1924, in a treaty with Great Britain, we declared in unmistakable terms that

What is the truth behind the "facts" presented in "Report on Palestine" which appeared in the May issue of Reader's Digest? This is an answer in the form of a letter to Mr. DeWitt Wallace, Editor of Reader's Digest. He sent Frederick C. Painton to Palestine "to try to get the facts." But Mr. Painton appears to have missed some of the most basic facts. His report must, therefore, be answered; and the present writer suggests that the reader compare the following comments paragraph by paragraph, page by page, with the Painton article.—THE EDITOR.

Britain must not change her policy in Palestine without the consent of the United States. Mr. Editor, a correspondent whose article is "so informative and so important as to warrant publication" ought not to omit these facts. Without the story of British involvement and a clear statement of Britain's powers and limitations of power, the report is not complete; nor truly informative; nor genuinely important.

The second sentence declares: "The Jews want unrestricted Jewish immigration up to a total of 4,000,000." Nonsense. Jews simply want unrestricted immigration according to the absorptive capacity of the land. No one knows exactly how many people the land will hold, and no official speaks in exact figures. All Jews want NOW is that the gates of Palestine be thrown open wide to all who can escape the hell of Nazi Europe, for Palestine is almost the only place in the world which offers refuge to the masses who clamor for a place in which they can live normally.

Says your correspondent: "The Arabs are afraid of the Jews. This for two reasons: first, the Jews are more articulate and have a world press and vast wealth; second, the Jews have been smuggling in arms on a rather astonishing scale . . . The Arab is unmorganized, he has no spokesmen, and he has few arms."

Have the Jews in Palestine ever attacked the Arabs? No. Who did the rioting in Palestine through the years? It is plain: bands of Arabs instigated by a few fanatic chieftains who in turn were the tools of certain political leaders who—in 1936-9—were tools in the hands of Germany and Italy. Where is the man who, time after time, spurred on the Arabs to attack? He is the so-called Grand Mufti of Jerusalem. Today he is in Berlin, Hitler's guest, broadcasting to his henchmen!

What about the recent arms trials? Who were convicted? The answer is plain: both the Arabs and the Jews.

Sum up the facts as follows: Arabs are obtaining arms, as they did in years past when they attacked the Jews. What shall the Jews do—in the face of a hostile administration—but try to defend themselves? Not trusting the British colonial administration, based on their experience during the Arab riots of 1921, 1922 and 1936, the Jewish farm settlers do the next best thing to assure safety for their wives

and children and their property: obtain arms. But only for defense. It is nonsense, therefore, to speak of Arabs fearing the Jews.

As to our "world press and vast wealth," where did your correspondent get those ideas? They are simply a mouthing of old, discredited statements.



RABBI ROBERT P. JACOBS

We have neither a world press nor vast wealth, despite Nazi assertions to the contrary—assertions which found a ready ear in many circles. For proof, call on any sociologist or statistician in any university in the land. Or see the expert survey of the editors of *Fortune* magazine in the February, 1936, issue.

"THE BRITISH," says your correspondent, "believe they have lived up to the letter of the Balfour Declaration, which said only that His Majesty's Government views with favor the establishment of a home for the Jews in Palestine." Tnt, tut! Look at the text, please. The Balfour Declaration says: "His Majesty's Government views with favour the establishment in Palestine of a national home for the Jewish people." Note those words: a national home. That's not an Old Folk's home. That's not a "home in the country." That's not a ghetto where the Jews are in the minority. That's a national home. Do you ask what it means? Let Winston Churchill tell you: "If,

as will happen, there should be created in our lifetime by the banks of the Jordan a Jewish State under the protection of the British Crown which might comprise three or four million Jews, an event will have occurred in the history of the world which from every point of view would be beneficial, and would be especially in harmony with the truest interests of the British empire."

Continues your correspondent: "There is a home, they say, and Britain is absolved." Question, please: when is a home not a home? Answer: when it isn't your own, when you don't own it or rent it; and can't develop it; and can't bring your family into it. So, there isn't a home, and Britain isn't absolved.

This is the nub of the whole business. Britain definitely promised Palestine to the Jews, not to those Jews who would live in a corner of the land, but to the Jewish people of the whole world. Now she is trying to squirm out of it. What Britain is trying to do in and with and around Palestine is another story, but our point is: Britain has thus far not kept her pledged word.

Who says so? Winston Churchill says so. The League of Nations Permanent Mandates Commission said so when it refused to commence Britain's policy of the White Paper of 1939. President Roosevelt says so. On March 9th he declared: "The American Government has never given its approval to the White Paper of 1939 . . . and when future decisions are reached, full justice will be done to those who seek a Jewish National Home."

IN SPEAKING of the remarkable agricultural record of Jewish settlement, your writer dwells at length upon the amazing production of tomatoes on the salty shores of the Dead Sea. After expressing his admiration for the dogged endurance and courage making it possible, he concludes: "But common sense told me that if a normal charge for labor were made, the tomatoes produced would cost perhaps 60 cents each. It shows that the desire to own and farm land in their own homeland is a driving obsession with many Jews." But the picture is not complete unless you know why this is so. Two reasons: first, more land means more room for new settlers and more food for them; second, the Jews have increased their total farm production in order to help feed Allied soldiers in the Near East theatre of war. Yanks from Kansas and North Carolina, Tommies from Birmingham and Liverpool, Aussies from Melbourne and Sidney need vast quantities of

(Please Turn to Page 15)

"Why Do We Break Faith?"

By SAMUEL NEWMAN, M.D.

This article by Samuel Newman, M.D., Danville, Va., is a sequel to the article, "Tolerance Is Not Enough," published in the May issue of The American Jewish Times.—THE EDITOR.

Dear Mr.—

This letter is supplementary to the one I wrote a few days ago in which I promised that I would make a few comments concerning converts from Judaism.

In the Jewish mind the spiritual and cultural physiognomy of the convert is stereotyped. A stereotype like a generalization may not cover every instance; exceptions are admitted. Yet, on the basis of centuries of experience the stereotype of the convert in the Jewish mind is essentially true.

One who renounces his religion is an apostate, renegade or turncoat; conversion is a euphemism for apostasy. The Jew is enjoined to respect and love people of other faiths but for the apostate he has only contempt.

If an alien settles beside you in your land, you must not injure him; the alien who settles beside you shall be treated like a native, and you must love him as you love yourself; for you were aliens yourselves in the land of Egypt; I am the Eternal your God. (Lev. 25:10).

There has never been a time in history when to be born a Jew did not entail disadvantage and serious handicap which fluctuated at various times and in different countries all the way from condescending tolerance to prejudice, discrimination and massacre.

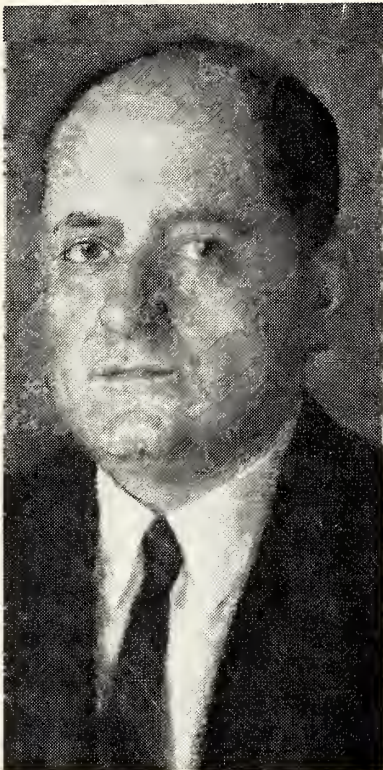
How did the Jew survive? To this no ready answer is available. It constitutes one of the miracles of history. While it is true that the Jewish ethos and the core of Israel survived it is also true that defection and apostasy from the ranks of Judaism have been constant phenomena. The inducements for abandoning Judaism were so tempting and enticing that it is a miracle that any considerable number of Jews have survived. For nearly two thousand years the Jewish people found no secure place to lay their heads; during their many wanderings they have been bled white.

In connection with Jewish survival there is still another miracle: the keeping of the Jewish heart and soul free from bitterness and rancor. Ben Hecht in his recent book, "A Guide For the Bedevilled," (Charles Scribner's Sons) states:

During the eighteen centuries in which hate, humiliation and massacre boil constantly around them, my kinsmen, the Jews, reveal a single, unwavering characteristic. They are not impressed. . . . For centuries the Germans clap horns on them to distinguish them as a scurvy people; the French and Spanish—but I will not go into more of their troubles. Suffice that they are endless, bloody and fantastic. Yet, surrounded by a demented Europe, by the hate and contempt of a perpetual lynching mob, the Jews perform neither as victims nor pariahs. They fill the land with universities. They invent new sciences. They widen the fields of medicine and law. They

open trade routes. They write great books. They are as busy as beavers attacking each other as if there were no enemies at all baying at their heels. . . . They remain part of a world toiling to disgorge them. They remain its friends.

Whether a convert from a people living under such conditions leaves



SAMUEL NEWMAN, M. D.

the fold because of conviction or from other motives I want you to judge.

The stereotype of the convert is not predicated on this self-evident fact; it is predicated on bitter experience.

The following quotation from "The Jews in Spain," by Abraham A. Newman, President, the Dropsie College for Hebrew and Cognate Learning, illumines the subject:

Not only did the converts arouse the deep antipathy of their former coreligionists, who felt that they and all that was holy to them were betrayed by the apostasy, but they did not always find great favor among their new brethren in faith. Despite the laudation of professional theologians, the character of the average "voluntary" convert was generally not one to inspire trust or admiration. Without hazarding any generalization, it is interesting to note that in the various cases of converts whose personal antecedents are known, conversion was a means of escape from the penalties of crime, murder, adultery or blasphemy. King James II felt that he acted "for the glory of God and the holy Catholic faith" when he extended pardon to a criminal who had been "divinely inspired to embrace the Faith" after he had committed murder. Such converts often

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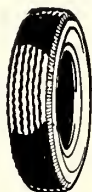
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Hungary's Million Jews Face Destruction

By GEORGE Z. MEDALIE

Chairman, Overseas Committee of the American Jewish Committee

THE Nazi invasion of Hungary, on March 20, struck at the very life of the largest Jewish population still not under Nazi subjugation. The eight hundred thousand native Jews and the one hundred fifty thousand refugees who had been able to escape neighboring Nazi-conquered lands had up to that time been comparatively safe, even though politically Hungary had long been securely in the Axis orbit. Gestapo detachments which followed in the wake of the German troops made it clear by word and deed that the Reich considered "the unrestricted presence of some one million Jews . . . as a concrete menace to the safety of German arms in the Balkan Peninsula."

Therefore, the "liquidation" of the Jews and of some other liberal elements commenced immediately. The day after the occupation leading anti-Nazis and Jews were arrested in Budapest with the help of Hungarian fascists. Gestapo units surrounded the railroad stations to prevent escapes. Many of the young Jews fearing for their lives made desperate efforts to reach neutral countries or to join Tito's Partisan forces on the Yugoslav-Hungarian frontier or Polish and Russian guerrilla groups in the Carpatho-Ukrainian part of Hungary. Eyewitnesses later related that some ten thousand refugees, who after three days wandering had finally reached the Slovakian border, were met by reinforced frontier guards and turned back. A large number of them were arrested.

Reports of demands by Hitler for the application of the Nuremberg Laws for the annihilation of the Jews found support in news that four days after the occupation some ten thousand Jews

had been arrested and placed in concentration camps and that several hundred had committed suicide. Of those interned, several thousand were herded into cattle cars and deported either to Czechoslovakia and to Eastern Europe, or were incarcerated within Hungary.

While the manhunt was in process, Jewish shops in Budapest and other cities were pillaged by local fascist elements under the protection of the Gestapo and Nazi military units. The property of interned Jews was, of course immediately confiscated.

The first anti-Jewish decrees issued under Nazi aegis provided that all Jews over the age of six would be required to wear yellow badges as of April 5, and that Jews may not be in possession of telephones. They were adopted at a recent session of the new Hungarian puppet cabinet whose views on the Jewish question were so clearly expressed by its Minister of the Interior, Andor Jaross, who staked his "position on the liquidation of the Jewish elements and of the Socialists" by means of a "merciless war."

Nazi Puppet Government

In Hungary, as in all other countries which Hitler invaded, he succeeded in (Please Turn to Page 30)

A Narrow Escape



A prayer book in the breast pocket of Pvt. Siegbert Oppenheimer's uniform deflected a bullet that was headed for his heart. He was wounded severely but his life was saved. The book was one of the few possessions which Pvt. Oppenheimer and his family had succeeded in bringing with them when they fled from the Nazis to the United States. Upon their arrival they were helped to become resettled by the National Refugee Service which receives its support from the United Jewish Appeal. Private Oppenheimer's narrow escape took place while he was carrying out a "special mission" for the army during a battle near Cassino. He is now in the United States on furlough wearing the Order of the Purple Heart.

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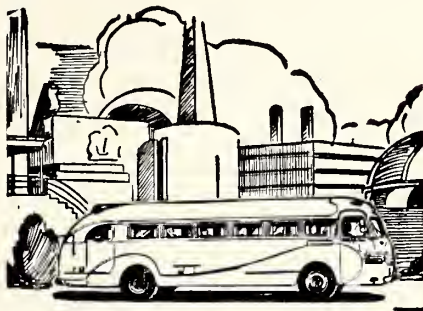
Bus Riding Has Brought Back Democracy

By CHESTER A. BROWN

THE crowded bus groaned to a reluctant stop along the dusty Virginia road, as though the motor and the brakes had decided to unite in voicing their protest at having to stop so often.

As is not unusual in these days of over-taxed traveling facilities, the bus was crowded. As it came to a stop a woman, probably in her middle thirties, snaked her way through the aisle, holding to the hand of a girl of about eight, and as she finally achieved the door, stooped to rescue a suitcase nestled under one of the front seats. She hesitated a moment, as if in doubt, and then finally, having decided, took hold of the bag's handle.

"That ain't yours lady," said the voice of an over-upholstered woman seated just above where the suitcase was resting. "That belongs to the man back there." The 'man back there' to whom she pointed was an elderly cripple who had been attempting to accommodate a lagging leg to the crowded condition of the bus ever since he had gotten on, just below



the state line. The woman, again uncertain, hesitated, and as there seemed to be no corroboration of the statement from the 'man back there,' the bus driver emerged from his seat, and, holding the piece of luggage aloft he asked, "Does this belong to anybody?" Silence. Trying to remember the admonition in Chapter 7, Manual for the Bus Employee, "be courteous under all circumstances," and yet unable to hide the fact that he was a bit irked, the driver said to the now badly fussed woman, "Lady, you ought to know your own bag." "Yes, but I'm not sure because it really isn't mine. A friend let me use it," the confused woman replied.

A soldier wearing corporal's stripes, took the bag off the bus and set it at the roadside as the woman stepped off, still holding onto the child's hand. As the soldier re-entered the bus, the driver surprisingly enough, made no effort to resume his trip. Experience, and Chapter 13, M.F.T.B.E., had made him cautious. "All right lady," he said, "but you had better open it up to be sure." As she followed his suggestion, necks craned from all sections of the bus, and when the examination apparently proved satisfactory, the bus finally pulled away to the accompaniment of whispers and giggles.

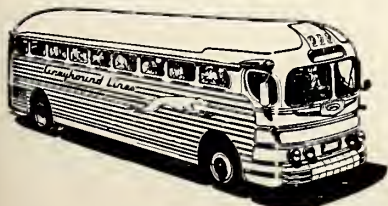
A new record, at least for the trip, was created as the bus wound its way along the road for probably two miles before the stop-signal again buzzed. This time two middle-aged women who were among the more fortunate ones enjoying the luxury of a seat, stepped off at a cross-roads, the one corner of which housed a general store. Along the roadside was parked a station wagon from which three figures, obviously all feminine, and garbed in the unmistakable costume of Girl Scouts, descended. Two of them were girls in their middle teens. The third hadn't been a girl to, these many years. She was, to be charitable, about 60, grey-haired and be-spectacled. Yet nature had been good to her, and there wasn't any apparent reason why she should fear the rather short skirt which is part of the Girl Scout official costume. She greeted the two women from the bus, grabbed hold of their bags, loaded them on the back of the station wagon and proceeded to the driver's seat, while her younger associates did little more than to add color to the picture.

(Please Turn to Page 19)



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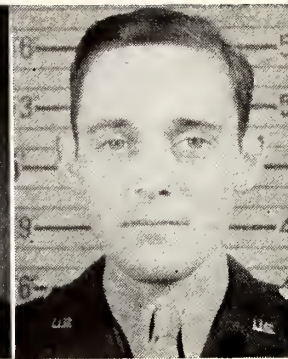
NORFOLK, VA.



Cpt. Aaron M. Schandler



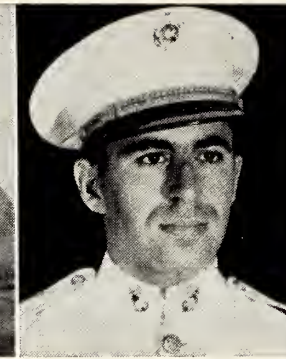
Cpt. Eugene Shapiro



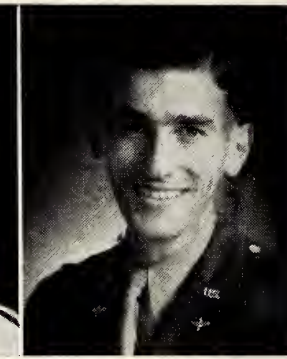
Cpt. R. J. Gottlieb



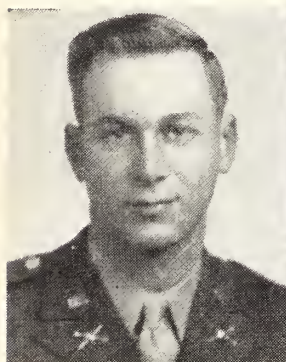
Lt. Carl Gross



Lt. Sidney R. Goldstein



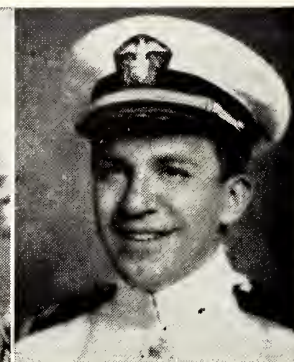
Lt. Joseph Lichtenfels



Lt. Whitlock Lees



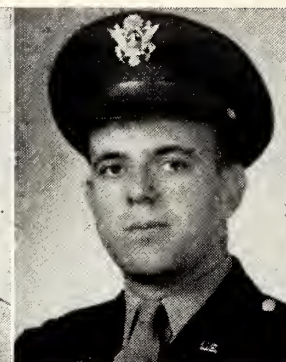
Lt. Louis Kell



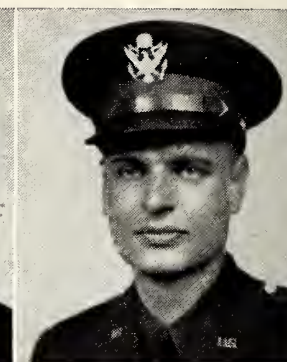
Lt. (J.G.) J. M. Schandler



2nd Lt. Herbert Wadopian



2nd Lt. Leonard Rapport



2nd Lt. Howard Kahn

Asheville, N. C., in the Armed Services



T/Sgt. Fred G. Hoffman



Sgt. Arnold Lifter



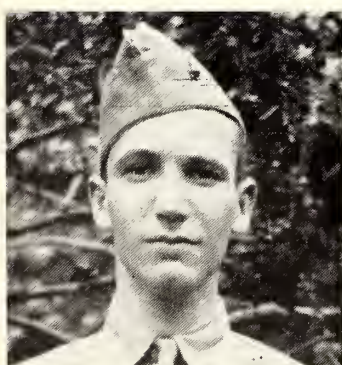
Sgt. Norman Sultan



Cpl. Sidney Feldman



Cpl. Eli Argintar



Cpl. Arthur Persky



Cpl. Morris Lipinsky, Jr.



Cpl. Irving Ness



Cpl. Mark Rubin



Cpl. Arnold S. Goodman



Ens. Edward L. Kanter



Pfc. Leo Finkelstein



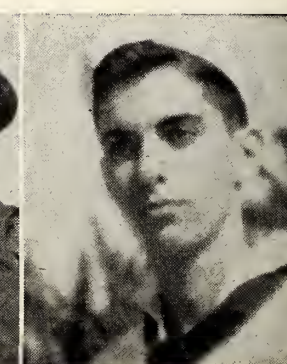
Pfc. R. E. Swartzberg, Jr.



Pfc. Bernard Goldstein



Pfc. Emanuel Robinson



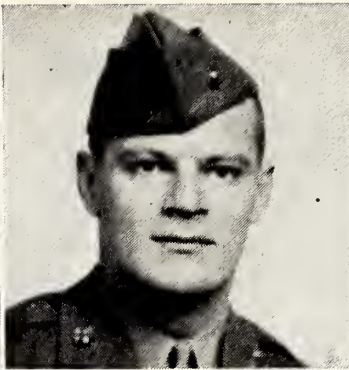
Sea. Michael Robinson



Pvt. Joel Goldsmith



Pvt. Stanton Goldbloom



Pvt. Eugene Chizik



Seaman Fred S. Kanter



Pvt. Morris Klein

Jewish Communities in the South

VII. ASHEVILLE, N. C.

This is the seventh in a series of articles on Jewish communities in the South, where living is pleasant, principally because the Jews in these communities, by their contribution to civic and communal activities, have earned the respect and goodwill of their neighbors. Communities such as Greensboro, Kinston, Winston-Salem, Fayetteville, Charlotte, Wilmington and Asheville, N. C., as well as others that will be presented in subsequent articles, go a long way to disprove the belief generally held that the South is inhospitable to the Jews.

THE City of Asheville, N. C., located in the northwestern section of the state, has many claims to fame. It is regarded not only as one of the most thriving cities in a thriving state, but is also well-known as a resort center of equable climatic conditions. Then, too, Asheville is generally conceded to have one of the most active and enterprising Jewish communities in the entire South.

As is so frequently the case, this fortuitous condition is directly attributable to earnest and active leadership. Possessing subdivisions of most of the national Jewish organizations, and housing two places of worship—Reform and Orthodox—and an active Jewish Community Center, Asheville presents a picture of a successful Jewish community life, with zealous leaders as the backbone and with humming organizational activity as the meat and sinew.

Asheville may well be considered the ideal Jewish community from the standpoint of Jewish participation in the civic, cultural, patriotic, philan-

thropic and social life of the city. In most of the civic activities, many Jews actively participate. As a natural consequence the Jews of Asheville—all 562 of them—are well regarded, and living there is pleasant.

The Reform Temple in Asheville is Congregation Beth Ha-Tephila, with Joe R. Sternberg as president and Rabbi Robert P. Jacobs as spiritual leader. Rabbi Jacobs has occupied its pulpit for five and a half years and is one of the community's outstanding leaders. His activities are many and varied. He is one of three religious leaders who participate in a Sunday afternoon broadcast, entitled "Invitation to Understanding," his associates being the Rev. Father Andrew V. Graves, S. J., of Hot Springs, N. C., and the Rev. Isaac N. Northup of All Souls Episcopal Church in Biltmore, N. C. Rabbi Jacobs is president of the local district of the Zionist Organization of America, and is vice-president of the Seaboard Region of the Z.O.A. He is local representative of the American Jewish Committee. He

has been publicity director of U.S.O. drives, Red Cross campaigns, Community and War Chests, and is a frequent speaker at all civic organizations. Formerly a vice-president of the Asheville lodge of B'nai B'rith, he is actively associated with its present leadership. He is Jewish civilian chaplain at Moore General Army Hospital. He is a member of Civitan Club, a director of the Community Welfare Council, and vice-president of the United Nations Organization.

The Orthodox congregation is Bikur Cholim, of which Sender Argintar is president and Rabbi Louis Leifer is spiritual mentor. Rabbi Leifer con-

ducts an excellent daily Hebrew School, and is also Jewish civilian chaplain at Moore General Hospital.

The Sunday School of Asheville Jewry is perhaps unique in the country. Both Reform and Orthodox rabbis are co-principals, and the Jewish Community Center building houses the joint Sunday School, with faculty drawn from Reform and Orthodox personnel. A joint school committee is made up of representatives of the ladies' organizations of both the Reform and Orthodox synagogues.

Asheville Lodge No. 714, B'nai B'rith, is one of the outstanding active lodges

(Please Turn to Page 28)

ASHEVILLE, N. C., IN THE SERVICES

This group of Asheville, N. C., Jewish men and women in service has been prepared in accordance with the best available information. We have obtained as many photographs and names as we could. We have tried to assign proper rankings. If there be any omissions or inaccuracies, our humblest apologies.

In addition to those pictured, the following, for whom no photographs were available, are also in service: Lt. Col. Alfred Blomberg, Cpt. William Book, Lt. (Sr. G.) Leon Rocomora, Lt. (Jr. G.) Alvin S. Kortus, S/Sgt. Sigfried Gross, T/Sgt. Philip Rosen, Sgt. Louis Lipinsky, Jr., Sgt. John Krasny, Cpl. Harry Cooley, Eng. Richard Naiman, Ens. Gerard Marder, Seaman Albert Jacobson, and Privts. Bernard Dave, Dudley Guard, Emanuel Hirsch, Samuel Hirsch, Fred Michalove, Harry Robin, Bernie Robin, and Harry Straus, Jr.

Cpt. Aaron M. Schandler, son of Mr. and Mrs. D. Schandler, overseas.

Cpt. Eugene Shapiro, son of Mr. and Mrs. E. Shapiro, overseas.

Cpt. R. J. Gottlieb, Army Air Base, Columbia, S. C.

Lt. Carl Gross, husband of Mrs. Carl Lipinsky Gross, Continental America.

Lt. Sidney R. Goldstein, son of Mr. and Mrs. J. J. Goldstein, U. S. Naval Hospital, Marine Air Corps, Corona, Calif.

Lt. Joseph Lichtenfels, husband of Mrs. Joseph Palais Lichtenfels, overseas.

Lt. Whitlock Lees, son of Mr. and Mrs. S. W. Lees.

Lt. Louis Kell, husband of Mrs. Louis Cooper Kell, overseas.

Lt. (J.G.) Jack M. Schandler, son of Mr. and Mrs. D. Schandler, San Francisco, Cal.

Lt. Herbert Wadopian, son of Mr. and Mrs. E. Wadopian.

Lt. Leonard Rapport, son of Mrs. Dora Rapport.

Lt. Howard Kahn, son of Mr. and Mrs. I. Kahn, Base Hospital, Fort Benjamin Harrison, Indiana.

Ens. Edward L. Kanter, son of Mr. and Mrs. A. Kanter, overseas.

T/Sgt. Fred G. Hoffman, son of Mr. Jacob Hoffman, overseas.

Sgt. Arnold Lifter, brother of Mrs. J. M. Cooper.

Sgt. Norman Sultan, son of Mr. and Mrs. J. Sultan, overseas.

Cpl. Sidney Feldman, son of Mr. and Mrs. S. Feldman, overseas.

Cpl. Eli Argintar, son of Mr. and Mrs. S. Argintar, Camp Jefferson Barracks, St. Louis, Mo.

Cpl. Arthur Persky, son of Mrs. Robert Persky, overseas.

Cpl. Morris Lipinsky, Jr., son of Mr. and Mrs. M. Lipinsky, Gulfport Field, Gulfport, Miss.

Cpl. Irving Ness, brother of Philip Ness and Mrs. S. Slosman, overseas.

Cpl. Mark Rubin, son of Mr. and Mrs. H. R. Rubin, Drew Field, Tampa, Fla.

Cpl. Arnold S. Goodman, son of Mr. and Mrs. Al. J. Goodman, Ft. Belvoir, Va.

Pfc. Leo Finkelstein, son of Mrs. H. Finkelstein, overseas.

Pfc. Roy E. Swartzberg, Jr., son of Mr. and Mrs. Roy E. Swartzberg, Santa Ana Army Air Base, Calif.

Pfc. Bernard Goldstein, son of Mr. and Mrs. J. J. Goldstein, overseas.

Pfc. Emanuel Robinson, son of Dr. and Mrs. S. Robinson, St. Louis, Mo.

Seaman 2nd C. Michael Robinson, son of Dr. and Mrs. S. Robinson, Navy School, Chicago, Ill.

Pvt. Joel Goldsmith, daughter of Mr. and Mrs. E. Goldsmith, Ft. Bragg, N. C.

Pvt. Stanton Goldbloom, son of Mr. and Mrs. H. Goldbloom, Cambridge, Mass.

Pvt. Eugene Chizik, son of Mr. and Mrs. M. Chizik, Camp Lejeune, New River, N. C.

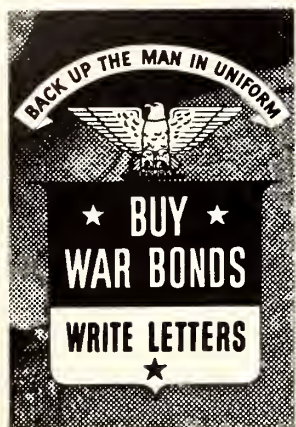
Seaman Fred S. Kanter, son of Mr. and Mrs. A. Kanter, Chapel Hill, N. C.

Pvt. Morris Klein, son of Mr. and Mrs. Sam Klein, overseas.



Temple Beth Ha-Tephila, Asheville, N. C.

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NEWPORT NEWS, VA.Ben Moreell — Vilna's Gift
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By RABBI FERDINAND M. ISSERMAN

The Rabbi of Temple Israel, St. Louis, Missouri, sketches the portrait of a former St. Louis resident, Vice Admiral Ben Moreell, who ranks high among the men responsible for the achievements of the United States Navy.—
THE EDITOR.

THIS is about Vice Admiral Ben Moreell, scion of a family of talmudists and cabalists, who is the founder and commander of the famous fighting Seabees, the construction battalions of the Navy, whose members range in age from 18 to 60, from unskilled laborers to highly trained technologists and mathematicians. Their battalions have made history on scores of battlefronts, at Guadalcanal and at New Caledonia, at Tarawa and at the Kwajalein Atoll, in North Africa and in Sicily, in Iceland and in Londonerry. They have broken all time records. Jobs that should take a year, they have done in six months. They are trained to build and to fight; equipped with bulldozers and tanks, they construct decks at Honolulu and highways in the jungle. They move in with the first invasion wave and begin their work while their own guards are mopping up snipers, and Ben Moreell is their chief. In the Navy and in Congress, in engineering and in scientific societies, his worth is recognized and appreciated. He got where he is on his own merit. His abilities and character were the only influence he used. At forty-four, he was made a Rear Admiral, one of the youngest in the service.

Vice Admiral Moreell's inspiration for his present important service came from his mother, a sensitive, intellectual woman. In her youth, she had read all of Shakespeare in German. Arriving in America from Vilna, she soon became familiar with English and American literature.

Her father, Joseph Judah Loeb Sossnitz, was important enough to be included in the Jewish Encyclopedia. He was a mathematician, the author of works on astronomy, geometry and physics. His hobby being chess, he even wrote a manual on that game. His "Perpetual Calendar" (Iddan Olamin) for Christians, Mohammedans and Jews was published in Warsaw in 1888. He was co-editor of Ha-Zefirah in Berlin and was editor of the scientific and cabalistic departments of the Ha-Eshkol encyclopedia. In New York he founded the 104th Street Talmud Torah and lectured on Jewish Ethics at the Educational Alliance.

The Vice Admiral was born in Salt Lake City and reared and educated in St. Louis. He studied at Washington University on a four-year scholarship which provided his tuition, but he had to work for his living expenses.

While leading his class in studies, he was also one of the best athletes on the campus at that time, starring in football and track. In 1913, he was graduated from the School of Engineering of Washington University and

immediately took a municipal position in the city of St. Louis.

Meets the Navy and Likes It

When World War I broke out, Engineer Moreell volunteered for the Navy and in June, 1917, was commissioned a Lieutenant (j.g.) He served overseas on the staff of Admiral Dunn and his linguistic skill proved an added asset in his career. At the end of the World War, Ben Moreell decided he would remain in the Navy, and he rose in rank with the years. At the beginning of World War II, he originated and created the famous Seabees, an achievement that has won him the acclaim of the whole country.

Secretary of the Navy, the late Colonel Knox, said: "I think the idea... has been given effect with high intelligence. The quality of the service these men are rendering is beyond praise." Adm. C. W. Nimitz, Commander-in-Chief of the Pacific fleet, declared: "I cannot too strongly emphasize the appreciation which we all feel for the vigorous, co-operative and imaginative way in which you (Ben Moreell) and your corps are helping us in this Pacific war."

The late Raymond Clapper wrote that Ben Moreell "for the first time developed in pick and shovel men a spirit that could well be envied by any combat outfit." Ben Moreell's achievements have also been attested to by scientific societies. He is one of the youngest men to have been elected an honorary member of the American Society of Civil Engineers, and his book, "Standards of Design

(Please Turn to Page 41)

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Report from the Campus

By ARTHUR GOLDBERG

This article, by the president of the Hillel Foundation of the University of North Carolina, tells of the growing interest of the Jewish college student of today in the fate of his people and his growing feeling of identification with them. It is an encouraging report for those who fear that this college generation has retreated to the "Ivory Tower."—THE EDITOR.

MY college generation, the college generation of 1944, represents a new type of student. We are not the fish-swallowing generation nor the "Peace Movement" generation. We are, I believe, more mature than our predecessors.

Today, the average student is either a serviceman sent to the campus by

the Army or Navy, or a youngster of sixteen or seventeen who is using, for study, the months left to him before he must report for service. The student feels the hot breath of time on his back and is applying himself to his studies more diligently. Even in the "bull sessions," the traditional easy, informal discussions, there is discernable a more serious tone.

These are changes which have affected student life at its very foundations, and with them has come a shift in the outlook and actions of many Jewish students in the colleges and universities. It is a shift which has come about on my campus and, I believe, on campuses throughout the nation.

One of the manifestations of this shift has been the attendance at religious services. On our campus we hold Jewish services on Friday night and Sunday morning. The Sunday morning services are for the servicemen who can attend at no other time. The Friday night services are for the general campus and never have we had so large a turnout, proportionately, at these services, as we have today. Many, who have attended on Friday, put in another appearance at the Sunday morning services.

They Want to Know About Themselves

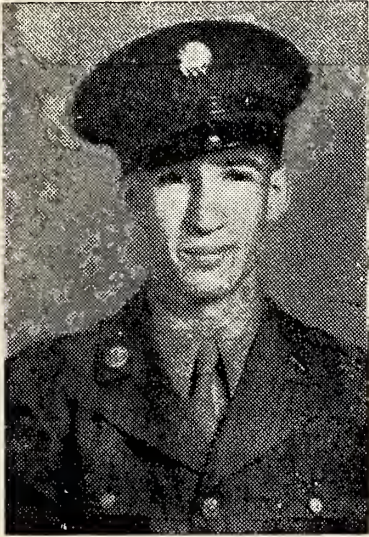
The Jewish student wants to know what brought about the sufferings of his people in Europe. He wants to know what can be done to bring these troubles to an end, and what he can do to help. In addition, the external pressure which has been brought to bear by the bigoted groups which are behind the many manifestations of anti-Semitism in America, has brought many Jewish students into organized Jewish life. This is apparent from the fact that so many of the students discuss the acts of which they have read. The students want to know the motives of the people behind these acts and what they, the students, should do about them—and they want to do something. They seem to be seeking strength to act, and are turning for this strength to their Jewish tradition.

The attendance at a weekly class on Jewish problems in the postwar world strains the capacity of the room in which it is held. The library of books pertaining to Jewish problems, history and tradition has been having a larger and larger circulation in the past year. The attendance at a recently started course in Zionism has been growing by leaps and bounds. These are just some of the manifestations of that desire to know and understand the special problems which we face as Jews.

There are active beginnings today of a Jewish community life on the campus. There is developing, among the

(Please Turn to Page 40)

Captures Three Nazis



Corporal Harold Monash, a German refugee now serving as an American Ranger in Italy. The National Refugee Service, which receives its financial support from the United Jewish Appeal, assists many thousands of refugees like Monash to rebuild their lives in the United States. Monash, 20, single-handed captured three Nazi soldiers on the Anzio beachhead by impersonating a German officer. He volunteered for combat service three and a half months after his enlistment. Before being shipped he promised his parents, "You'll be hearing from me."



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Open House in Palestine

TWENTY-FIVE years ago a bit of the Bronx was dropped in Jerusalem, Palestine, in the form of a young American Army nurse on duty overseas. Today she is still there—older in years, but still as genuinely American as a piece of apple pie.

In Palestine she's called "Mother to the American soldiers," or simply "Mom." Her real name, however, is Mrs. Samuel Lewin-Epstein. Her husband is an eminent American dental surgeon who was an American officer in the last war.

"Mom" is a woman of stature and dignity. Her dignity, nevertheless, is well blended with a charming social grace and warmth that draws people to her. Her face shows character and humor. She's a positive person, and when she talks, people listen attentively. Her stories are well sprinkled with humor, and what makes her tales enchanting is the obvious fact that she enjoys a good joke on herself. People laugh with her, not at her.

Because she loves contributing her time, her home for entertainment, and distributing her affection amongst "her soldiers," Mrs. Epstein has been an enthusiastic worker with the American Red Cross Club in Jerusalem which was opened last December for a trial period. If there isn't room at the Red Cross Club for soldiers on leave, Jack Kennard, Red Cross Club director, merely calls Mrs. Epstein and tells her that he's sending over a couple of GIs to stay overnight. Or he might say, "I have ten soldiers who want to come to your party tonight." And according to Mrs. Epstein, there's always room for one more in her home.

The Epstein's two sons were educated at St. Paul's School in England, and the Universities of Michigan and Pennsylvania. Now these two sons are in the American Army. Dr. and Mrs. Epstein have not seen their sons in five years, and five years is a long time. To fill the void in her heart, and make the somewhat empty apartment ring again with laughter and gaiety, Mrs. Epstein decided, when American soldiers were first stationed in Palestine, that she would pretend that these boys and men were her sons.

Whether it be a fashionable tea, a jitterbug contest, or bacon and eggs, a la kitchen style, everyone has fun. Ofttimes soldiers insist upon washing the dishes in the kitchen after an open house.

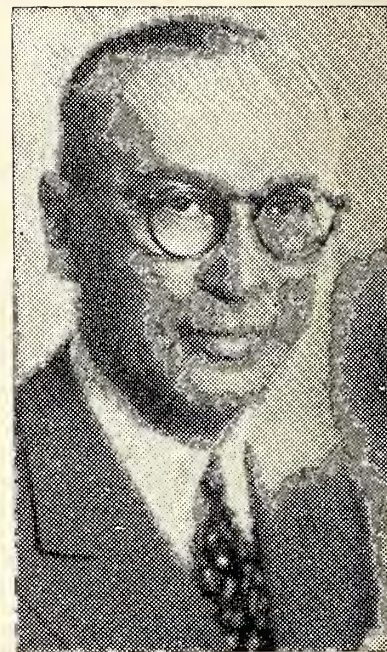
"It's amusing to me," remarked Mrs. Epstein, "how happy some of these boys are with my checkered apron tied around their middle, splashing around in the sink. I dare bet they wouldn't even think of washing dishes at home."

Over her heart Mrs. Epstein wears a pair of silver wings, the insignia of the American Air Corps. They represent not only an important event in Mrs. Epstein's life, but they are also an emblem of the love which the American soldiers have for her. Last summer a bomber squadron stationed somewhere in the Western African desert sent a letter to Dr. Epstein. It read, "We have chosen your wife, Mrs.

Epstein, as the sweetheart of our squadron. When Mrs. Epstein wears these silver wings which we enclose, the whole world will know that she's our sweetheart."

The young officer of the Air Corps who signed the letter was killed a month later.

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Nat Holman on Jews in Basketball

By MARTIN DUCHOVNY

The past and future of Jews in basketball is discussed by Nat Holman, one of the great names of the game, in the following interview by Martin Duchovny. Is the great percentage of Jewish stars in basketball merely accidental? Mr. Holman thinks not, and gave this interviewer the Jewish "slant" on basketball.—THE EDITOR.

NAT HOLMAN, now turning out basketball teams as coach of City College, has been one of the best liked and respected persons in basketball since the days when he was one of the stars of the original Celtics. He has seen basketball come up from a game played in alleys and back yards to a game outdrawing every sport in America.

No other race, Mr. Holman believes, has been so proficient in the game as the Jews. From the stars of yesterday, Barney Sedron and Merty Friedman, not to mention Mr. Holman himself, to the contemporary greats, Alvie Immerman and Sid Trubowitz, Jews in basketball have had the spotlight consistently focused upon them.

Tenements Make for Stars

This cannot be explained away as a mere accident. Nor is it accidental that three of the first five players chosen by sports writers for the All Metropolitan Team are Jews. Nat Hol-

man believes there are definite reasons why Jews excel in basketball—"racial" reasons, if you wish.

The greatest asset of Jews in basketball, he says, is their competitive spirit, which is mandatory in any good basketball player. There is no substitute for "drive," (which is the basketball term for having a competitive spirit).

"We have had to fight," says Mr. Holman, "for everything we ever got in life and fight is instilled in our blood." And there are other natural assets which make Jewish basketball stars.

Jewish immigrants coming to America had to live in cramped quarters. With no wide open fields or spacious parks to play in, their children took the hoop from a bushel, inflated a rubber ball and played a game of throwing the ball through the hoop. They were rapid, brainy and their re-

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Winners in AZA National Jewish Playwriting Contest



Charles S. Becker (right), Cincinnati Sunday school teacher, who won first prize in the national one-act playwriting contest on a Jewish theme sponsored by Aleph Zadik Aleph, B'nai B'rith youth organization, in cooperation with the Women's Supreme Council of B'nai B'rith and the American Association for Jewish Education. Becker's prize-winning play was entitled "Pastor Knoll." Second prize went to Rabbi Louis I. Newman (left) of Temple Rodeph Shalom, New York City, for his play, "The Pangs of the Messiah." Third prize was won by Private Harold Franklin (center), New York, former staff member of the Anti-Defamation League.

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The JWV's Role in Fighting Anti-Semitism

By ARCHIE GREENBERG

National Commander, Jewish War Veterans of U. S.

SOMETHING of a stir was created by the editorial in the March issue of the "Jewish Veteran," entitled "An Unworthy Omission," which asked some pertinent questions as to why the Jewish War Veterans was not included in the membership of the National Community Relations Advisory Council, the newly created agency to work out unity of effort in Jewry's fight on anti-Semitism.

There was no intention to create a stir or a sensation. The editorial was written with a very serious purpose in view: a purpose of great concern to all American Jews and of substantial importance to their future security. It was written, moreover, out of recognition that, as times change, the policies of the American Jewish organizations must change accordingly. It was based on the conviction that the emergence of new problems and of new resources and potential resources must be taken into account particularly if there is to be greater success in the future efforts against anti-Semitism than there has been in past efforts.

The editorial made a number of points. It maintained in the first instance that the Council of Jewish Federations and Welfare Funds had taken a step forward towards unity in the fight against anti-Semitism by its formation of a National Community Relations Advisory Council.

It maintained that such a step was long necessary and indeed, long overdue. It maintained further that the pace of the past few years was not enough but the time had come for far more rapid action. And finally it made the point that there was an unworthy omission in the exclusion from that Council of the Jewish War Veterans of the United States.

The editorial was sent to prominent leaders all over the United States and many of them gave it the courtesy of their attention and reply. Some replies were extremely interesting and revealed that beneath the surface of assurance in existing defense agencies there was a growing awareness of the need of broader views, a wider compass, a more serious and open-minded approach to the values of the Jewish War Veterans.

Judge Meier Steinbrink, New York Supreme Court Justice, expressed his accord with the editorial.

Bernard Kopking, active on the organization committee of the new Advisory Council and president of the New Haven Jewish Community Council, told of the interest of the organizing committee in the unification of all defense agencies.

Edgar J. Kaufman, of Pittsburgh, chairman of the new Advisory Council, long a leading figure in behalf of unity, while urging further discussion added that "This does not mean that I do not concur with the facts as we see them today as far as they pertain to our organization."

Philmore J. Haber, president of the Cleveland Community Council, wrote, "I am sure that the delegates to the Council of Jewish Federations and Welfare Funds fully recognize the important place which the Jewish War Veterans, as an organization, has occupied, and I am equally sure that means will shortly be developed for utilizing the talents of your organization in a common and coordinated program."

Mr. Herman Hoffman, Grand Master of the Independent Order Brith Abraham, wrote, "I am in full accord that in these trying and critical times Jewish unity is vitally essential in our common fight against anti-Semitism, and every effort should be made in the line of such unity. I am also conscious of the fact that our War Veterans will have much to say on their return in shaping the policies of our government."

And very many expressed the opinion that the action taken by the Council was only a first step. Mr. H. L. Lurie, Executive Director of the Council of Federations and Welfare Funds, wrote, "I think it will be well for you to consider our actions as a first step. As it was indicated in the discussion the resolution adopted looks toward further progress in including not only more communities and areas in the country but also more of the national agencies that concern themselves with this problem. Progress will of course depend upon how successful the new Council is in solving the immediate problems at its initial meeting."

Occasionally the opinion was expressed that there were other defense agencies that in due time might come in.

I am fully respectful of the experience and judgments, and good will of those who have written in comment. But I am afraid that they have missed the important points in the editorial. One point was that we haven't much time. We have done "too little and too late" and we must not repeat that mistake. It took five, six, seven years before this first timid step was taken.

We cannot speed security with the urging of "all in due time." Action is needed now.

Moreover, I failed to see a recognition of the significant point of the editorial, that the Jewish War Veterans by virtue of what it represents, is in a unique position, possessed of unique moral resources and moral potentials and that those resources must be utilized soon, now, not after years of negotiation and straddling.

There seemed to be all too little a recognition of the part played by the Jewish War Veterans in defense activities of the past seven or eight years. Such being the case, it is about time that the Jews of America be familiar-

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American-Jewish Press Organizes



Representatives of about thirty American-Jewish publications convened in Indianapolis on April 29 and 30, and began the organization of what is hoped will be a national association of publications in the American-Jewish field. Harry Sabel, David Bernstein and Chester A. Brown of The American Jewish Times were among those attending.

REPORT ON PALESTINE

(Continued from Page 4)

food, and the Jews of Palestine have gone to extraordinary lengths to raise it for them.

Look at the agricultural situation a bit more. Your correspondent, in presenting the Arabs' case, says: "By the Jews' own figures today, however, only 113,000—23 percent of Palestine's 550,000 Jews—are on the land; the other 77 percent are in the cities." Actually, this is a tremendous achievement. Edgar Ansel Mowrer, veteran correspondent of the Chicago *Sun*, writing from Jerusalem in a column dated May 1st, speaks of the new farming population thus: "Behind this lies the transformation of Jewish man from a hard-working but primarily purely urbanized intellectual being into a person who prizes hard, physical work in the open air above everything. Rabbis' sons toil in fields, load on their back 200-pound sacks of sugar with a smile and a song on their lips."

It is also a successful achievement. The proportion of farmers to city-folk is fairly satisfactory. If in Palestine the proportion is 23 percent, in the United States it is 22 percent; in Canada, 27; in Holland, 20; in Belgium, 17.

"PALESTINE," says your man, "is still an enormous philanthropic venture." The dignified and forthright answer is that last year the Jews of Palestine gave more—in proportion to their numbers—to Zionist funds than did the Jews in the United States, that the contributions of Jews in the free countries of the world are mainly for the purpose of creating *new* agricultural settlements and not for "subsidizing" or "maintaining" the existing population.

In Mowrer's article in the Chicago *Sun* of May 1st, we find: "Except for funds needed to finance further immigration, Palestine is now a permanently self-supporting society."

So much for contributions. What about the *total capital import*? As of

1942, the total investments in Palestine were about 120 million pounds sterling, and at least five-sixths was private investment capital. Apparently, tens of thousands of individuals and corporations do not consider Palestine "an enormous philanthropic venture," but rather a place with the promise of returns on investment. Let me add that foreign investments are quite the rule in other growing countries. As of 1930, Argentina had 635 million pounds of foreign investments; Canada, 995 million pounds; South Africa, 260 million pounds.

SAYS your correspondent: "To the cry that more Jews should be admitted, the Arabs reply that the country cannot support the 4 million immigrants the Jews ask for. According to authoritative figures, Palestine has only 2,200,000 acres of productive and potentially productive farm land." It is to the point to say that equally authoritative sources declare that the total cultivable area of Palestine is *double* the figure quoted. It all depends on your definition of "cultivable." In 1930, an "expert" said it meant "land that can be brought under cultivation by the labor and financial means of the average Palestinian Fellah (peasant)." That excluded thousands of acres of marshes (some of which are already cultivated by Jews), the coastal sand dunes, the wilderness of Judea and the vast tracts of land in the semi-desert south of Beersheba. It is significant to mention that today Jewish colonization is confined to only 6 per cent of the land, and, by employing modern methods of agriculture and soil conservation, has expanded the absorptive capacity of the land again and again through the years. A half million Jews came in during the past 25 years, and the Arab population increased by 600,000!

Dr. Walter C. Lowdermilk, quoted in a footnote to your article, says, in

his book, *Palestine: Land of Promise*: "It is practically impossible to estimate what the final absorptive capacity of Palestine could be if all its unoccupied or under-populated areas were rejuvenated by the same vigor and understanding love of the land as have characterized Jewish efforts on a tiny fraction of the land."

IT'S TOO BAD your correspondent went to Palestine these days. It's wartime, and Palestine is on a ration-plan. So he was hungry. The best food goes to the soldiers in the Allied armies. It happens, too, in England; in India; in the United States. Mowrer also traveled in Palestine. He speaks of "the happiest, healthiest generation of little children this writer has seen anywhere." The inference is that children and soldiers come first and a correspondent of the *Reader's Digest* comes next. Which isn't at all wrong, is it?

I WONDER why your correspondent picked on the vast under-populated state of Oregon for comparison with Palestine? Palestine has 144.5 population per square mile. What of it? To the north is the little country of Lebanon which has 270 to the square mile. Holland has 650. But comparisons are odious. Dr. Lowdermilk says the country is under-populated and could support 4 million more, without displacing a single Arab. Who can say him nay?

The correspondent quotes Miss Henrietta Szold, founder of Hadassah and one of the world's greatest women, as saying "many times" that the Zionist movement failed to understand and make friends with the Arabs. He does not know, apparently, that from the moment the modern Zionist movement was founded in 1897, constant efforts have been made. And many have succeeded, are now accomplished (and important) facts of harmony, understanding and friendship.

Today, Arabs live in Tel-Aviv, are represented on the Municipal Council. Arab labor unions fraternize with Jew-

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Jewish Learning in War-Time England

By RABBI K. ROSEN
Communal Rabbi, Glasgow, Scotland

THE destruction of the great centers of Jewish learning in Eastern Poland and Lithuania constitutes an enormous blow to Jewish religious scholarship. Later generations will be able to assess far better than we the full extent of the tragic devastation caused by this war.

Before the war, Eastern Europe was universally recognised as the centre of Jewish learning. The world-famed academies of Talmud (the Yeshivoth) played a part in Jewish life more fundamental and vital than that of the universities in this country. The Yeshivoth of Mir, Telz, Slobadka and many others, are known and respected in Jewish homes throughout the world, where Jewish scholarship and piety are valued. These Yeshivoth were supported by voluntary contributions from the wealthier communities of Jews in Western Europe and America.

It would be out of place to discuss in detail the various factors, historical, economic, and social, which resulted in these Yeshivoth attaining a standard of learning far beyond anything achieved in Western Europe or in other continents. With very few exceptions, the greatest authorities in Talmud, and Rabbinics in the present generation, are products of the Yeshivoth of Eastern Poland, Lithuania and Russia of pre-revolution days. Hundreds of students from England and America travelled to these Yeshivoth to spend some years in concentrated study. Some came there with their

wives, others married there and remained until they felt that they had reached a sufficiently high stage to return to their native countries and impart some measure of the learning and love of Judaism, with which they had been inspired.

Although the above account of the Yeshivoth in pre-war days is very inadequate, it is sufficient to prove that the active part in creating great centres of Jewish scholarship was not undertaken by the Anglo-Jewish com-

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Fame Finds Maurice Samuel

By HENRY MONTOR

This is the first of a series of two articles by Mr. Henry Montor, leader in English-Jewish journalism and prolific writer on books and Jewish events, who presents an analysis of Maurice Samuel, one of the great figures in English-Jewish letters, author of "You Gentiles," "The Great Hatred," "The World of Sholem Aleichem" and other works. — THE EDITOR.

IT IS an unhappy commentary on Jewish life in America that Maurice Samuel should receive his first major recognition from the "Saturday Review of Literature" rather than from the Jewish people, whom he has served incomparably for some twenty-five years. The grant to him of the \$1,500 Anisfield award for the best inter-racial book of the year, "The World of Sholem Aleichem," ought to do more than call attention to a splendid piece of writing. It should remind American Jews of the one writing Jew in their midst who, more than any other person, has distilled the Jewish spirit in scores of essays, poems, novels and translations, whose variety is bewildering and whose quality is uniform.

Unmatched Consistency, Versatility

There are many Jews in America who have written occasionally or frequently on Jewish themes. There are new Jews like Ben Hecht and Robert Nathan. There are old Jews like Michael Gold and Waldo Frank. There is that distinctive classical figure of Ludwig Lewisohn, infinitely more gifted than ten Ben Hechts, who experienced the latter's present qualms almost three decades ago. But none of these, viewed on the canvas of the past generation, has been so consistently, richly creatively Jewish as Maurice Samuel. Is there any other who matches his gifts? Who else, in our days, is equally facile in Hebrew, German, Yiddish, French and English, using them not merely to make himself understood but to transmit some of the greatest Jewish writers in those tongues to the English-speaking world? What other English-writing Jew has delved so profoundly into the psyche of the Jew and emerged with a portrait that has been so grim and yet so exalting?

For all his own writing, Maurice Samuel has commanded little biographical attention. Pitilessly contemptuous

of the egocentric in others, he has not invoked the devices of self-glorification that are the pattern of "log-rolling" in the literary field.

The dry biographical details are few. He was born in Rumania in 1895. As a child he was taken to England, where he was educated at Manchester. In 1914 he came to the United States and, during 1917-19, he was in the United States Army. During these years, he read voraciously in poetry and in science, in drama and in biography. His later scores of books are exciting indices to the breadth of his contacts with the best minds that have expressed themselves in the major media.

It is likely that Maurice Samuel is regarded pre-eminently as a Zionist. Without disavowing a description of which he himself would be most proud, it is noteworthy that some of his best writing has been in quite other fields. His first novel was "The Outsider," published in 1921. Samuel, who had been an anguished interpreter with Henry Morgenthau, Sr.'s abortive mission to Poland, told the story of a young American demobilized in Paris after the war. He was not to return to its theme of the search of man for the meaning of existence until 1934 when he wrote "Beyond Woman," a novel which accentuated his cerebral literary style even while it showed Samuel in a new light as one remote from the idiocies of the average man and yet understanding them profoundly.

Intermediary Period

In the years that followed "The Outsider," Samuel earned a living as a Zionist official. It was not a happy existence, as he was to confess in one of his later books. Everyone recognized him as a brilliant, stimulating speaker who could take any theme and invest it with meaning and stimulation. None could compare with his feverish activity in serving the movement which had and has his deepest emotional and intellectual attachment. But the Zionist movement was not much different from other communal enterprises. It is an axiom that the "paid official," a phrase that achieved a particular malignancy during this Samuel period, must never express an offensive opinion. Maurice Samuel has never been one to modify a phrase merely because it might be misconstrued. It was inevitable that a speaker

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He Plans America's Housing Future

By BERNARD POSTAL

Philip M. Klutznick, recently appointed by President Roosevelt Commissioner of the Federal Housing Authority, is pen-sketched in the following article by Bernard Postal, national director of information for the B'nai B'rith and long established in English-Jewish journalism. His sketch bears the insight of a journalist and the warmth of a friend.—THE EDITOR.

APPOINTED by President Roosevelt to the post of Commissioner of the Federal Public Housing Authority, 37-year-old Philip M. Klutznick occupies one of the topflight administrative positions in the home front war effort. The Federal Housing Authority, a unit of the National Housing Agency, is responsible for all publicly-financed war housing except that on Army and Navy reservations, and for the low-rent slum clearance program. Attainment of high office by many American Jews has been followed by their voluntary retirement to the sidelines of Jewish life. This has been particularly true since Pearl Harbor. Mr. Klutznick is perhaps the most notable exception. Instead of shedding his responsibilities to the Jewish community, he has broadened them.

B'nai B'rith Youth Leader

His number one Jewish responsibility is Aleph Zadik Aleph, B'nai B'rith youth organization, with which he has been actively identified almost since its inception twenty years ago. He is now its chief policy-making executive, as president of the A.Z.A. Supreme Advisory Council. He is no show window officer and keeps in almost daily touch with A.Z.A.'s manifold activities and problems.

A native of Kansas City, Missouri, he is a George W. Norris liberal. Mr. Klutznick was only twenty-five when he helped rid Omaha of a corrupt political machine. He also supported the great Nebraska statesman in all of his political battles for better government, including Norris' successful campaign to give Nebraska the first and only unicameral state legislature in the nation.

While serving as assistant city attorney of Omaha, Klutznick became interested in public housing when that problem was still the concern of only social workers and so-called dreamers. As counsel to the Mayor's Housing Committee in 1933, Klutznick helped translate public housing from dream to reality in his state by drafting the original act for the Nebraska legislature authorizing the construction of low rental government-sponsored homes in Nebraska and by succeeding in having Omaha included in the first public housing program approved by Congress. All this he did as a volunteer without compensation, for his interest in youth gave him a natural bent toward public service.

Public Housing Specialist

By 1935, Klutznick was handling the legal aspects of slum clearance in Nebraska as a special attorney for the Department of Justice. Three years later he became general counsel to

the Omaha Housing Authority and, as one of the leading authorities on housing problems, found himself frequently called into consultation by the old United States Housing Authority.

In 1941, Mr. Klutznick was drafted as regional co-ordinator of the Division of Defense Housing Co-ordination. In this post he was responsible for determining housing needs and preparing housing programs to meet those needs in a critical twelve-state defense area.

Early in 1942, when the National Housing Agency was established, Klutznick was appointed special representative of the national administrator and given supervision of the Chicago regional office. As it became evident that new construction could not keep pace with the need for war housing, the Homes Use Service was set up to make the fullest possible use of all existing housing in war production areas. Given responsibility for this urgent job in January, 1943, when he was made assistant national administrator in charge of the Homes Use Service, Klutznick directed the activities of 170 affiliated local war housing centers and the publicly financed conversion program carried out through the Home Owners Loan Corporation. Through this program nearly 2,000,000 housing accommodations were obtained for war workers and their families. With this kind of record, no one was surprised when Klutznick was given charge of the entire war housing program late in 1943.

John B. Blandford, Jr., National Housing Administrator, has said that Mr. Klutznick "has performed his important duties in this war program with energy, intelligence and a high degree of administrative skill."

As assistant administrator in charge of operations, Klutznick was responsible for determining need and other problems relating to the provision of both privately and publicly financed new housing for war workers, in addition to directing the Homes Use Service. His post also made him a member of a number of important government postwar planning bodies as well as of administrative committees charged with mapping major phases of the home front war effort, for housing plays a key part in war and postwar plans.

His identification with Jewish life, despite his youth, has been long and varied.

Long Zionist Record

He has been vice-president of the Southwest Region of the Zionist Organization; president of the West Central States Region of the Council of Jewish Federations and Welfare Funds; chair-

man of the Omaha Jewish Philanthropies; chairman of the budget committee of the Omaha Jewish Welfare Fund; president of the Omaha Board of Jewish Education; member of the board of governors of the Midwest Region of the Jewish Welfare Board; and president of B'nai B'rith's Dis-

BUS RIDING

(Continued from Page 7)

"Grandma sure is spry," remarked the crippled old man. And the phenomenon provided a subject for brisk conversation until the bus reached Lynchburg, Va., its destination.

There is one thing that bus-riding has accomplished that seemed to be missing when trains were the general means of getting from one place to another. Whether it is the closer proximity that is a necessary part of the bus trip today, or whatever is the reason, the facts are the formalities of introduction are waved, and everyone talks to everyone else. They tell me that the same thing prevails on crowded trains also. I doubt it. But I wouldn't know. It has been so long since I had the hardihood to venture a trip by train that I would probably go through all my boyhood wondering all over again.

Sex, age, economic status—all make no difference. I recall one bus trip where a girl of about 20, whose face did not label her the vixen that her actions suggested, sat on the arm of a seat that was jointly occupied by a young man in khaki and a man in civies whose age explained why he wasn't serving in the armed forces. The conversation clearly indicated that the acquaintanceship was no older than the start of the bus trip. She was trying desperately to find a common ground. And as the bus rumbled and shook, and a sudden swerve temporarily caused her midriff to lose its moorings, she showed no embarrassment, but continued with her prattle. She was finally successful in striking a theme of mutual interest, when she disclosed that she had just come up from Brownsville, Texas. It seemed that the older man had once been there; the soldier had a buddy that was going there. From that point, and with only that slight thread, the trip was a success.

It sometimes takes a bit of preliminary sparring to establish a common bond. I recall an experience I had on one of the too infrequent occasions when I had a seat. My neighbor was a gentleman of about 50 whose attire labelled him as being an affluent banker or business man. I began the conversation with a comment on the current war situation. There was little enthusiasm in the response. I switched to a reference to the difficulties of the new income tax. I received not the slightest encouragement to continue along this line. I'm not easily discouraged, but it seemed to me a good time to return to my newspaper, and as I did so, I took one final chance and commented, as I scanned the headlines on the sports page, "Well, the Yanks seem to be on their way to another pennant." Presto! I had found the magic word. "Yes, but the Cards will lick them again in the World Series," vociferously asserted my com-

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BERNARD POSTAL

trict Grand Lodge No. 6, the largest in the world, following years of active leadership in B'nai B'rith.

Mr. Klutznick, who will be 37 in July, has a deep understanding of the problems and needs of youth, especially of Jewish youth.

Program for Youth

In the immediate postwar days, Jewish youth's major problems, Klutznick feels, will be economic security; a return to normal living; a reclamation of the lost years of war (the resolving of the conflict between artificially stimulated wartime maturity and steady and healthy development); the development of a positive outlook in facing and dealing with anti-Semitism, and finally, the avoidance of disillusion when the postwar era doesn't usher in the millenium. He doesn't hesitate to say that the American Jewish community as a whole has not done right by its youth. He points to poorly paid teachers in Jewish schools, to insufficiently trained professional Jewish leaders, to a lack of competent adult advisors and to Jewish youth programs dominated by those who seek to escape from Judaism.

As the Jewish community moves forward toward the uncharted tomorrow, men like Klutznick—endowed with an incisive mind that cuts quickly into the heart of a problem; realistic but sentimental, progressive yet hard-headed; farsighted but always practical; youthful yet mature—will find their proper niche in the Jewish scheme of things to come.

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A Viennese Poet Addresses an R. A. F. Pilot

By FREDERICK BRAININ

An RAF pilot, returning from a flight over Vienna, told a correspondent that he felt compunctions about bombing that city, "lovely in the moonlight." Frederick Brainin, young Viennese poet, now serving with the U. S. Army, addresses this pilot on the subject of Vienna, lovely and otherwise.—THE EDITOR.

THIS is in the nature of an open letter to Flight Lieutenant G., of the Royal Air Force. You dropped some leaflet confetti on my native Vienna, Lieutenant G. And after your scouting flight that soft spring night you told an American correspondent:

"I saw Vienna lovely in the moonlight. Oh, no—I could never have heart to bomb it!"

In the Vienna where I was born and raised, where I spent my childhood and youth, where my first poems and articles and stories were published—in that Vienna from which I had at length to flee, we had an apt rejoinder for your brand of British sentimentality: "*Geh furt, Berst!*" In plain English that would be: "Nuts!"

I am not trying to suggest, Lieutenant G., that you and your colleagues, who have so admirably distinguished yourselves in your defense of your own land and in your forays into enemy territory, bear even the faintest vestige of the appeaser taint. Not after Bristol and Manchester and Southampton and Portsmouth.

Where the Nazis Hide

To Vienna the Nazis have come for safety—and, in corollary, to Vienna's historic Belvedere Palace have come the representatives of small nations to sign away their national life and honor. There, one by one, the Romanians, the Hungarians, the Slovaks, the Bulgarians and the afterwards repudiated Yugoslavian emissaries, lost their integrity and their freedom.

So secure did the Nazis feel in Vienna at first that even Air Marshal Hermann Goering, overstuffed medal cushion, had brought his Frau to occupy an imperial suite in the Schoenbrunn Palace of the Vienna Hofburg. The ornate Hermann had ordered a whole Berlin antiaircraft regiment down to Schoenbrunn to protect his

Liebchen and his chubby little Goerings.

It wasn't fear of a dive-bombing attack or of your secretly trained stratosphere bomber squadrons that motivated Goering. Oddly enough, it was to save his little brood from a too turbulent "welcome" of the Tueleries-storming type on the part of the normally hospitable, but now war-widowed, Viennese housewives. The swastika has been flying over their city for over four years now; but the horrors it has brought in its wake have insured that they shall never accept it.

So secure did the Nazis feel in Vienna that even Propaganda Minister Josef Goebbels had domiciled his family there. Shortly after that news filtered through to me, another tidbit was added to it.

Frau Goebbels had hardly settled herself and her children in their sumptuous suite than her peace of mind was upset by an embarrassing coincidence:

Each week the responsible official of the Vienna Jewish community was required to present to the S. S. Commissar the weekly list of deaths and suicides to be posted in the synagogue archives. On the week in question there appeared among the suicides by gas the name of Helene Sarah Goebbels, aged forty-five. The quick-witted Commissar saved the day by issuing two edicts—one, to the effect that if another such "joke" should be perpetrated he would incarcerate every remaining Jewish female under sixty years of age in the city; and two, that the mourning family must forthwith change its name to Gliebes. It was all very reminiscent of the palpitations induced in Herr Schickelgruber himself every time he ponders the fact that in his own native Austrian village

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Report on Palestine

(Continued from Page 15)

ish labor unions. Jews and Arabs on farm settlements come together for feasts and celebrations. The Hebrew University is open to Arab and Jew alike. The Jews publish newspapers in Arabic. Arab and Jewish delegations make reciprocal visits to their organizations.

AS TO the competition of Palestinian industries with American and English products, it is quite possible to do it successfully. It was done already *before the war* when hundreds of industries, large and small, were firmly established. And although all industries are today pouring out products to help the war effort, overtures are being made to assure a continued reciprocal relationship with neighboring countries after the war. An understanding has been reached with Egypt. Others will follow. Given a fair chance—and the hostility exists in England rather than in neighboring countries—Palestinian products could make a good showing.

Your correspondent says the "Jewish Agency people fear that the skilled refugees who make many products will return to their native lands when the war is over"—Czechs, Dutch, even Germans. But Mowrer says: "Contrary to some predictions, there won't be much return from Palestine to Europe after the war." Take your pick. I'll take Mowrer. The fact is that after the war many a year will go by before Europe will be a decent home for anybody. Meanwhile, in Palestine there's a livelihood and a normal environment; and children are born and grow up and sink roots. Yes, few will return.

What about the "fewer than 100" out of the 5500 Americans who gave up their American passports? Does this prove that they have not sunk roots in Palestine? Not at all. Anyone who has traveled abroad knows the power of the American passport. It means security, equal justice, and—sometimes—life itself. As long as Palestine is run on a White Paper policy, what can the officials of the British Colonial Office offer? Only insecurity, arbitrary justice, and—frequently—insufficient protection. The thousands of Americans in Palestine are wise to retain their American passports.

Yes, many leading Jews may well have told your correspondent that at the war's end, there may be no immigrants. But did he ask why? The answer would have been immediate: the British Colonial Administration will not permit them, if its present policy will continue in force. The fact is that in peacetime thousands upon thousands of Jews clamored for the precious certificates permitting entry into Palestine. A trickle was permitted. At the war's end, hundreds of thousands of Jews will want to leave the scenes of utter desolation in Europe—for Palestine.

THERE ARE in Palestine—as everywhere—violators of the order of a country. They should be punished. But who will deem it right to overemphasize the "lunatic fringe?" The truly



SAMUEL ROTHSTEIN
Newly-Elected President of the United Synagogue of America

Samuel Rothstein of Brooklyn, N. Y., was unanimously elected president of the United Synagogue of America at the recent convention of that organization in Atlantic City, N. Y., May 4-7.

amazing thing is the self-restraint of the Jewish population in the face of endless provocative measures by a despotic administration. They include: closing of newspapers, a 12-hour curfew law, artificially created unemployment in areas where manpower is urgently needed, raiding of colonies, refusal to release certificates of admission at the moment when boatloads of refugees are actually in Haifa harbor, etc., etc. These too are facts which an impartial observer should include to give the true, the complete picture.

The Arabs have a stake in the land. Most of them are not nomads. True. Nobody questions it. But the total picture shows that the Jewish community, though only a third of the population, is already the predominating factor. "In the industrial field, for example, the Jews have established and operate fully 80% of Palestinian industry. They contribute more than 70% of the country's total revenues. The Jewish stake in Palestine is at least as great as the Arab and is constantly growing at an ever-increasing pace." (E. Neumann, in *The Day*, May 1, 1944.)

WHEN your observer states the argument of "the trans-Jordan people" that "moving the Arabs out of Palestine to let in the Jews is comparable to asking the people in Kansas to pick up and get out so that newcomers could settle on the land"—when he states this and does not immediately counter with the fact that no responsible Zionist has ever proposed that Arabs be dispossessed, and that in the past 22 years the Arab population has increased 40% due to improved health conditions and to the migration of Arabs into Palestine, your observer is guilty of partiality.

The primary plan of Jewish immigration is that it be directed to uninhabited areas or to sparsely settled lands. It is important to realize that land-purchase contracts are scrutinized by British officials, that the cultivable areas available to Jews are very lim-

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I Hate Anti-Semitism

By U. S. Supreme Court Justice

FRANK MURPHY

This article is the full text of the significant address delivered by Supreme Court Justice Frank Murphy, outstanding Catholic layman and chairman of the National Committee Against Persecution of the Jews, at the Inter-faith Unity Session of the National War Service Centennial Convention of B'nai B'rith at Carnegie Hall, New York City, on May 8th, 1944.—THE EDITOR.

WHEN America was born, a new nation was created—a new nation that was to be the crucible of man's highest hopes and aspirations.

Ordinarily peoples become welded into nations only after centuries of living together and inter-breeding. Similarity in race or religion as well as a common homeland account for their national existence, with military or economic necessity forcing them to join hands to form a nation. But America was born a nation out of many diverse elements. Men unrelated in racial origin, drawn from every corner of the earth, and professing every known religious creed combined their talents and their efforts to create a new world.

The discovery of America was followed by a trek of persons who had suffered religious and economic persecution in the old world. Among those who opened up the new world were many soldiers of the Cross. The newcomers sought freedom and relief from the oppressions of the old world. They were for the most part members of minority groups who sought greater freedom and greater tolerance in the new world. They brought with them few material possessions, but they did import many cultural heritages which have greatly enriched our national life. They came to the new world to shake off rather than transplant the animosities, hatreds and oppressions of the old world.

Those who knew tyranny and persecution were determined to found a nation which should be free of such evils. The resolute cornerstone of this new nation, this new world, was the common belief in the equal rights of man. This great ideal was majestically proclaimed in the Declaration of Independence. In voicing our right to separate national existence, this document announced that all men were created equal and were endowed by their creator with certain unalienable rights, among which were life, liberty and the pursuit of happiness. Our Constitution, in its guarantees of freedom of speech, press and religion and of equality before the law, wrote these ideals into the framework of our government.

It is not given to man, however, to attain his ideals without travail. Man is prone to forget at times that his own freedom is dependent upon the freedom that he accords his fellow-men. The struggle for political equality and economic freedom among our people has marked the history of our life and has produced its gravest crisis. Yet in each instance the great ideals of equality and freedom have ultimately emerged triumphant, even



HON. FRANK MURPHY

though our forefather's dream is still far from realization.

These are times of heartbreak and tragedy for the human family. We are engaged in a great total war, testing our ability to maintain our principles and ideals against those who would destroy them. And following the victory that is certain to be ours, we shall be confronted with grave and complexing problems of peace and reconstruction. The degree of success that we shall achieve in these matters is directly dependent upon our ability to unite the efforts of all our people. Without unity at home we shall not be able to achieve peace at home or abroad.

Yet at a time when we particularly need national unity, the dark specter of bigotry and persecution sweeps like an ugly phantom across the horizon. On every side we see sinister forces at work in this country to array class against class, religion against religion, and race against race. Torrents of venom and hatred, insidious propaganda and falsehoods, are daily being unleashed. Systematically fomented racial and class hatreds have led to the destruction of property, the physical torture and even the murder of our fellow men. These outrages threaten not merely the lives and property of a few unfortunate individuals but also the constitutional principles upon which this Republic was founded and upon which the freedom of all Americans depend.

The pages of history are marked and stained with religious persecutions. The first three centuries of the Christian era were a period of harsh and cruel persecutions of Christians. Many

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FAME FINDS MAURICE SAMUEL

(Continued from Page 17)

and writer of his centrifugal integrity should have to part company with an organization.

But working at an occupation did not consume all his energy. In 1922 he wrote another novel, "Whatever Gods." During this period he re-acquired Hebrew, spending countless hours to retread the past to his childhood, when his Hebrew was a matter of custom rather than knowledge. The issues of the Menorah Journal of the early '20's will reveal a rich treasury of the best in Hebrew literature done into English by Maurice Samuel. Poetry and prose equally won his affection and his labors. If Bialik is known at all favorably to the English-speaking world, it is due largely to the powerful and sensitive translations of Samuel. There have been other translators who were content to convey meaning. Samuel has made the most obtruse Hebrew seem idiomatic in the English language.

Unpleasant, But True

It is twenty years since Samuel published the book that was to prove not only sensational but prophetic. Jews who paginate history with Hitler could benefit by re-reading "You Gentiles," which appeared in 1924. Those were more innocent years. It is likely that if it were published today some of the so-called civic-protective agencies would sponsor a campaign to drive the book from public circulation. Samuel has written a number of books on the same theme since then: "I, the Jew,"

in 1926, "Jews on Approval," in 1931 and finally "The Great Hatred," in 1940. But what Samuel wrote in 1924 of the foundations of anti-Semitism and the essence of the Jewish spirit has not been improved upon by anyone else. He uncovered the sham with which the topic is usually handled. He was bold instead of respectful; he was polemical and never apologetic. The book aroused in thousands of young Jews who read it then (a new revised edition might do no harm today) a new sense of identity and self-respect. It armed the Jew to meet any fate. Of course, Hitlers may be analyzed by Jews. They are never forestalled.

In the field of Zionist writing, Samuel has not been unique. But even in this area, his books provide a better key to the meaning and achievement of Zionism and of the Jews in Palestine than the writing of almost any other English-language Jew. For years the New Palestine was the depository for his signed and anonymous editorials, essays and evaluations that stimulated the thinking of postwar American Zionism. It was then that he translated the most notable of Bialik's poems. In 1929 he was to render a major service to Zionism in summarizing and annotating the Herzl diaries. For the first time in English, these fascinating memoirs were translated for the New Palestine, the paper which, under Meyer W. Weisgal, was then at the height of its career as the only literate Zionist journal in the English language. Several years ago it was natural that Samuel should undertake the translation of Alexander Bein's biography of Theodor Herzl.

The withdrawal of Samuel from the official Zionist movement did not diminish his love for Palestine. It was reflected in sending his wife and children and then removing himself to Palestine to live there for years, so that his children could be imbued with the Jewish life which he had mirrored in his work. "What Happened in Palestine" was his account of the 1929 riots. This was followed by "On the Rim of the Wilderness." A fresh re-reading of these books makes them as vividly illuminating of Palestine's problems as anything written today—even though Palestine had only 170,000 Jews and 910,000 Arabs when "On the Rim of the Wilderness" was written in 1931. The most recent of his Zionist writing is "Harvest in the Desert" now about to be published by the Jewish Publication Society and Knopf.

"What Happened in Palestine"

Why Samuel moved to Palestine and what Zionism has meant to him is perhaps best expressed in "What Happened in Palestine." It also furnishes a key to the social organism of Samuel. Speaking of his settlement in Tel Aviv in July, 1929, he wrote:

"For much longer than I cared, I had been engaged in Jewish politics. I am not politically inclined in action. I do not care to make orations though I have liked lecturing. Also I believe public action to be so intricate and

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"IN THE LAND OF THE SKY"

A German Editor Sees Post-War Germany

By WILLIAM B. SAPHIRE

Too many anti-Nazi Germans are busy beating the peace drums, urging a "just" peace for Germany and drawing a non-existent distinction between the German people and the Nazi regime. Friedrich Stampfer, co-editor of the *Volkzeitung*, a German-language weekly, is one of these. He is a Socialist and a Jew. Dr. Manfred George, editor of *Aufbau*, a German-language weekly, who is a Zionist, does not share these views. His views are presented in the following interview.—THE EDITOR.

A WEAK, liberal, democratic government established in Germany after the war may, in reality, be a curtain to hide defeated Nazis who are already preparing to go underground in order to keep Nazism and Fascism festering in postwar Europe, warned Dr. Manfred George. The Nazis will try to plant their followers in such a government, seasoning it with persons who would simulate repentance. Thus, they will attempt to escape the noose, and dupe the Allies into a compromise. But they shall not, must not succeed. They should be dealt with firmly and their leaders be severely punished, said Dr. George.

Deal Firmly and They'll Obey

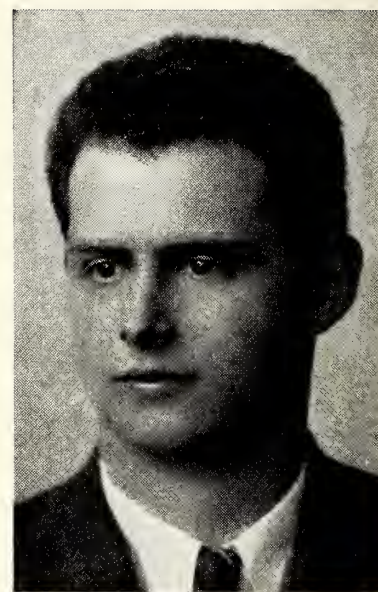
Dr. Manfred George is a veteran journalist and editor with a background of twenty years on German newspapers and knows the German mind. "The average German will obey only if he feels that he is being dealt with firmly," he says. "The Germans must be completely disarmed after the war. Whatever government is established, it must be a strong government and contain strong personalities; in addition, it must be controlled by the Allies. Its police force should be decentralized." Dr. George feels that no group inside Germany will be strong enough to smash the entrenched Nazi machine and he does not believe any group of Germans outside Germany is influential enough to take over from the Nazis once the war is over.

If German militarism and aggression are to be smashed forever, there must be no repetition of the events that took place after the first World War, Dr. George said. There are groups of non-Nazi nationalists who, nonetheless, retain the overage idea that Germany can still play its role in the old European balance of power game. She played such a role in 1918. The result was Hitler. *Aufbau* is now engaged in a bitter controversy with those nationalist German elements in this country who, while anti-Nazi, are pan-German.

Return to Germany? No, Thank You!

Speaking of the Jews, Dr. George believes that the plight of European Jews will not be relieved by the defeat of the Nazis. "Very few Jewish refugees in this country will want to return to Germany," he says. "Here German Jews have adapted themselves well to American life. They have become or are in the process of becoming citizens. Their children go to American schools and serve in the Army. In other countries conditions for the refugees may not be so good as here," Dr. George said, "but there

should be an international agreement to the effect that no nation should force German Jewish refugees to return to Germany against their will no matter how liberal and democratic



WILLIAM B. SAPHIRE

the front of the future government of Germany may be."

"Anti-Semitism," Dr. George pointed out, "is Hitler's greatest international weapon but he was not its creator. Anti-Semitism has long been implanted in Europe. It was fostered to some extent by the continuous Jewish mi-

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I HATE ANTI-SEMITISM

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were driven to live in hiding under ground in catacombs. Untold numbers were put to death by unspeakable tortures; some were burned at the stake and others were thrown to the beasts in the Coliseum. In the late middle ages, the Inquisition in Spain was another manifestation of this deplorable tendency in mankind. After the Reformation, in some countries, there were cruel persecutions of Catholics, and priests were put to death in a horrible manner for celebrating mass.

Unfortunately, some of the hates and animosities of the old world crept into the new American continent. In Colonial days in New England, Quakers were heartlessly tortured for their beliefs.

In the nineteenth century the Know-Nothing party arose. It desired to deprive all persons who were not native born Protestants of political rights. Close to our own time, when the Irish immigrants began to come to our shores in great numbers, they were subjected to oppression in various brutal forms. But bigotry and oppression were not in the mainstream of the American tradition and have not so far been able to divert the American people from their devotion to the principles of freedom, equality and fair play.

But our vigilance by which liberty is won must not abate. We cannot ignore the increasing tide of hatred and persecution among ourselves, the specter of racism rising in our midst. One of the most threatening aspects is anti-Semitism, to which I wish to address your attention tonight.

Modern anti-Semitism is a problem created by the Nazi Revolution. It is the most cunning of all the cunning methods devised by the nazis to destroy democracies from within. It threatens not only the Jews, but the bases and future of democracy and Christianity.

We shall win the global war on the field of battle. But if at the same time we accept and become permeated with even a portion of the nazi ideology, in a larger sense we shall have lost the war. Hitler knows that and has already boasted that the seeds of nazism and anti-Semitism which he has sown will survive military defeat. We must realize that unless the seeds which Hitler has sown are destroyed now before racial brutality and persecution come into full bloom, the long struggle to create freedom and equality for all shall have been futile. We shall then have capitulated completely to those forces of evil who use race hatred to achieve their goals of undoing our country, destroying its sense of brotherhood and unity, and undermining its moral and spiritual strength.

That is why, as I see it, anti-Semitism is one of the most challenging and significant problems in America today. And since anti-Semitism is not only contrary to the teachings of democracy but contrary to the teachings of Christ, Christians particularly must unite their efforts to combat it. The organization for which I speak was created for that purpose. It was

organized solely by Christians. It is maintained and its activities are conducted solely by Christians, who also finance it completely.

This organization will be militantly opposed to anti-Semitism because of the dangers that it presents to American ideals and to Christian principles. We shall do so in the American way. We shall not try to deprive those who may differ with us of their right to free speech and press. But we shall energetically and relentlessly oppose by every means at our command their vicious and insidious propaganda through a campaign of enlightenment and education in which we shall expose the tragic error of their teachings. We shall be on guard from ocean to ocean—by day and by night; we shall carry on the campaign in the market place and in the forum in order that the freedom for which our fathers fought and for which our children are fighting shall not perish from the new world.

What is the nature of the anti-Semitic virus that seeks to poison and destroy the American ideal of equality and freedom? Primarily it consists of repeated assertions and suggestions that Jews are responsible for things that we do not like and that they have traits and qualities that justify us in treating them as an inferior and accursed race.

Unfortunately some innocent and well meaning people have accepted this historically false and morally wicked propaganda which would make the Jews the universal scapegoat for all that is evil. They forget that the early Christians were regarded as a socially inferior group, as alien traders and agitators, peddlers and vagrants,

(Please Turn to Page 29)



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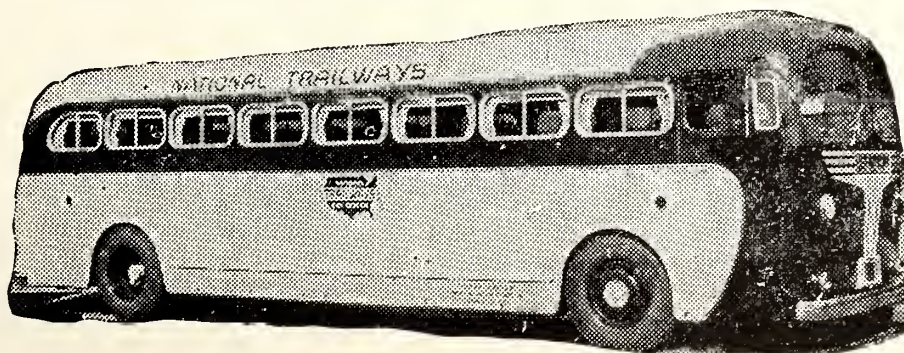
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JEWISH LEARNING

(Continued from Page 16)

munity. This is in no way meant to belittle the work of the Yeshivoh of Britain. I personally owe a debt of gratitude to these local institutions, which alone would prevent me from treating their efforts lightly. But, as I have already stated, the historical, economic and social factors which made it possible for the Yeshivoh to flourish in other lands are missing here, and if the Talmudical colleges of England served no other purpose than that of preparatory schools for the great Yeshivoh abroad, they were still worthy of the widest and most generous support. The relationship between the Anglo-Jewish community and the academies of Eastern Europe can be classified as follows:

(a) The financial support given by the Anglo-Jewish community to the Yeshivoh.

(b) The number of students who, having attained some knowledge in local institutions, felt the need for a more advanced and intensive course of study and therefore became students of the great Yeshivoh.

(c) The positions of Rabbinic authority in this country filled by scholars who are products of these Yeshivoh.

The position today is radically different. The difference is due to two factors:

1. The eclipse of the great Yeshivoh throws the responsibility of fostering higher Jewish learning upon Anglo-Jewry. To some degree, the community is aware of that responsibility.

2. A far more vital factor is the influx of personnel from the Continent. These persons, graduates of the Eastern European academies, are eager, passionately eager, to create Yeshivoh in England which shall reflect in some

measure the scholarship and religious fervour which characterised the Yeshivoh in Eastern Poland and Lithuania.

Due to these two factors, the urgency of the situation and the presence in Anglo-Jewry of men well suited to the task, the community today must enter a new sphere of educational activity; not that of maintaining academies abroad, but creating them at home and raising the standard of the local colleges to as high a degree as possible.

It is always difficult to transplant a flower which for generations has flourished in one particular type of soil to a new bed, and for that reason alone, if not for others, we would be unwise to expect a replica of Mir, Telz, Wolozhin, Slobodka, to arise and flourish in London, Manchester, Gateshead and Staines. But this is certain, we shall see institutions develop, the like of which, for intensity of learning and spiritual enthusiasm, have not been seen in this country.

I have often felt that one of the main characteristics distinguishing the mind of the Eastern European Jew from that of his Anglo-Jewish brother is this. The Anglo-Jew is not accustomed to personal difficulties of a serious nature, with the result that when faced by problems, he recognises them as unyielding barriers and alters his plans to suit the practical situation. The continental Jew is not accustomed to a situation without difficulties, with the result that for him, problems are part of routine. They cause no alarm and do not involve any substantial change in his plans. One man cuts his suit according to his cloth, the other decides on the suit he wants and then goes out to get his cloth.

This difference in outlook has a religious as well as a social cause. The pious Jew is always certain that "God will help" since the cause is a righteous one. Where that reservoir of profound faith is found, no difficulty is recognised as being insurmountable.

During recent years we have seen several institutions, unique in Anglo-Jewish life, grow in this country. A Kollel for very advanced students has been established in Gateshead, two new Yeshivoh in London (both noted for their intensity of study), a boarding Yeshivah, with a very early commencing age, which provides some secular education for those who require it, is flourishing at Staines, and a remarkable Jewish day school (the envy of many communities outside London) has been set up in the Metropolis. This is in addition to the Yeshivoh already existing in London, Manchester, Gateshead and Glasgow. Five years ago a cool and logical student of communal affairs would have stated that such achievements were impossible. Any suggestion that this is the work of individuals and therefore not representative of the community can be countered by two arguments. All new innovations commence as the ideas of individuals. The multitude is prepared to follow the revolutionary leader who meets with some success.

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Secondly, the response of Anglo-Jewry to these schemes is ample indication that the community is not apathetic to advanced Jewish education. The temper of the community is one of urgency. At such times people can rise to heights of achievement which would remain beyond reach in the more normal times of routine plodding.

Two things emerge clearly. (1) The influx of learned and enthusiastic Jews from the Continent constitutes one of the most revitalising forces in the religious and educational life of the

community. The limit of the capacity of the community to absorb more of them is by no means reached. (2) We are approaching the years when the slogan "Advanced Yeshivah education for some, but some Yeshivah education for all" will not be another pious hope but well within the boundaries of realisation.

One feels proud that in these years of war Britain has enabled the re-establishment here of the Jewish schools of learning destroyed in Nazi Europe.



Lt. Irving Tepper, Jewish Chaplain, of 8903 Monroe Street, Chicago, Ill., and American Red Cross Field Director John G. Bennet, whose home is in Flint, Michigan, discuss the case of a soldier both men are aiding in the field. The hood of Bennet's jeep is used as a temporary office desk. (Army Photo, Courtesy American Red Cross.)

ASHEVILLE NOTES

Sunday school children named as prize-winners for excellence in attendance, home work and class work were announced by Mrs. David Marder and Mrs. I. Fagan, co-chairmen of the Jewish Community Sunday School Committee, as follows: Class 1, Sandra Bogus and Harriet Gradman; Class 3, Susan Gross; Class 4, Millicent Cooley and Sonny Crohn; Class 5, Bertha Isaac and Betty Mae Rubin; Class 6, Naomi Cooley, Helen Wheatley and Edward Lipinsky; Class 7, Roberta Cooper, Jeanette Rosen and Joseph Schandler.

Newly elected officers of the Asheville Section of the National Council of Jewish Women are as follows: Mrs. L. H. Feldman, president; Mrs. W. W. Michalove, 1st vice-president; Mrs. H. Blomberg, 2nd vice-president; Mrs. Al J. Goodman, recording secretary; Mrs. Charles Roth, corresponding secretary; Mrs. J. M. Cooper, treasurer; and Mrs. A. Lichtenfels, financial secretary.

The Asheville District of the Zionist Organization of America closed its final

meeting of the year with a membership of 122, largest in its history. It began the season last October with a membership of 83. Mr. Sigbert Loeb was chairman of the membership committee.

Rabbi Louis Leifer, for two years spiritual leader of the Orthodox synagogue, Congregation Bikur Cholim, will leave the community on July 1.

Mr. Gustav Lichtenfels and Mr. Joe S. Sternberg are co-chairmen of a campaign for funds for the Union of American Hebrew Congregations. Rabbi Philip Frankel of Charlotte occupied the pulpit of Temple Beth Ha-Tephila on a Sabbath service to start off the campaign.

At the annual Confirmation Ceremonies during the Shavuot service, Miss Arlene Grand, daughter of Mr. and Mrs. Reuben Grand, 109 W. Kensington Road, was confirmed.

Newly elected officers of the Asheville chapter of Hadassah are: Mrs. N. Sedofsky, president; Mrs. L. S. Lachman, 1st vice-president; Mrs. M. Lurey, second vice-president; Mrs. H. Bershaw, recording secretary; Mrs. S. Isaac, corresponding secretary; Mrs. R. P. Jacobs, treasurer; Mrs. F. Cooley, financial secretary.

Joseph Kartus, well-known in B'nai B'rith circles, died here early last month. His son, Ensign Alvin S. Kartus, flew in from the Pacific coast for the final rites. Another son, Charles, is stationed in England. The widow is making her home with the daughter, Miss Pauline Kartus of Lenoir.

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JEWISH COMMUNITIES

(Concluded from Page 9)

of that national order in the South. Following the sterling leadership of Joe R. Sternberg, Dr. Leon H. Feldman, Isaac Gradman and Max H. Schwartz, Hyman Dave is the present president, and together with Alfred Lichtenfels, vice-president, is continuing to hang up new records of service and prestige. National recognition was given for its outstanding record of having furnished in a single year 48 solarium attached to the wards at Moore General Hospital, and this year several day-rooms at nearby army barracks are to be furnished.

In the field of business, Joseph Dave is a director of the Asheville Chamber of Commerce, Louis Lipinsky is campaign chairman of the Red Cross Fund, Isaac Gradman is county-wide chairman of the paper scrap campaign, and, together with Joe R. Sternberg, he was co-chairman of the annual campaign of the Federated Jewish Charities. Julius Levitch is president of the Jewish Community Center where, under Jewish Welfare Board auspices, Saturday night dances for the servicemen are held. Hyman Dave is vice-president of the Buncombe County Tuberculosis Association.

Jewish women are also very active in Jewish and civic organizational work. Mrs. Joseph Dave is president of the Federated Jewish Charities of Asheville, which last year raised \$12,000 in its annual campaign. Mrs. Frank Marder is president of the Temple Sisterhood, and Mrs. Isadore Fagan is president of the Ladies' Auxiliary of the Bikur Cholim congregation. Mrs. Joe R. Sternberg is president of the Council of Jewish Women and Mrs. David Marder is president of the Hadassah. Mrs. Max Scherr presides over the Cheerio Club, and Mrs. Carl M. Gross, over Tau Gamma Sorority. Miss Anne Hoffmann is professor of Music and Languages at Asheville College.

The Army and Navy Committee of the Jewish Welfare Board organizes the energies of men and women of the community for service to the service men of the locality. Under the chairmanship of Mrs. Roy E. Swartzberg (in the temporary absence of Mrs. Gustav Lichtenfels), and the splendid assistance of Mrs. T. Galumbeck and others, an extensive "home hospitality" and entertainment program has been set up.

Fully 11% of the Jews of Asheville are now in the armed service of our country. Individuals and committees in the community have been organized into letter-writing groups to keep the sons, husbands and friends informed of local news.

One would have to travel far and wide in any section of the country to find a more representative Jewish community than Asheville, taking size into consideration. While this is largely a reflection of individual initiative, at the same time all of the groups are so well-organized that there is every reason to believe that the same stir of activity will characterize the community when the present organizational heads pass the burden and privi-

lege of leadership on to others. This augurs well for Asheville to retain its place as one of the South's garden spots of Jewry.

OPEN HOUSE

(Concluded from Page 12)

Gray-haired and distinguished looking, Dr. Epstein shares her enthusiasm and love for people. During World War I, the Army officer and nurse met on a troop ship crossing the Atlantic. Sometime later they were married by an American consul in Jerusalem. Dr. Epstein's humor, a delightful dry wit, and intelligence are a definite complement to his wife's gracious hospitality. A dental surgeon of renown, he has had as his patients most of the Royalty of the Middle East. Paths are beaten to his door by such exotic people as the Queen of Egypt, the youthful King of Iraq, and the Shah of Persia.

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The Jewish Publication Society of America announces that it has received a special donation for its work of \$10,000 from the Book-of-the-Month Club, of New York City, as a memorial to the late Katherine Harris Scherman. Mrs. Scherman, the mother of Harry Scherman, founder of the Book-of-the-Month Club and its president, travelled widely over the country in its early days, half a century ago, and never lost her interest in its activity and its publications. Many of the members she obtained are still on its books. She died at the age of 87 years last fall.

AMERICAN JEWISH CONFERENCE TO RECONVENE SEPTEMBER 2

Announcement is made by the American Jewish Conference that its second convention will be held in Chicago beginning September 2. The program is in the course of preparation by the administrative committee, headed by Mr. Louis Lipsky of New York.

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(Concluded from Page 23)

difficult a science, while political activity is so primitive and false that the strain between the two was painful to me. I had felt myself impelled toward public work of this kind by a feeling of duty. When I withdrew from it for a couple of years, I was distressed as though I had laid down an unpleasant but necessary task. But I revolted against the view that I had to be forever an active Zionist.

"Was there no way of being a contributing Jew, as it were, without being involved in the harassing and irritating and for me unnatural labor of resolutions, collections, negotiations, organizations, demonstrations, with all the silly gestures and pomposities that are apparently not to be divorced from public life? I wanted to be a Jewish citizen, doing a proper share of work in his own way, here in Palestine, to be Jewish without working at it."



MAURICE SAMUEL

I HATE ANTI-SEMITISM

(Continued from Page 25)

and were charged with polluting the blood streams of other people. Everything that is now said against the Jews was directed against the early Christians, who for three centuries were subjected to some of the most inhuman persecutions in the world's history. It is indeed sad to see a religious majority like Christians, who were at one time a minority and the victims of what the Jews now endure, become witting or unwitting carriers of vicious anti-Semitic,—yes, of vicious anti-Christian—falsehoods. This is not to say that all Jews are without fault. As all intelligent persons well known, there are good Jews and bad Jews, just as there are good and bad Christians, good and bad Englishmen and good and bad Irishmen. The percentage of good and bad runs about the same in any group people. There is according to the old saying, that has become something of a banality, "so much good in the worst of us and so much bad in the best of us that it hardly behooves any of us to talk about the rest of us."

But many of us continue to talk Hitler-fashion about the Jews as if they were the root of much if not all of our ills. Our thoughts have become so polluted with the poison of anti-Semitism that few of us are completely free of it. Some even say that as soon as the war is over the Jews "will be put in their place" in a proper and effective manner. Others seriously propagate the utterly false and un-Christian theory of Aryan superiority and racial purity. One cannot say these things without doing something base and cruel. One cannot say these things without destroying the spiritual splendor in man. Yet they are being said every day. Unless immediate and decisive changes are made in our attitudes and practices respecting racial minorities, the American principles of freedom and equality will be hopelessly dashed upon the rocks of violent persecution and oppression. Once that happens, the cement of tolerance that has given America her national unity and her moral strength will be broken,

and we will become a nation hopelessly and helplessly divided. Intolerance may first wreck its vengeance on the Jews, but remember this: it will not stop there.

To stop this assault upon the Jews, which is really an assault on democracy and religion, is not easy at this eleventh hour. It cannot be stopped by the passage of a mere statute or ordinance or by the rendering of a judicial decision. The solution lies only in the self-cleansing of our own hearts and minds of racial hatred. That may not be easy but is vitally necessary if we are to remain a free, united people. To that end, I would point out to you a few reasons for utilizing to the full our sense of fair play and elemental decency, in stopping the onflow of racism in America.

In terms of practicality, anti-Semitism as well as other racial hatreds has never contributed to the slightest to the solution of any problem—economic, social or political. On the contrary, racism hinders the solution of such matters by diverting our efforts from finding a solution to finding a scapegoat. Moreover, racism renders impossible the solution of the very real problems that exist in inter-racial and inter-human relationships. Not only does it falsify the factual data concerning these problems by exaggeration and distortion, but it removes the preliminary conditions requisite to any practical settlement. Specific solutions are conceivable only in an atmosphere of mutual understanding and collaboration. The disease of racial hatred and animosity, however, destroys the state of mind necessary for such understanding and collaboration on both sides. Instead of offering proper assistance to the working out of these grave problems, racism brings to bear on these problems solutions that are completely futile — such as discriminatory laws and persecution measures. Racial hatred, in other words, is a short sighted program that only multiplies existing difficulties.

(Please Turn to Page 33)

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HUNGARY'S MILLION JEWS

(Continued from Page 6)

enlisting the services of old anti-Semites and fascists. Since the Kallay Government resigned and the Hungarian Parliament adjourned three days later, the way was left clear for a new regime to exercise its dictatorship under German domination. Immediately thereafter, the Deutsche Nachrichtenburo announced that Admiral Nicholas Horthy, Hungarian Regent, had entrusted Doeme Sztojay, Hungarian Minister to Berlin, with the formation of a new government. While the announcement implied that Horthy would retain his office and would collaborate fully with the Germans, final judgment on this issue must be reserved until further reports substantiate it. For at the moment, some dispatches state that the Regent is in his Budapest palace under Gestapo surveillance.

The background of the majority of the men who were willing to betray their countrymen by accepting cabinet posts indicates that the demands of the Nazis will encounter little opposition.

Premier and Foreign Minister, Doeme Sztojay: As former military attache in Berlin he served as informer for the Nazis against his own anti-Nazi Minister to Germany, Koloman Kanya. At the request of the German Government, Sztojay replaced Kanya in the early thirties. He was a behind-the-scenes agent of the Nazis who had no roots in Hungarian political life. Sztojay, of Yugoslav descent whose name formerly was Sztojokowits, is a General of the Hungarian Army.

Deputy Premier and Minister without Portfolio, Eugene Ratz: While he was a General in the Army and Minister of War in the Imredy cabinet, he was known as a vicious anti-Semite. He was forced to resign from the Imredy government because his daughter drove the car to and from the synagogue for the men who bombed the great Budapest synagogue during services in 1939. Ratz is of Rumanian

descent, formerly named Raiu. He was a leader of former Premier Bela Imredy's strongly anti-Semitic, collaborationist Party of National Rebirth.

Minister of the Interior, Andor Jaross: He formerly was one of the Hungarian nationalist minority leaders in Slovakia and became a figure in Hungarian political life only after the recapture by Hungary of Southern Slovakia. As member of the Imredy party he ranks with Ratz as the two leading anti-Semites in the group. An Ankara report of March 29, not yet confirmed, said that he resigned his post of Minister of the Interior.

Minister of Finance, Dr. Lajos Remenyi-Szneller: Remenyi-Szneller held the post of Finance Minister for quite some time in recent Horthy governments. Although he is not a vicious Jew-baiter, he is an opportunist and will, doubtlessly, fully support the Nazi anti-Jewish campaign. He is of German descent.

Minister of Industry, Lajos Szass: As a former official of the Ministry of Finance, Szass kept aloof from politics and, therefore, has no black record. He is probably the best of all the members of the new cabinet. Szass allegedly resigned together with Jaross.

Minister of Commerce and Communications, Antal Kunder: As former Minister of Commerce in the Imredy government, he tried to serve the Nazis even better than the regime itself and was, therefore, dismissed by Horthy. He later became general manager of a coal mine. He is a member of Imredy's party and is of German descent.

Minister of Justice, Education and Worship, Stephen Antal: An old-time reactionary and anti-Semitic politician, Antal was Minister of Propaganda in the Kallay government. He is not of the most vicious type.

Minister of Agriculture and Supplies, Bela Juresek: As one of the supporters of the collaborationist Premier Goemboes, he was one of the leaders of the Party of National Life, the majority party in Parliament. He is of Slovakian descent, but has deeper roots in Hungarian life than the others. Antal and Remenyi-Szneller and he represent the more reactionary wing of the by now probably discarded Hungarian government party, while the rest of the cabinet members belonged to Premier Imredy's group. These three men were probably asked to join the new cabinet to give it a semblance of continuity.

Minister of Defense, Lajos Czatay: He is an army man of no known anti-Semitic tendencies.

Past Collaboration With Germany

Although prior to the invasion, the Jews of Hungary, who first settled in the country during the Apad dynasty (1000-1300 A.D.), were among the envied few who still had retained a semblance of liberty and security in Nazi Europe, the final occupation seems to be but the culmination of past developments. It must be remembered that Hungary was the first country which voluntarily introduced anti-Semitic legislation thus impoverishing the

Budapest Jewish community, the second largest Jewish community in pre-war Europe. The collaborationist forces seized control of the government in 1931 when Julius Goemboes became Premier. His connection with the Nazis began in 1921 when, as leader of the fascist Hungarian National Independence Party, he constantly sent and received important emissaries to and from Germany. In an important radio address on October 1, 1935, he stated that "Hungary entertained the warmest feelings for Germany," that she "recognized fully the difficulties that had attended the foundation of the Third Reich," and that he "hoped that the world would recognize these also and that they had been surmounted." The death of Goemboes in October, 1936, removed Hitler's most trusted Magyar supporter. It is almost needless to say that Goemboes was of German descent and that his parents could not speak Hungarian.

The new Premier, Dr. Kolomon Daranyi, Minister of Agriculture in the Goemboes cabinet, however, continued the negotiations for Hungarian-German rapprochement which reached its climax on November 26, 1937, when substantial agreements on increased trade, treatment of minorities and general solidarity between Hungary and Germany were signed by the two powers. During this period, Hungary was left wide open to Nazi propaganda, the formation of Nazi parties, front organizations, newspapers and clubs. In consequence, Nazi representation in Parliament increased and in May, 1938, the first important anti-Jewish law was passed. After its adoption Daranyi resigned to be succeeded by the new Premier Bela Imredy, a former liberal who suddenly became one of the most vicious anti-Semites of Hungary and Imredy, a man of German descent with a trace of Jewish blood wholeheartedly supported the Axis cause. He openly joined Hitler after the Munich Pact when Hungary was given a slice of Slovakia. When he was ousted as Premier on suspicion of his Jewish origin, his successors, Teleky and Kallay, two Hungarians, were no longer in a position of even thinking of extricating their country from Nazi influence.

Anti-Jewish Legislation

The law of May, 1938, entitled "Government Law for the More Efficient Protection of the Social and Economic Balance," provided for the gradual reduction of Jewish employees from commerce and industry to 20% of the total over a period of five years. This was adopted in spite of strong opposition in both houses of Parliament. The Second Jew Law, promulgated by the Imredy government a year later, replaced the relatively mild first law with a new code containing very grave economic restrictive measures against the Jews. It reduced the percentage of private Jewish employees in any single establishment to 12% of the total, ordered the dismissal of all Jewish government employees, journalists, actors, theatrical and motion picture personnel and provided for the confiscation of Jewish landed property. At the same time, it introduced a revision

(Please Turn to Page 32)

Social and Personal

GREENSBORO, N. C.

MISS DOROTHY STEWART IN GRADUATING RECITAL

Miss Dorothy Stewart, soprano, was presented in graduating recital in the Music Building at Woman's College on Tuesday evening, May 16th. Miss Stewart, daughter of Mr. Charles Stewart



DOROTHY STEWART

of Henderson, N. C., and niece of Mrs. Fred Rypins, has majored in music during her four years at Woman's College and has been a member of the choir and the glee club. She has also been a soloist at the choir. Assisting in the program was a string trio from the college and two students, one at the piano and one on violoncello.

GREENSBORO HADASSAH

For the benefit of the Youth Aliyah and the Hadassah Medical Organization, Hadassah sponsored a cabaret and dance on Tuesday evening, May 2nd. Mrs. Adolph Guyes was in charge of reservations, and Mrs. Raymond Barber and Mrs. F. I. Rypins were chairmen of the entire project. Mrs. David Cooper was in charge of decorations. Assisting in all arrangements were the following members: Mrs. Chester A. Brown, Mrs. Harry Ganderson, Mrs. Max Klein, Mrs. Max Zager, Mrs. Victor Bates, Mrs. Sam Richmond and Mrs. I. L. Zuckerman. A program of entertainment was provided by two students at the college, Betty Lon Hauser and Marilyn Shackelford. Barry Farber gave several impersonations. The following girls, attractively dressed as waitresses, served at the tables: Charlotte Klein, Sara Mae Isaacson, Rita Pearl and Norma Jane Bernstein. The entire affair provided much entertainment for all who attended and was also pronounced a success financially.

FAMILY NIGHT

Family night was observed at Temple Emanuel on Friday evening, May 5th. The service was in charge of some of the members of the Sunday school, with Rabbi Rypins using as his sermon, "Mother, Our Princess." The Sabbath lights were lit by Joan Klein, scripture was read by Sara Mae

Isaacson, and prayer given by Marilyn Zager. The Kiddish was said by Billy Karesh. In addition a choral reading was given by the following group: Norma Jane Bernstein, Evelyn Greenberg, Rita Goldstein, Charlotte Klein, Marilyn Klein, Joan Klein, Carol Lichtenstein, Shirley Lyon, Betty Pearl, Rita Pearl, Hilda Peck, Susan Richmond, Frances Rypins and Nancy Saslow.

FAYETTEVILLE NEWS

On March 30th, Rabbi Norman Shapiro of Kinston, N. C., addressed the B'nai B'rith Lodge. He spoke on the subject, "Judaism and Survival." He was introduced by Rabbi Charles J. Shoulson, the president of the local B'nai B'rith.

On Thursday, April 27th, the monthly meeting of B'nai B'rith took place, and the gathering consisted of both men and women was addressed by Rabbi Charles J. Shoulson. The speaker reviewed Pierre van Paasen's stirring book, "The Forgotten Ally."

On Friday, April 28th, Rabbi Shoulson addressed the Fayetteville Kiwanis Club on the subject, "The Case of Palestine and the White Paper."

On Sunday, May 7th, the Ladies' Aid Society of Fayetteville gave a donor dinner which was attended by the major part of the Jewish community. The guest speaker was Dr. Sidney Marks, seaboard director of the Z.O.A., who spoke on the subject, "Zionism and the Post-War World." The Ladies' Aid Society and Hadassah have reached beyond their quota this year. Mrs. Monroe Evans is the president. The guest speaker was introduced by Mrs. Harry Stein, who was in charge of the program.

WILMINGTON, N. C. B'NAI B'RITH LODGE IS REORGANIZED

The Marcus M. Jacobi Lodge of B'nai B'rith recently held a reorganization meeting, at which the following officers were elected: George J. Seibert, president; Abe Goldstein, vice-president; Milton Finkelstein, secretary; and Leonard Alpern, treasurer.

CHARLESTON, S. C.

96 Years Ago



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HUNGARY'S MILLION JEWS

(Concluded from Page 30)

of trade licenses which inflicted heavy damage upon a hitherto unaffected sphere of Jewish business.

The law of 1939 further stipulated that Jews could not acquire Hungarian citizenship by naturalization, marriage or adoption; that Jews and their dependents whose "circumstances do not necessitate their stay in the country" could be denaturalized; that all Jews except those whose parents and grandparents had been born in Hungary be disfranchised. The law, moreover, authorized the government to promote Jewish emigration.

The only measure affecting Jewish property, however, was a decree of 1942 which, supplementing the provision of the Second Jew Law, actually ordered the expropriation of Jewish-owned estates whose owners were compensated with 30-year government bonds at 3½% interest. By 1943, landed property transferred from Jews was estimated at 125 million dollars.

Internment and Deportation

Part and parcel of the attempt by the Nazi-oriented governments to make radical anti-Jewish legislation serve as a substitute for other concessions to the Nazi was the establishment of labor and concentration camps for Jews. In the latter were interned mostly foreign Jews, among them large numbers of refugees or Hungarian Jews accused of "spreading false rumors" and otherwise aiding the Allies. Reports on the number of Jews in labor camps varied widely. At different times, between sixty and 150,000 able-bodied Jews between the ages of 18 and 60 were said to have been engaged in compulsory work under military command. These labor battalions, which were composed of Hungarian Jews, were used either for general construction and fortification work within Hungary or on the Russian front behind the Axis line.

A most tragic incident took place in July, 1941, when more than 18,000 Jews, mostly of Polish descent, who could not produce proof of their Hungarian citizenship, were deported to Galicia where they fell into the hands of armed Ukrainian bands under German command. After nearly 12,000 of them had been machine-gunned by the Nazis, the Hungarian Army Command enabled the remaining Jews to return to Hungary where they were immediately interned. But until the fateful day of occupation, most of the Hungarian Jews were permitted to live at least in physical safety.

Outlook Black

For six years the world has been watching with horror the destruction wrought by the Nazi hordes who swept the European Continent. It saw Austria annexed, Poland destroyed, Czechoslovakia placed under Nazi "protection" and the countries of Western and Northern Europe turned into vassal states of the German Reich. While the Christian peoples of these countries who did not actively oppose the self-appointed "master race of the world" were permitted to live, the Jews were, in every case, relentlessly

persecuted and finally exterminated, in keeping with Hitler's promise before the Reichstag in January, 1939, that the result of this war would be "the annihilation of the Jewish race in Europe."

The pattern for the removal of Jews never varied. Discriminatory economic and social legislation which removed the Jews from the life of the countries was followed by internment, confiscation of property, deportation and, finally, slave labor in the ghettos or mass execution. The only difference was the speed with which this method was employed and this depended on various factors, such as economic needs, willingness of the nations to collaborate, the wealth of the Jewish community, and others.

Events in Hungary, however, moved with record velocity. The Jews who, in the Austro-Hungarian monarchy, had been considered the most important bearers of Hungarian culture, were slowly deprived of their coveted position when Horthy became regent. Before the Nazis moved in, the groundwork had already been laid by Quisling elements in the country. Concentration camps had been established; Jews had been conscripted for forced labor for several years; their wealth had long since flowed into the treasury. The rapid formation of a cabinet, composed of anti-Semites and fascists, promises maximum support of Nazi ruthlessness. During the very first days of the new regime thousands of victims were interned and deported. There can, therefore, be little doubt that Budapest, like Warsaw, will become a graveyard for Jews unless the rapid advance of the Russian armies, the impending invasion from the West and the resistance of the Hungarian people themselves to the German troops can rescue at least part of the Jewish population.

BIRTH

High Point, N. C.—Stephen Allen Hyman, son of Mr. and Mrs. Samuel Hyman, was born on Monday, May 1, 1944.

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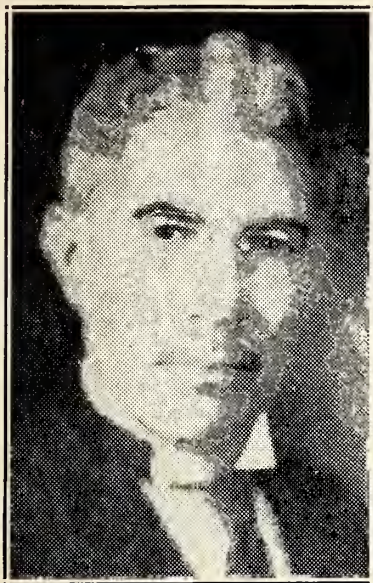
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**RABBI WILLIAM S. FRIEDMAN
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American Jewry suffered a loss in the recent death of Rabbi William S. Friedman, founder of the National Jewish Hospital in Denver, Colorado. Dr. Friedman died in Coronado Beach, Cal., at the age of 75.

I Hate Anti-Semitism

(Continued from Page 29)

From a patriotic standpoint, the argument against racial hatred is unanswerable. If we are to achieve the ideals of Washington and Jefferson, Lincoln and Wilson, if we are to remain true to the American principle of freedom and equality for all, racism can have no place in our hearts and minds. Our war effort and our post-war efforts demand the closest possible unity of purpose and energy among our citizens. Racism is the direct antithesis of this necessary unity. It breeds only disunity and dissension.

Even more serious is the likelihood, nay, the certainty, that racial hatred and discrimination will cause the great Constitutional principles of free speech, press and religion to grow dim and feeble in the minds and hearts of large numbers of our people. This prospect should rightly disturb and alarm every American citizen. Freedom of expression and of religion is the Constitutional right of every political, social and racial group. A threat to the constitutional rights of any American citizen is a threat to the constitutional rights of every American citizen.

Racial hatred inevitably begets a denial of these basic freedoms to those against whom the hatred is addressed. From the spreading and support of of patently false and vicious anti-Semitic doctrines it is a short step to actual discrimination. And from discrimination the path leads inexorably to persecution and oppression. That pattern has been followed many times in Europe and American experience to date does not indicate that the denial of these elementary rights would be any less severe or effective. Nor is there any reason to suppose that the denial of elementary rights to the Jews would not be followed by the denial of elementary rights to other minorities. And in America we are all in one way or another members of a minority group.

To remain true to the heritage of his country, therefore, an American

citizen cannot be anti-Semitic. He cannot persecute, or support the unequal or discriminatory enforcement of law against any person whose ideas, practices or beliefs he dislikes or loathes. He cannot deny to any such person the right to speak freely and fully, the right to pursue unmolested his profession and calling and the right to practice his religion in an orderly manner.

Anti-Semitism is not only un-American, it is anti-Christian. It is impossible to understand how a man can hate or persecute the Jews and at the same time pretend to keep allegiance with the principles of Christianity. The very basis of the Christian faith is a belief in the essential equality and dignity of the individual man. According to the teachings of Christ, the first and greatest Commandment is to love God above all things, and the second is like to the first; "Thou shalt love thy neighbor as thyself." Real Christianity spawns love in the heart of

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A Viennese Poet

(Concluded from Page 20)

numerous Hitlers are buried in the Jewish cemetery.

Yes, Flight Lieutenant G. of the Royal Air Force—I too remember summer nights on the dimly lit terrace of the Wienerwald Cafe, with the fragrance of the fresh-mown hay sweet to my nostrils. I too can grow nostalgic at the faraway memory of the white illuminated spire of Gothic Street Stefan's Cathedral, of the slowly rotating ferris wheel in the Prater Amusement Park island that lay between the silvery narrow arc of the Danube Canal and the almost completely obscured great stream in the distance, of the cafes where we talked life, and the marts where we lived it.

But gone now is the Gemuetlichkeit of that Vienna that you have been enary of bombing. There is left only the great Nazi industrial center which is contributing vastly to the German effort against the blazing Balkan front to the south, against the Suez thrust and equally against your own English countryside.

Vienna in the Moonlight

So the next time you see Vienna "lovely in the moonlight" through your pilot's goggles, Lieutenant G., don't let it give you the Danube Blues. The Vienna that you remember is now no more real than the legendary blueness of the Danube. And the Danube, you know, except in lovers' lore, is a rather greenish gray, perhaps somewhat brownish where it passes the north-eastern brickyard shums of Floridsdorf, even when viewed on a perfectly azure blue summer morning from the old Grinzing sightseer's mountain, the Kahlenberg. And even late on a snow-cloud-dark winter day, when the sunset-lit ice-free Danube, seen from afar, takes on a metallic sheen that lingers for the duration of the bluish moonlight, it reflects not a blue color but another heroically cold hue.

For the time has come to bomb Vienna, my ivy-walled Vienna, to bits, that it may live again—that it may live in my memory forever.



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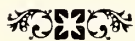
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JEWS IN BASKETBALL

(Concluded from Page 13)

flexes were lightning-quick—qualities essential in a good basketball player.

Struggle Against Taboo

And yet there is another reason why this game was fostered by Jewish youth, says Mr. Holman. This was one game to which the parents did not object. Seeing his child play baseball with a big stick and a hard ball, the immigrant parent would be panic-stricken, snatch the youngster home and give him a sound thrashing for jeopardizing his life. Nor was football approved by the elders. This, too, was a tough game, in the opinion of the parent, involving risk of limb, and requiring a lot of space to move about in. Our large cities did not have parks which meant that the children would use the streets as playgrounds, rushing with the ball, or for the ball, in a maze of speeding traffic.

Basketball was the only game left for these youngsters, and so they drank, ate and slept basketball, and developed into stars. It seems a far cry from the East Side alley to Madison Square Garden, but it was in these alleys that the greatest basketball players of all time obtained their first training. That was the way Nat Holman received his.

He was born on the lower East Side, and was raised in an Orthodox home. Like most, he went to cheder until Bar Mitzvah, then his Jewish education ceased. Jewish tradition still pervades his home. He is single and lives with his mother, a pious Orthodox woman.

Of the present-day crop of Jewish players, Mr. Holman predicts greatness for Al Ingerman, Leo Rothman and Hy Gotkin among others. The induction of many Jewish stars into the armed forces has not decreased the proportion of starring Jews in basketball. The most notable of the basketball "greats" now in the armed forces is Lt. Comdr. Claire Bee of the Merchant Marine. Mr. Bee was coach of Long Island University. It was he who put Long Island University on the map. He took a group of boys from an obscure little college and by persistent work molded them into one of the best basketball teams in the country.

New Continent for Basketball

Our conversation turned to Palestine. Nat Holman spoke with warmth of the possibility that basketball, a game in which Jews are so proficient, may take root in the sports of the Jewish Homeland. United States doughboys surely must have introduced basketball to Palestine, and the country's youth will pick it up and very soon yet another continent will have been captured for this game which requires, even like the Jews, little lebensraum.

As for anti-Semitism in sports. There is none, says Nat Holman. Teamwork is conditional for success in sports, and once people learn to pull together, prejudice and discrimination are ruled out among them.

Nat Holman, strapping, broad-shouldered, six-foot-two, who describes him-

self as a two-fisted competitor says that he has never been ashamed of his "Jewishness." The Jew, says Holman, should shed self-consciousness: not be timid, nor overaggressive, just be himself. But the Jew should always be ready to stand up for his rights—for his equal share. This is the testament of an athlete, a proud Jew and American.

AMERICAN JEWRY HONORS ISRAEL GOLDSTEIN

American Jewry honored Dr. Israel Goldstein, president of the Zionist Organization of America and of the Synagogue Council of America, on the occasion of his 25th anniversary as Rabbi



DR. ISRAEL GOLDSTEIN

of Congregation B'nai Jeshurun, historic 119-year-old congregation in New York City, at 88th Street and West End Avenue. A four-day program, from May 20th to 23rd, was planned by the Anniversary Committee, headed by Jacob Sinsoff, treasurer of the Jewish National Fund, with Charles W. Endel, president of the Congregation, as honorary chairman.

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REPORT ON PALESTINE

(Concluded from Page 21)

ited, and that, for no apparent reason, vast areas of uncultivated and uninhabited land *may not* be purchased by Jews. (That's what the White Paper has done!) So that when your observer writes of the Arab who "picks up the soil in his hands and says it is his and no third power in the world can take it away from him without a fight," he's writing nonsense. Nobody ever made the threat in the first place.

FINALLY, the writer says: "The immediate problem is insoluble. The Arab world will rise if the White Paper clause on immigration is rescinded." Strange observation! Just the other day, a *New York Times* correspondent reported from Palestine that Arab agitators (who are not arrested) are having a difficult time in stirring up even the Palestinian Arabs, because the latter are much too content with wartime prosperity. And when President Roosevelt, on March 9th, declared

that the United States "has never given its approval to the British White Paper" and that "full justice will be done to those who seek a Jewish National Home," not one Arab protest was heard. Even Lawrence of Arabia had more than his hands full to work up a revolt of the Arabs under conditions of close proximity to warring armies.

Yes, some "Arab states" did send in protests to the State Department when the resolution asking that the United States Government use its offices to open the gates of Palestine was being discussed in committee. But those "Arab States"—Iran, Iraq and others—have no voice of their own. They are under the *military control* of His Majesty's Government. The voice is the voice of the British overseers.

The article ends with the thought that the problem will solve itself at the end of the war because Jews will not "give up their own homeland to plant themselves anew in the sterile hills of Judea." Come, now! Has he heard that all the Jews of Europe have been uprooted, dispersed, persecuted, and—literally millions—annihilated? Does he realize that at the war's end a period of reconstruction will be long and arduous and that a majority of those who remain alive in Europe will have nothing to return to? Where is their home? Where their families? Where their property? Where their livelihood? Does he expect that the millenium-old virus of anti-Semitism will have shot its bolt and expired during the holocaust of war and will not remain alive to poison—for generations to come—the atmosphere of most of the countries of Europe? Palestine, and only Palestine, can save them.

Let me end on a positive note: the solution of the British-Jewish-Arab problem is possible. It is to be found in a firm British policy toward the Arab *effendi*, that feudal landlord who fights the flood of democracy and modernity with specious arguments.

Britain has promised to facilitate Jewish settlement on the land. Let her keep her pledged word. There is ample room for the million Arabs, the 600,000 Jews and millions more. There's ample room.

Writes Lowdermilk: "On 14% of the cultivated area and 6% of the total area of Mandated Palestine, a people with faith and devotion born of long tradition has changed desolation into fertile fields, fruitful orchards and reforested slopes. Ancient cities have been rebuilt and the commerce on their streets quickened, long unknown resources have been brought into the light of day and sent to the distant marts of the world. After the centuries of darkness which crushed the hopes of Palestine's miserable inhabitants, a new force has come into the land and made it live again. The possibility of a new day for the entire Near East is hidden in the fertile lands, the flourishing villages and cities, the co-operatives and factories of Jewish Palestine." (*Palestine: Land of Promise*, p. 228.)

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BUS RIDING

(Concluded from Page 19)

panion-for-the-trip. And from that point on I had little opportunity but to agree or disagree briefly. He knew the current batting averages of all the players. He knew the pitchers' records. But the zenith was reached when we discovered that we both had been present at the Yankee Stadium on that day memorable to sport fans, when Babe Ruth had made his sixtieth home run and established a new world's record. What a small world it was after all! Of such things are firm friendships made—on a bus.

Frequent bus-riding makes certain types readily recognizable. There is for instance, the motherly-looking woman, wearing a two-star pin. She will talk to any soldier without any provocation. And there's pride in her voice when she says, "My one boy is in England. The other one is in camp at Denver." That to her, seems ample ground for conversation. One such woman had a bus experience that turned out a bit unusual. She engaged in conversation a member of the WAVES, who, it turned out, was headed for the same town. It didn't take many miles before her story was told—the counterpart of many others. She and her boyhood sweetheart had been married several months before by the chaplain of his Air Force contingent. A half hour later she was on her way to the deep west in accordance with orders just received. She hadn't seen her husband since their wedding day. She was now en route to meet him at his camp. There followed a bit of motherly advice, and they finally reached their destination, each to go their separate way.

On the following morning at 7 o'clock, the woman was prematurely roused from her slumbers by the ringing of the telephone. "This is Dottie," the voice on the other end said, somewhat tearfully. "Yes, but what is the trouble child? Has anything gone wrong," replied the woman. "No, not exactly, but could I come up to your apartment this morning," asked Dottie, anxiously. "Of course you can," was the reply, "but tell me what has happened." "Well, it's really nothing very important, but it is important to me. You see, Tom is taking me to a dance at the U.S.O. tonight. It's really the first time we're going out together since we were married, and I want to look my prettiest. My uniform got so crushed on the bus yesterday—would you mind if I came up and pressed it out?"

Then there is the woman who overstays her ten-minute leave when the bus lays-over, and holds up the scheduled continuance of the trip. But when she finally does get back, laden with ice cream cones for the men-of-arms in the bus, even the driver grins and forgets what he was going to tell her.

The call "This bus will stay here ten minutes" is one of the most welcome of the entire trip, second only perhaps, to the announcement that your destination has been reached. There is a mad scramble to unload — to stretch — to get a drink of something cold — to powder one's nose. The

more timid are loth to leave a cherished seat fearful that they might not find it there on their return — or, worse still, pre-empted by someone else. Convenient sandwich-and-pop shops stir to a new and frenzied activity. And then—back again, all too soon, to sit or stand as fate has decreed, until the next lay-over.

It may not have been the part of any design, but whether or no, the facts are that bus-riding has brought back democracy. Sympathies that have lain dormant are revived. There has come a realization that the problems that spring from an all-out war economy are respecters of no persons. Travel makes strange bed-fellows. Neither the possession of wealth nor social position can guarantee a seat on a bus, and once again "Judy O'Grady and the Colonel's lady are sisters under the skin."

It had been my original intention to conclude on this high note of optimism — but honesty demands that I include mention of one other incident.

It was another one of those casual bus acquaintanceships. He was a good looking blond boy in his early twenties. Why he wasn't in a service uniform wasn't immediately apparent. She was a pretty little thing — dark, with olive colouring, and attired in a trim grey suit.

His inquiry developed that she was going to Baltimore. "Baltimore"! he ejaculated. "That's a God-awful town. Owned by Jews. Be careful when you get there. The streets are filled with dirty Jew slackers. What takes you there?"

"My home is in Baltimore," the girl replied. "I am going back to be inducted into the WACS. And — I am a Jew."

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A GERMAN EDITOR

(Concluded from Page 24)

grations, which in turn were due to persecutions. It was a vicious circle. Jews were regarded as strangers wherever they came, eyed with fear and suspicion. Anti-Semitism can be best cured by giving the Jewish people a normal way of life," Dr. George said. "By a normal way of life I mean that the Jews must take roots as a nation." He explained, "Palestine is the only logical home for the Jews. Any other place would merely be another temporary stop off. It's pure nonsense," Dr. George said, "to think that a Jewish commonwealth in Palestine would hurt the rights of Jews in other countries. Greek and Irish and Italians in America never feel any embarrassment because they descend from an 'alien' national group. Why should American Jews feel otherwise? On the contrary, the achievements of the Jews in Palestine has reflected most favorably on Jews in other parts of the world."

Dr. George is proud of Aufbau, which circulates among German language-speaking anti-Fascists from

Alaska to Patagonia; and is to be found in every obscure corner of the globe wherever refugees are present. Aufbau constitutes a free German press. It originated ten years ago as a monthly bulletin of the old German Jewish Club, with a circulation of 2,000, which has grown to 32,000. The phenomenal growth of Aufbau may be credited to the war in Europe and to its editor, Manfred George, who transformed it from a local New York club sheet into a "harbinger of goodwill" for tens of thousands, homeless and wandering. Dr. George, who says he was "always a newspaper man," worked on the papers of the giant Mosse and Ullstein press syndicates in Germany. Just before his forced departure from the Reich in 1933 he edited Tempo, the first tabloid size picture newspaper in Europe. Seeking refugee from the Nazis in Czechoslovakia, he founded the Jewish Review, a Prague monthly. The storm troopers arrived in Prague, and Dr. George left for the United States.

GREENSBORO COUNCIL-SISTERHOOD

The final meeting of the Council-Sisterhood for the summer was held on Monday, May 1st. A luncheon in the lounge started the meeting off, after which the group adjourned to the assembly room for the business meeting. Annual reports from all standing committees were heard, and Mrs. Bert Block, president, gave her report. The program arranged by Mrs. S. Landsberger and her committee consisted of a humorous play, "The Lost Elevator," in which the following members took part: Mrs. Lewis Rosenberg, as the driver of the lost elevator, and the passengers, representing people from various phases of life, included Mrs. David Cooper, Mrs. S. Richmond, Mrs. Sol Weinstein, Mrs. Raymond Farber, Mrs. Hattie Weinberg, Mrs. Charles Weil, Mrs. Murray Tate, Mrs. Max Zager, Mrs. William Biener and Mrs. Bert Block.

ASHEVILLE, N. C.

The annual dinner-meeting of Temple Club, the brotherhood of Congregation Beth Ha-Tephila, was held on May 16. Brother Joseph Patla was chairman of arrangements.

A son was born to Mr. and Mrs. Martin Heller on May 9th.

Mrs. Walter C. Lowdermilk, wife of the well known Assistant Chief of the Soil Conservation Bureau of the Department of Agriculture, was the speaker at the annual Hadassah Donor Banquet on May 29th at the Hotel George Vanderbilt. A crowd of 200 attended.

At the annual meeting of Temple Beth Ha-Tephila, held May 23, Rabbi Robert P. Jacobs was re-elected for the seventh year. The congregation formally accepted the pension plan, sponsored by the Union of American Hebrew Congregations and the Central Conference of American Rabbis. Joe R. Sternberg was reelected president, and Isaac Gradman became vice-president. Other officers are Gustav Lichtenfels, treasurer; Alfred Lichtenfels, secretary, and David Marder, assistant secretary.



NORMAN CORWIN

His dramatic picture of Tel-Aviv and its people at war against the Axis was presented over the Columbia Broadcasting System on May 23.

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"WHY DO WE BREAK FAITH?"

(Concluded from Page 5)

showed their true colors by turning vindictively upon their people, inciting the clergy to boycott the Jews, until they, as well as the priests, were bribed into silence. Their vituperation of the old faith, the abuse which they heaped upon their former brethren, the unrestrained manner in which they broke into the synagogues to carry on religious disputations and to force their preachments upon the unwilling worshipers caused even James I and some discriminating churchmen to doubt their sincerity and good faith.

During the eighteenth and nineteenth centuries the exodus from Judaism assumed a mass character. With the exception of extremely few cases the motive for conversion was frankly avowed crass materialism and social preferment. Even in countries where Jews were supposed to enjoy equal civic and political rights, diplomatic, military and academic careers could only be aspired to by means of conversion.

The cynicism of even some of the most famous converts or apostates is shocking. Daniel Chwolson, a great Orientalist and professor of Hebrew in the highest theological seminary of the Greek Orthodox Church, stated jestingly that he became a convert because of conviction. When asked by his friends what he meant by it he stated that he was convinced that it was far more profitable to be a professor in St. Petersburg than a struggling Jewish teacher in the ghetto.

As regards professional converts; that is, Jews who make a living from their conversion, as evangelists or missionaries, a few, very few, are known as scholars and respectable characters. Those with whom I have personally come in contact have invariably been ignorant and questionable characters. They were not the type of men who would gain the respect and confidence of intelligent Christian or Jew. Their talks range from innocuous drivel to outright defamation of their former coreligionists. The professional apostate for effect naturally prepares an emotional and dramatic story. He usually charges his audience with an unhealthy atmosphere of expectancy that he is about to reveal the dark and hidden secrets of the Jewish people or the Jewish faith. The opening statement usually starts with the recital that he is the son of a Rabbi, that for decades he walked in darkness and after a tortuous trail punctuated by persecution on the part of his benighted brethren he saw the light which he feels impelled to tell in ungrammatical English and with woe-full paucity of either Jewish or Christian knowledge. To a bewildered audience he usually describes or presents a distorted picture of Jewish life and at times presents in a bizarre fashion a sacred Jewish ceremony such as the

Passover feast. At the end of the message the hat is of course always passed along.

Educated congregations and ministers are often chagrined and embarrassed by such missionaries. A great many of these evangelists obtain a hearing by what many educated ministers admitted to me as pretense and subterfuge. He painted a picture of how the Rabbis keep the Jewish people in the dark, preventing the infiltration of light into the benighted Jewish mind. Now everyone who has any knowledge of Jewish life knows that Jews have no ecclesiastical hierarchy; that every Jewish congregation is independent; indeed, that wherever there are ten Jews there are at least three independent congregations; that in the Jewish scheme of things the only influence that the Rabbi may exercise on the community is by virtue of his learning and character.

The doctrine of continuing progress by the sole means of the growth of scientific invention has broken down. Its bankruptcy was tragically recorded in the last and in this World War. Western science has not brought contentment and happiness, nor advanced the highest life values of mankind. Scientific concepts (e.g., survival of the fittest) are deliberately or mistakenly applied to domains of life for malevolent purposes. The techniques and implements which the Western World regards as attributes of civilization are not used for the betterment of the human race, but for exploitation, rapine, murder and internecine slaughter. The ugliest aspects of the degraded social and moral life of the Levant and the East have their counterpart in the slums of our western cities and in "Tobacco Road" and "The Grapes of Wrath."

Christian and Jew in common firmly believe that the hope and regeneration of the world and the abolition everywhere of coldness, cruelty and corruption lie in an awakening of a God consciousness which is to lead to the realization of the Kingdom of God on this earth. The noble vision of universalism has been expressed through the lips of the Hebrew prophets thousands of years ago:

Have we not all one Father?
Has not one God made us? Then
why do we break faith with one
another? . . . (Malachi 2:10).

With highest and sincere personal regards, I am,

Your friend,
Samuel Newman, M.D.

NORMA J. BERNSTEIN HONORED

Norma Jane Bernstein, daughter of Mr. and Mrs. Walter J. Bernstein, of Greensboro, N. C., was one of three students at Curry Demonstration School of Woman's College, selected for membership in the National Honor Society.

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I HATE ANTI-SEMITISM

(Concluded from Page 33)

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man. It was Christ who first taught men the real meaning of brotherhood and whose Gospel was love for every man, woman and child. And Christianity further teaches that all human beings are neighbors—whatever their race, color or beliefs. To love one neighbor and not another, to hate and persecute our Jewish neighbors, is simply un-Christian. As Pope Pius XI, in deploring anti-Semitism, aptly remarked, "It is a movement in which we Christians can have no part whatsoever. Anti-Semitism is unacceptable. Spiritually we are Semites."

That magnificent interpreter of Christianity, Monsignor Fulton J. Sheen, has eloquently asked, "What would Christianity be without Jesus who came to the world from Israel? What would the Church be without the twelve Jews who were Apostles of the Messiahs? What would Christianity be without the background of Abraham, Moses, Isaac, John the Baptist, and the prophets who announced the Messiahs?" Again Monsignor Sheen has said, "Christianity cannot be anti-Semitic, because it honors such Jews as Abraham, Isaac, Jacob, Moses, David. Were not the twelve Apostles Jews? Was not the first Pope a Jew? Does not the Church use the Old Testament as much as the Synagogue does?"

No true Christian can ignore the Commandment to "love thy neighbor." He may hate falsehood and sin, but he cannot hate his brother man, though he be sinner or criminal. He dare not hate or contribute to the persecution of those whose racial background or beliefs differ from his. But in a larger sense, the true Christian must do more than merely tolerate such persons. He must rush to the defense of his fellow neighbors, bind up their wounds and aid them in their search for security and peace.

A practical Christian cannot remain aloof and silent in the face of an injustice that runs counter to the fundamental tenets of his faith. To keep quiet under such circumstances is to join hands with the forces of evil and to forget that Christians themselves were the subjects of discrimination and persecution not so long ago.

The peaceful solution of racial conflicts demands a reaffirmation of our belief in the ideals of the land of our fathers as it was handed down to us. It demands that we recognize the necessity for unity of purpose and effort among all groups of Americans. Our future will be dismal unless we spew out from within us the animosities and hatreds based on racial and religious differences. Equal opportunities for all must be demanded and obtained in all occupations and professions. The Constitutional freedoms of speech, press and religion, as well as the other rights of citizenship, must be effectively guaranteed to all races. Christian ideals and Christian justice must be our beacon light.

All these essential changes in our personal sentiments and practices must take place before it is too late. The passions, the prejudices and the fears

**RUDOLF G. SONNEBORN**

Industrialist

Who Heads the National Council of the
United Palestine Appeal

based on racism are mounting constantly. We have no time to lose. The battle must be fought and won through appeals to reason and morality in the public forums, the press, the schools, the churches and the homes. The equality and freedom of mankind can be no stronger than the equality and freedom of the most persecuted and oppressed members of the human family.

I firmly believe that the black of night need not be the sole prospect for the future. It can be a better and a brighter day. It will be if we do that which is within the reach of all of us, if we conscientiously try to be good neighbors and friends with all our fellow men. So let us awaken and with forthrightness meet the future, not as members of an ersatz nation using racism or spiritual and intellectual straightjackets, but as a free people imbued with a respect for the dignity of each individual. Let each one of us be a better Jew, a better Protestant, a better Catholic, or whatever be one's faith. Then we will be started on the road that will avoid the greatest tragedy of all history. The promise of a great free nation will not then have been shattered. America will be, instead, a stronger nation morally and spiritually, a nation wisely prepared to defend itself and able to play its manly part in world affairs with an intelligent and robust sense of justice.

America can be a great and a just power, embracing with new vigor all its early idealism. Let us hope that it will be. Let us work together to see that it shall be. And when the task is done, let us walk humbly among men.

BALTIMORE, MD.

Mr. and Mrs. Alexander A. Grott announce the engagement of their daughter, Esther, to Max Gerskov, son of Mr. and Mrs. Abraham Gerskov of Martinsville, Va.

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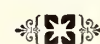
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**REPORT FROM
THE CAMPUS**

(Concluded from Page 11)

Jewish students of different backgrounds, a desire to be part of the group—to belong.

One of the reasons for this, to a marked extent, has been the breakdown of fraternity life. At meetings of our Hillel Foundation, we see students, who have long been on the campus, but had maintained a splendid isolation. These students belonged to fraternities which set up, intentionally or unintentionally, barriers between their members and the other students and student activities. With the war bringing to the campus large numbers of servicemen, fraternity houses, around which most of frat life centered, were taken over by the services for the housing of their men. With the loss of these houses, fraternity life crumbled. With no fraternity walls to keep them away, these men have turned to the larger community for new interests and friends. I can't help but feel that they have found much to enrich themselves and I know that their presence has enriched the community.

I have repeatedly mentioned the "group" or the "community," and I should explain the form that it is taking on the campus. At our school this community life has developed within the framework of the B'nai B'rith Hillel Foundation, set up some years ago by the B'nai B'rith to tend to the religious and cultural needs of Jewish students in the colleges. Today, with the upswing of Jewish feeling and interest among the students, the Hillel Foundation has provided the form within which this movement might develop.

This is an optimistic report, and I feel that there is good cause for optimism, for the Jewish student today is coming closer to his fellow Jews, in the small community about him and, through it, to the Jewish people.

JWV's ROLE

(Continued from Page 14)

ized with the J.W.V.'s splendid record of combatting anti-Semitism over a period of 48 years. When Hitler came into power, it was J.W.V. that initiated the Boycott of Nazi goods and for many months thereafter, prosecuted the Boycott single-handed and against the united opposition of Jewish organizations. J.W.V. was the implacable foe of all subversive groups beginning

with the Friends of New Germany, and continuing with the German-American Bund, the Silver Shirts and Christian Front. It was J.W.V. that instituted the suit which resulted in the closing of Camp Nordland, the largest Bund Camp in the country. When the Christian Mobilizers were terrorizing Jews in the streets of New York, it was J.W.V. with the help of other veteran organizations, that forced them to cover. When the recent wave of hoodlums and desecration and vandalism of temples and cemeteries took place in Boston, in Washington Heights, Brooklyn, Providence, Hartford and other cities, J.W.V. immediately sprang into effective action.

This is not an issue that concerns the Jewish War Veterans; whether and to what extent it has been a powerful organization is quite beside the point. I might with some partiality defend the thesis that given adequate community support the Jewish War Veterans would today be far outstanding.

(Please Turn to Page 42)

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Social and Personal

Cousins in Uniform



LT. ROBERT M. BACKER

Lt. Robert M. Backer, recently commissioned a Second Lieutenant, is the son of Mr. and Mrs. Louis Backer of Winston-Salem, N. C. He is now stationed at an Army Air Corps base in Columbia, S. C.



LARRY M. COHEN

Larry Martin Cohen, son of Mr. and Mrs. Ned Cohen of Greensboro, N. C., was recently graduated from Georgia Military Academy.

ANNUAL CAROLINA INSTITUTE TO BE HELD JUNE 15-22

Woman's College, Greensboro, N. C., will be the scene of the eleventh annual Carolina Institute of International Relations to be held from June 15th to 22nd, devoted to the theme, "World Organization for Enduring Peace." The sponsorship is the American Friends Service Committee, and this will be one of eleven similar conferences held throughout the country.

Leaders for the sessions will include Martin Hall, Albert S. Keister, Ir De A. Reid, Marguerite Bro, A. J. Muste and E. Raymond Wilson.

CONFERENCE TO MEET

A one-day streamlined conference of the North Carolina Association of Jewish Women and Men will be held in High Point, N. C., on Sunday, June 4, at the Sheraton Hotel. Registration

will begin at 10 o'clock, with a business meeting of each organization following. The outstanding event will be the joint luncheon, at 1 o'clock, at which Dr. Judah L. Goldin, of Duke University, will be guest speaker. The afternoon meeting will be the closing of the conference, at which time election of officers will take place, and plans made for the coming year.

KINSTON, N. C.

Mrs. H. Steinberg and son Allen have returned from a visit to New York.

We welcome Capt. and Mrs. Sager back to Kinston.

Mr. and Mrs. Jonas Weiland entertained at a lovely party given in honor of Mr. and Mrs. Sam Miller.

Mrs. Leo Brody entertained for Mrs. S. Miller with a Mah Jong party.

Captain Sam Brody visited his brother and sister-in-law, Mr. and Mrs. Leo Brody.

We note with regret the passing of Mr. Joe Sherr, long time resident of Kinston.

Pvt. Jerome Pearson visited his family, Mr. and Mrs. Larry Pearson, on his furlough. He is stationed at Camp Livingston, La.

Mr. D. L. Bronstein has returned from a trip to New York.

Mrs. J. Kaminski entertained for Mrs. S. Miller with a Mah Jong party.

KNOFSKY-GOLDBERGER

Asheville, N. C.—Mrs. Lillian Knofsky, of 48 Austin Avenue, announces the forthcoming marriage, on June 4th, of her daughter, Betty Jean, to Lt. Melvin Goldberger, U. S. A., now stationed at Knoxville, Tenn.

SON BORN TO THE JULIANS

Friends of Mr. and Mrs. Ira Julian in Greensboro and Winston-Salem are congratulating them on the birth of a son on May 27th at Winston-Salem, N. C.

Ben Moreell

(Concluded from Page 10)

for Concrete," is a standard work in its field.

The Admiral's older brother, Major Sam Moreell, is with the 371st Engineers, serving somewhere in England. He has built some of Chicago's most important bridges. At fifty-eight, he volunteered his services in the Army and was commissioned a Major. Mrs. J. Louis Smith of Covington, Louisiana, the Admiral's sister, is well-known in education, being a member of the Board of Governors of the Louisiana State University, the first woman to hold that position. Another sister, Miss Carolyn Moreell of St. Louis, now a high school teacher, taught in Temple Israel's religious school in the days of Rabbi Leon Harrison.

His wife, a native of Toledo, Ohio, had formerly served as a nurse in the Navy. The Admiral has two daughters, 17 and 15 years of age, one of whom may enter Vassar College. Both are being reared in the faith of their mother.

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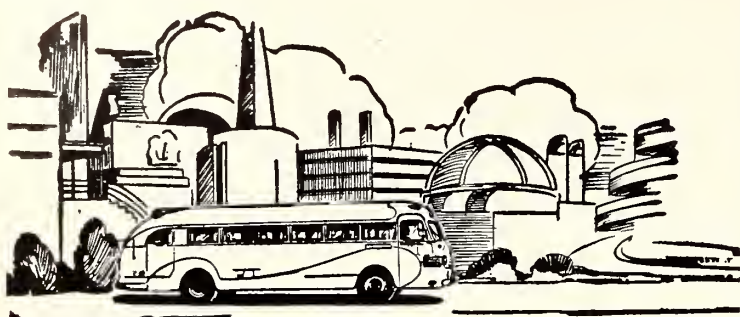
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HENRY MONSKY

MONSKY IS REELECTED B'NAI B'RITH PRESIDENT

Henry Monsky, Omaha attorney and welfare leader, was reelected president of B'nai B'rith, the nation's oldest and largest national Jewish service organization, at the close of its national war service centennial convention Wednesday, May 10, at the Hotel New Yorker, New York City. This will be Mr. Monsky's third three-year term.

Reelected vice-presidents were A. B. Freyer, Shreveport, La., and Frank Goldman, Lowell, Mass.; Harry K. Wolff, San Francisco, Calif., was chosen vice-president to succeed David Blum-

berg of Los Angeles. Other members of the national executive committee, which governs B'nai B'rith between triennial conventions, elected were: Sidney G. Kusworm, Dayton, Ohio; Judge Joseph L. Kun, Philadelphia; Sol Fass, Portsmouth, Va.; and Benjamin Samuels, Chicago. The Hon. Alfred M. Cohen was reelected honorary president of B'nai B'rith.

At a meeting of the executive committee, following the convention, Maurice Bisgyer, Washington, D. C., was reelected secretary and Sidney G. Kusworm, Dayton, Ohio, was reelected treasurer.

JWV's ROLE

(Concluded from Page 40)

ing in effectiveness against un-Americanism.

But that is not the issue. The issue is whether the Jewish community recognizes the powerful values of organizing and utilizing the hundreds of thousands of Jews who have served in the Armed Forces of our country. This is what the American Jews must think about. And once they think about it, they will not fail to see that such an organization can be the greatest instrument for American Jewish security of any of the organized Jewish defense agencies.

Special opportunities call for special action. I am convinced that American Jews will want the challenge of this new opportunity adequately and promptly met.

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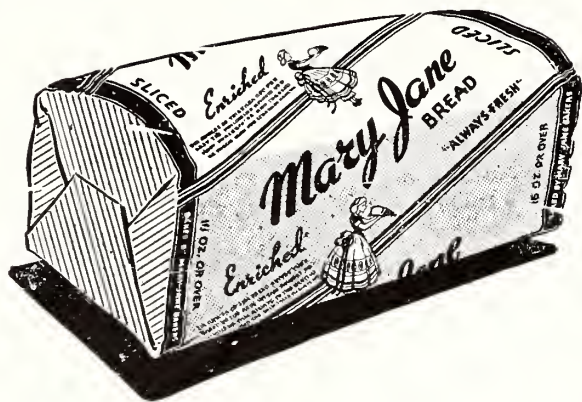
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THE *American* JEWISH TIMES

2296
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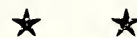
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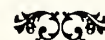
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VOLUME 9

JULY, 1944

NUMBER 11

EDITORIALS

CHESTER A. BROWN, Editor

B'nai B'rith's "Grand Old Man"

The quotes are deliberate—for he is "old" only because Father Time will soon tap him on the shoulder and tell him he is 85 years old. You have the feeling that the old fellow with the long grey beard and the scythe must somehow be mistaken.

Those of us who were privileged to attend the convention of the Fifth District Grand Lodge, B'nai B'rith in Atlanta last mid-month, came away with two major recollections. One was of a war-time, streamlined convention exceedingly well run. The other was the memorable address of the Honorable Alfred M. Cohen, 85-year-old B'nai B'rith Honorary President, made at the dinner with which the convention concluded.

It was amazing to witness this venerable veteran as he stood before the microphone and for more than an hour and a half, held his audience spellbound. Not a sound was to be heard until the speech was over, and then, as the listeners rose to a man, the air was split with well-merited applause. And all throughout his discourse, not once did the speaker refer to a note, although his subject called for mention of many dates and places.

It was a thrill that comes once in a lifetime, and there was unanimous approval when Rabbi David Marx of Atlanta, in his closing benediction, placed his hands on the head of Mr. Cohen, and called for God's especial blessing on him.

The actual work of organizations such as B'nai B'rith calls for younger men. It is a great source of comfort, however, for these younger men to know that they can turn for counsel to such men as Alfred M. Cohen. May he continue to give of himself as unselfishly as he has in the past, for many more years to come.

Words of Comfort

In these days when our hearts are filled to overflowing with the suffering of our fellow Jews who once again are feeling the might of a fiendish oppressor, we can gain a degree of solace from the realization that the Jew has encountered many similar campaigns of extermination, and yet still survives. The sword of the Romans, the Spanish Inquisition, the Russian pogroms, to mention but a few scourges, have aimed at the total extirpation of the Jew, just as Hitler does now, and all have failed.

True, millions of Jews have perished over the 2,000-year period, but there have always remained a sufficient number of survivors to assure continuation of Jewry.

Mark Twain, noted American author and philosopher, has paid tribute to this tenacity of the Jew in the following, which he titled, "The Jew Remains."

"If the statistics are right, the Jews constitute one per cent of the human race. It suggests a nebulous dim puff of star dust lost in the blaze of the Milky Way. Properly the Jew ought hardly to be heard of; but he is heard of, has always been heard of . . . His contributions to the world's list of great names in literature, science, art, music, finance, medicine, abstruse learning, are also out of proportion to the smallness of his bulk . . . The Egyptians, the Babylonians and the Persians rose, filled the planet with sound and splendor, then faded to dream-stuff and passed away; the Greek and the Roman followed, and a vast noise, and they were gone; other people have sprung up

and held the torch high for a time, but it burned out, and they sit in twilight now, or have vanished. The Jew saw them all, beat them all, and is now, what he always was, exhibiting no decadence, no infirmities of age, no weakening of his parts, no slowing of his energies, no dulling of his alert and aggressive mind. All things are mortal but the Jew; all other forces pass, but he remains."

Free Ports for Refugees

The old maxim "Any old port in a storm" seems to be particularly appropriate in considering the pending attempts to have temporary havens set up for the victims of Nazi persecution. The weakness in the plan quite obviously is the word "temporary." And yet, again to quote an old saying, "Half a loaf is better than none."

The free-ports project is the result of efforts by the War Refugee Board who found in it a way to grant immediate relief without getting entangled in the maze of immigration regulations. The parallel would be the system whereby merchandise in international trade coming here in transit, but not intended for distribution in this country, can be held until shipped to its ultimate destination. It is admittedly an expedient.

President Roosevelt's reaction to the idea at first blush seemed to be somewhat equivocal. He praised the principle of the plan, but indicated that it would be something for the other fellow to try. However, subsequently his attitude was more reassuring when he announced what is in effect the first of such free ports, in the establishment of a camp for war refugees at Fort Ontario, Oswego, New York. In announcing the camp, Mr. Roosevelt said, "As the hour of final defeat of the Hitlerite forces draws closer, the fury of their insane desire to wipe out the Jewish race in Europe continues undiminished."

"This is but one example; many Christian groups also are being murdered," he said, for "knowing they have lost the war the Nazi are determined to complete their program of mass extermination." He warned that "in the face of this attitude of our enemies we must not fail to take full advantage of any opportunity, however limited for the rescue of Hitler's victims."

There has been some criticism on the source that the 1,000 refugees to be accommodated in the Oswego Camp is but a drop in the bucket. This is of course, true. However, it is a beginning. Perhaps its greatest value will be found in the fact that the United States has backed up its many words of sympathy for the refugees by some tangible action. This will eliminate the type of criticism such as was caused in the campaign for the abrogation of the Palestine White Paper when it was charged that this country was calling upon Great Britain to do something which we ourselves were not willing to do.

There are many problems yet to be worked out before the plan can make any appreciable contribution to solving the major problem of rescue. In the first place, there is the primary difficulty of getting the refugees out of the occupied countries. Then there will be the problems of repatriation and resettlement elsewhere, of the refugees. And in between the beginning and ending problems, are many others.

However, the gain to be effected is so eminently worthwhile that there can be no question of the advisability of trying the experiment. When human life on the grand scale is the stake, no difficulties can be considered insurmountable, nor should they deter us from making the effort.

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Anti-Semitism in England?

By DR. ISRAEL GOLDSTEIN

In the following article, Dr. Israel Goldstein, president of the Synagogue Council of America and the Zionist Organization of America, who recently returned from a visit to England, reports on his observations of anti-Semitism there, making some comparisons with conditions in the United States and pointing out what we can learn from the British in the fight against this evil.—THE EDITOR.

THERE are intrinsic factors which make anti-Semitism in England less of a problem than it is in the United States. The Jews there comprise less than one per cent of the total population; fascism, twin-sister of anti-Semitism, is less overt in England than here, and is at any rate less likely to secure a substantial following, because the British are a seasoned people not as likely to succumb to demagogic hate-mongering. Of greatest relevancy, perhaps, is the fact that the British, being a more compact community and having been in the war longer, have done a more thorough job than we have of clearing out the Nazi cells which are the most active foci of anti-Semitism infection.

There are, however, items on the negative side which should not be overlooked. One observes wall-scribbings such as these: "Jews' War," or "Victory P. J." (Perish Judea). In neighborhoods with substantial groups of refugees, an irritation, of the xenophobia species, is noticeable among some people. Invidious, sporadic remarks about Jews are often the by-product of the strain brought about by air raids, wartime restrictions and waiting in long queues for rationed goods. German shortwave propaganda, easily accessible to the British listener, brings anti-Semitic baranques right into British homes, and promotes Jew-consciousness even if it does not succeed in arousing prejudice.

Jewish Leadership Concerned

Not unmindful of the problem, the Board of Jewish Deputies has appointed a special committee to deal with it. Under its aegis an organization of Jewish businessmen has been formed to watch over the good name of Jews in business. About two years ago, in reply to unfavorable publicity in connection with Jews and the Black Market, it was pointed out that it was inevitable that in industries where Jews were substantially represented some Jews should be involved in reprehensible activities. This view gained further credence when a succession of Black Market scandals involving huge operations and non-Jews broke into the press.

While Jewish community leaders apprehensive of postwar reactions are alert to the need of prophylactic action, Christian leaders on the whole, however, are inclined to take an optimistic view of the situation, reposing their confidence in the character and tradition of the British people. Conversations with the Archbishop of Canterbury, the Archbishop of Westminster, the Editor of the Manchester Guardian and others have left on this writer the impression that among character leaders there is a tendency to

view the situation in the light of their own magnificent attitude.

There is one available medium on the British scene which, if developed, might prove useful in building better interfaith relations. It is the British Council of Christians and Jews, paralleling the National Conference of Christians and Jews in the United States. Initiated in recent years in response to the Nazi persecu-



DR. ISRAEL GOLDSTEIN

tion of Jews, it has the sponsorship of the top clergy and prominent laity, Protestant, Catholic and Jewish.

Results of a Survey

However, a survey conducted recently by Mass Observation Report, the British Gallup Poll, indicates an improvement, as compared with a year ago, in the general attitude toward Jews.

Mass Observation interviewed a small number of Londoners, too small for the results to be conclusive, although they indicate fairly well which opinions are endorsed by the many and which are held by only a few. The verbatim comments quoted by the report convey the lines of people's thinking on this subject, and suggest the direction for further investigation. A comparative table of sentiment this year and last year showed:

Attitude to the Jews	Per Cent	Per Cent
Strong Favor	13	2
Slight Favor	20	21
Slight Disfavor	18	15
Strong Disfavor	15	12
No Opinion	18	17
Jews Queried	5	5

"I Married a Jew"

The following are typical of answers classified under "Strong Favor":

"I know two Jewish families personally, and they live in the same block of flats as we do. When my

(Please Turn to Page 13)

Report From Our Boys At the Outposts

By RABBI PHILIP BERNSTEIN

Rabbi Philip Bernstein, executive director, Committee on Army and Navy Religious Activities of the National Jewish Welfare Board, who has just returned from a trip to our military outposts, which has taken him within 690 miles of Japanese territory, tells in the following article of the conditions under which our boys live and how they bear up.—THE EDITOR.

I HAVE just returned from a trip to Alaska and the Aleutians in the interest of the Committee on Army and Navy Religious Activities of the National Jewish Welfare Board. I covered an area of some 4,000 miles outside the limits of continental United States, a stretch from Edmonton in Southwestern Canada to Fairbanks where it was thirty-five degrees below zero on a relatively warm March day when I arrived in Alaska. The entire Aleutian chain was included in my journey. I flew out to the very tip of it, only 600 miles from Japanese territory, lived in the presence of nightly bombings and threats of retaliation and then stopped at island after island. Everywhere I sought out the Jewish men. I spoke to them, and wherever possible, ate and fraternized with them.

Although what I found in the northwest does not entirely apply to all theaters of war, I believe that the essentials of the experience have much in common. Therefore, I give you this report with the hope that it will help you to some realistic answers to the questions, "What is happening to my son, my brother, my husband? Is their health undermined? Do they crack up under the strain? Are they being demoralized? Dehumanized? Brutalized?"

Weather Report

The climate in the Aleutians is about as unpleasant as you can find anywhere in the world. There is rain and fog and sleet and snow and rain and fog and sleet and snow. They say up there, "If you don't like the climate, wait a minute, it will change." The men detest the weather. But every doctor with whom I spoke testified that these fellows were healthier than when they were home. The Army and Navy take the most scrupulous care of the men's health. Barracks and mess halls are meticulously clean. The medical care is all that can be desired. The life is rugged, but so are the men.

Despite the isolation and crudeness there is, I was informed, a lower percentage of mental breakdowns than there would be in a similar group in civilian life. Those who crack do so not because of the military experience but because they entered service with certain weaknesses which might have led to breakdowns in civilian life. Jewish psychiatrists told me that there was no special tendency toward neurosis on the part of Jews and no trend toward "gold-bricking."

They are essentially the same men who left our homes a year or two ago. They are normal and wholesome, and when the time comes they will bounce back into civilian life, in all essential

aspects the same kind of human beings as when they went away.

To a large extent this is due to the basic character of the men and to their home life and contacts.

Through the efforts of the Jewish Welfare Board it was possible to hold Sedarim in most of the islands. For instance, while in Unmak, an island on the chain, I had an opportunity to



RABBI PHILIP BERNSTEIN

participate in one of the services. Life is still simple and tough. The chapel is a tin hut which formerly was a mess hall, but those boys under the leadership of a Jewish chaplain had spread tables and had made preparations as if they were at home. There were gleaming white tablecloths and bottles of wine and candles with old-fashioned candlesticks and matzois and haggadahs. "It was just like home," the boys said it again and again. Now of course it was not really just like home to them, a touch of home contacting everything that was precious and memorable in their home life.

In most places life is rough and strange. Men have been torn up by the roots from all they hold dear. These ceremonies, remembrances and observances are associated with the most cherished memories of their family life.

Judaism Near the Battlefront

Out on Attu there was still twelve to fifteen feet of snow. We walked under the snow through tunnels that had been hewed out, or we walked over it on hardened ridges. This is

(Please Turn to Page 18)

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Radio Is a Weapon Against Anti-Semitism, Says Corwin

By WILLIAM B. SAPHIRE

Norman Corwin, master of radio drama, explains how radio can be used in the fight against anti-Semitism. The anti-Semites are now hiding underground and our fight against them must be in the open, he tells William B. Saphire.—THE EDITOR.

"RADIO broadcasting affords the best means of combating anti-Semitism in the United States," says young, tall, square-shouldered Norman Corwin, master of radio drama. There are many ways of combating anti-Semitism over the radio, he says. One can dramatize the work Jewish individuals and Jewish groups are doing toward winning the war. One can picture the activities of Jewish underground fighters in Europe. "The suicidal revolt of the Warsaw ghetto is a wonderful subject for a radio dramatization," Mr. Corwin says. "I would have liked very much to have done a program on that, but another network beat me to it."

Tel Aviv and South Chicago

Last summer Mr. Corwin wrote a series of eight programs dealing with the United Nations. One of the series was about Tel Aviv, recently rebroadcast. The dialogue between two Americans, one of them a newspaper correspondent, played by screen actor Robert Young, was subtly aimed against anti-Semitism. Both were having tea at one of those beach-side Tel Aviv cafes. The gist of their talk was this.

"How do you like it here?" The correspondent asks.

"Fine," says the Irishman.

"It's a 100 per cent Jewish city, there's no anti-Semitism here."

"No."

"Any anti-Gentilism?"

"No."

"Any signs saying white Semites only, or restricted to Semites exclusively?"

"No, none."

"That's putting the shoe on the other foot," Mr. Corwin says about this passage, "it drove its point home. When radio is directed against racial bigotry and intolerance, it can be more effective than either the press or motion pictures in destroying the microbe of anti-Semitism."

Radio broadcasts are the most powerful mass educational forces in America, because they reach a far greater audience than any other medium of entertainment, he points out. They enter the privacy of almost every home and so have an intimate appeal.

Warns Against "Word Fear"

In his opinion, radio must be frank, bold, and at times downright shocking, to convince America that anti-Semitism is the mortal enemy of democracy. Timidity, sweet sounding ambiguities and vague allusions to persons and groups are useless in such a fight. Mr. Corwin especially derides what he calls a "word fear" that has developed among the very victims of attack. He cited an example of "word fear."

During a rehearsal of the Tel Aviv show, a Jewish young man, one of Mr. Corwin's assistants, who objected to the words "Jew" and "Jewish" continually used in the script, in reference to Tel Aviv. He thought that the word which had been hurled as an insult so often by anti-Semites, would offend the listeners.

The battle against anti-Semitism in this country will be a tough one, Mr. Corwin says. Anti-Semites don't conceal their hatred. Theirs is not an underground movement, although plenty of Jews regard it as such, and back away from an open fight. Mr. Corwin cited the recent anti-Semitic incidents in his native Boston which were nervously laughed off by some Jews there. "It's such stupid hush-hush policies of some Jewish groups who try to deny the existence of anti-Semitism, that hampers our efforts to destroy it," Mr. Corwin said.

Norman Corwin, who is only thirty-four, is called by many the "wonder child" of radio. In only five years as writer and program director for the Columbia Broadcasting System, he has introduced revolutionary changes in the art of script writing. He has developed a literary script designed solely for radio presentation, making the best use of radio technique. He writes exclusively for the adult radio

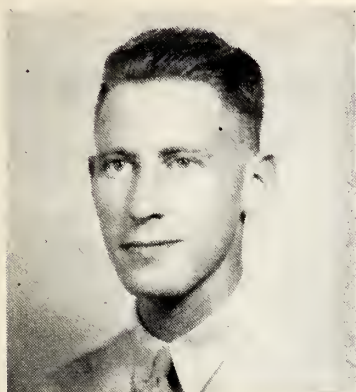
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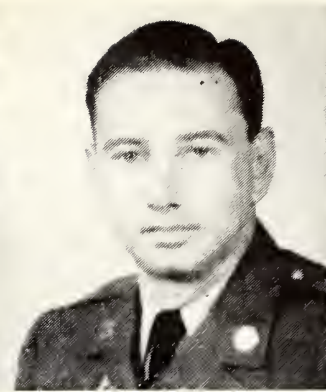
Cpt. Sol W. Goodman



Lt. Aaron M. Epstein



Lt. Abe Gordon



Sgt. Lionel S. Weil



Cpl. Joseph Edwards



Cpl. Seymour Brown

GOLDSBORO IN THE ARMED SERVICES

This showing of Goldsboro Jewish men and women in service has been prepared in accordance with the best available information. We have obtained as many photographs and names as we could. We have tried to assign proper rankings. If there be any omissions or inaccuracies, our humblest apologies.

In addition to those pictured here, the following for whom no photographs were available are also in service: Chaplain Joseph I. Weiss, Robert Brown, Hyman Cohen, Nathan Kadis, Lou Kirschner, Hyman Meyers, Sidney Meyers and Sylvan Witten.

Capt. Sol W. Goodman, son of B. B. Goodman, overseas.

Lt. Aaron Epstein, son of Mr. and Mrs. M. N. Epstein, Camden, N. J.

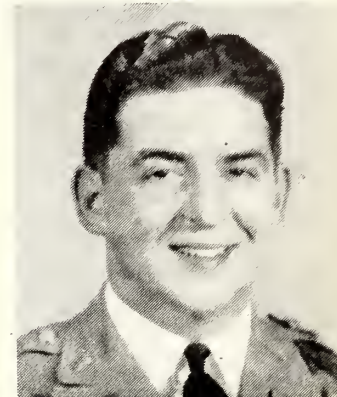
Lt. Abe Gordon, son of Mrs. Anna Gordon, Camp Stewart, Ga.

Sgt. Lionel S. Weil, son of Lionel Weil, Gulfport, Miss.

Cpl. Joseph Edwards, son of Mrs. Nathan J. Edwards, overseas.

Cpl. Seymour Brown, son of Mrs. Joseph Brown, Woodward, Okla.

Pfc. Leonard A. Edwards, son of Mr. and Mrs. N. A. Edwards, overseas.



Pfc. Leonard A. Edwards

Jewish Communities in the South

VIII. GOLDSBORO, N. C.

This is the eighth in a series of articles on Jewish communities in the South, where living is pleasant, principally because the Jews in these communities, by their contribution to civic and communal activities, have earned the respect and goodwill of their neighbors. Communities such as Greensboro, Kinston, Winston-Salem, Fayetteville, Charlotte, Wilmington, Asheville and Goldsboro, N. C., as well as others that will be presented in subsequent articles, go a long way to disprove the belief generally held that the South is inhospitable to the Jews.

Perhaps one of the oldest Jewish communities in the state of North Carolina certainly, one of the best known by virtue of its activities as well as by the men and women who, through their leadership and deeply charitable inclinations have been contributory factors in placing the city of Goldsboro and its Jewish community,

among the leading cities — Goldsboro today, though counted a small Jewish community, definitely is one of the more important communities in the state.

The official record of the Jewish community commences as of February 21, 1883, on which date articles of incorporation were issued to the congregation Oheb Shalom by the state of North Carolina. However, records including receipts for contributions to charitable causes and signed by Henry Weil, are found in the archives of the temple, dating as far back as 1775.

No honor or glory nor credit, which is justly due them, is diminished from those who gave of their time and money and energy and leadership wholeheartedly, unselfishly and instinctively, by stating that the community had its first start through the efforts of the Weil family who through their loyal support, broadmindedness, patriotism and communal instinct, have contributed much to the early and present life of the Jewish community of Goldsboro as well as to that of the city at large.

On February 19, 1883, the small group of Jews then living in Goldsboro, adopted a constitution for the congregation and elected the following officers: A. Lehman, president;



MRS. N. A. EDWARDS

Sol Weil, treasurer; A. Holb, recording secretary; I. Fuchter, financial secretary; and the following members on the board of directors, Henry Weil, H. M. Strouse, M. Einstein, A. Edwards, and S. Cohn.

The present officers of Temple Oheb Shalom are Henry Weil, president; W. A. Heilig, vice-president; M. N. Epstein, recording secretary; Mrs. N. J. Edwards, financial secretary; Lionel Weil, treasurer, and J. M. Meyers, Harry Shrago and Abram Weil, trustees. The present rabbi is J. Gerson Tolochko.

Present day leaders in the com-

munity include Henry Weil, president of the Temple; Lionel Weil, treasurer of the Temple, is also a member of the School Board, of the Board of Agriculture, State of North Carolina, director of the North Carolina Forestry Association, director of the Plant Food Institute of North Carolina and Virginia, treasurer of the Goldsboro Hospital, vice-president of the Hebrew Orphan Home, Atlanta, Ga., executive chairman of the Wayne County Community Building, member of the American Jewish Committee of North Carolina, vice-president of the Hood Industrial Bank of Goldsboro, chairman of the U.J.A. of Goldsboro, state chairman of the J.W.B. and member of the North Carolina Academy of Science.

(Please Turn to Page 16)



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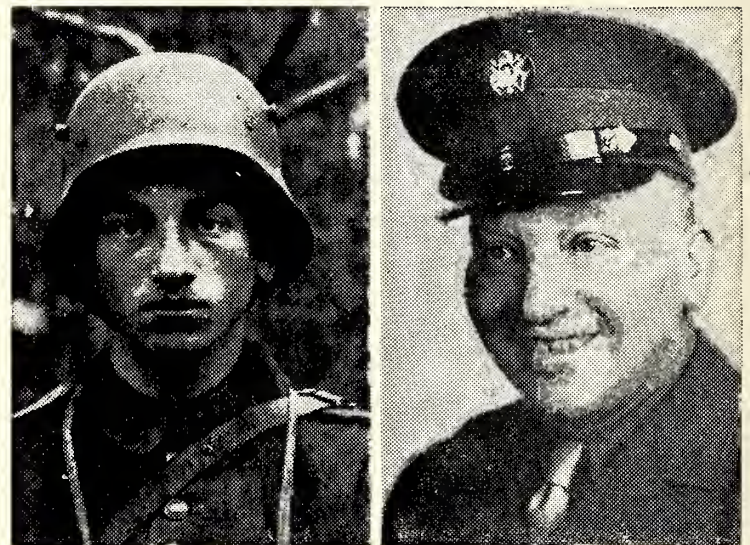
**Farmer Rogers —
His Brother's Keeper**

By ROBERT S. GAMZEY

Several weeks ago a farmer in the San Juan Basin, Colorado, made news by offering to settle on his farm five Jewish families rescued from the hell of Europe, and by urging others to follow suit. Robert S. Gamzey, managing editor of the Intermountain Jewish News, went out to interview him. The result, an inspiring portrait of an American—deeply religious, profoundly sensitive to human suffering, and intensely alert to all that is happening in the world.—THE EDITOR.

A COMPASSIONATE Baptist bean-grower in the purple sagebrush country of the lovely San Juan Basin in Colorado some weeks ago sent a letter to John W. Pehle, executive director of the War Refugee Board, enclosing a check for \$100 for the Board's

four generations my ancestors moved on further into the Great West, conquering hardships and extending a helping hand to the weak and unloved when they could. Today, when we hear this cry of the dying, it becomes (Please Turn to Page 13)

Refugee Is Hero of Two World Wars

In World War I, Richard Stern won the Iron Cross as a soldier in the German Army. In World War II, Richard Stern again emerged as a hero—this time as a sergeant in the U. S. Army who saved his company by persuading a Nazi machine gun crew on the Italian front to surrender to the American forces. When Sgt. Stern arrived in the United States in 1939 as a refugee from Hitlerism, funds provided by the United Jewish Appeal for Refugees, Overseas Needs and Palestine made it possible for the National Refugee Service to give him technical training and enable him to adjust himself to American life. To help other refugees, Sgt. Stern and his sisters have conducted auctions of silver religious objects in behalf of the \$32,000,000 campaign of the United Jewish Appeal.

Photos show (above left) Richard Stern as a soldier in the Kaiser's army in 1918; (above right) as a sergeant in the U. S. Army in 1944.

work and offering to settle on his farm five Jewish refugee families. I came out here to interview farmer Rogers. He is rushing plans to build a new house for "my refugees," and his neighbors are preparing to follow suit.

One young couple with two children has told Rogers that they will take in two refugee children. Another neighbor said that he will take in two families. Rogers' own sister and brother-in-law will do the same. Rogers is heading a little drive to raise \$100 for the Emergency Committee to Save the Jewish People of Europe whose publicity efforts have strongly impressed him.

What prompted this obscure farmer to do what he is doing?

"It is all very simple," he told this writer. "I was raised by Christian parents and all my life I have tried to live close to my Maker.

"My people were all pioneers. I left Texas twenty-two years ago by covered-wagon and homesteaded here. For

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Cultural Democracy as A Force in Our Lives

By RABBI NORMAN N. SHAPIRO
Kinston, N. C.

FOR many years the "melting pot" theory has held sway in this country. This theory expects all foreign immigrant groups to disappear, and later reappear as Anglo-Saxons of the second degree. The exponents of this way of life predicated their hopes on the fusion of all peoples in the melting pot or cauldron of nations, with the end result that they emerge as Americans.

Today, however, a new and finer concept of cultural pluralism or democracy is beginning to displace the melting pot theory. The devotees of this theory state that all cultures and all peoples have a right to exist side by side and contribute to America's greatness. This new philosophy means that multiple but harmonious loyalties are consistent in the American pattern of thought and living.

In fact it is now generally recognized in many circles that the "melting pot" theory never really worked out in practice. Even the oldest American elements have retained and have been maintaining their hereditary characteristics unchanged for as many as seven generations. The proponents of the new cultural democracy ideal feel that if the "melting pot" theory worked it would not be for the best interests of America because true Americanism (in their opinion) means unity and not uniformity. Cultural pluralism is as one can see based on a universalism which looks upon loyalties to family, race, religion, nation, and mankind as concentric circles blending into one another.

As one prominent author put it, our American ideal should rather be expressed "in terms of an orchestra in which each racial group like an orchestral choir contributes its special different tone to the rich ensemble of the whole."*

In this connection it should be almost a redundancy to repeat that a person's political allegiance as a citizen of the United States is one and indivisible. But at the same time, it

must be borne in mind that multiple (diverse) cultural loyalties are not only possible and desirable, but immeasurably more valuable than the single track variety of culture.

In this direction as we turn to Jewish life on the American scene today, we find that so much of the chaos and confusion in our midst seems largely from the repudiation of the ideals contained in the cultural pluralism theory. As we look about us one cannot help but be chagrined at the manner in which Jewish life today is beridden by dissension and strife. The American Council for Judaism, the featherbed of Anti-Zionists has ostensibly attracted people suffering from the accident of being born as Jews. These lost souls have nothing in common with their fellow Jews except hatred for Judaism and undying opposition to things Jewish. These proponents of minimum Judaism and their bed fellows are actually frightened by the concept of "cultural democracy" with its plurality of loyalties to the Jewish and American civilization.

Isn't it strange that for people of this frame of mind it is not inconsistent for American citizens of Czechoslovakian extraction to build a Lidice in America and maintain their struggle for the restoration of Czechoslovakia as a free country? For people of this bent, Greek, Belgian, Norwegian, Netherlands, and Polish relief by American citizens of these nationalities is perfectly all right. To be sure nobody will dare question the Americanism of these Slavic and Baltic peoples, nor that of any other citizen who is concerned with the fate of his motherland.

Yet, the Anti-Zionists through their mouthpiece, *The American Council for Judaism* are engaged in opposing the establishment of a Jewish Commonwealth in Palestine. By their inexorable opposition they are attempting to thwart our people's pursuing its historic right to national self-development

(Please Turn to Page 21)

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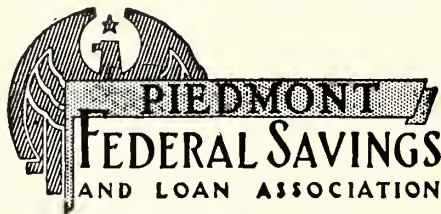
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Channels of Escape

An Interview With John W. Pehle
Executive Director, President's War Refugee Board

Recently Mr. Pehle was interviewed by H. R. Baukhage, the radio commentator, on the measures which are being taken by the American Government in speeding the rescue of victims of oppression and the role which the agencies of the United Jewish Appeal are playing in saving large numbers of refugees. The following is the text of this interview.—THE EDITOR.

MR. BAUKHAGE: Baukhage talking! From Washington where on January 22 of this year by executive order the President set up the War Refugee Board consisting of the Secretary of State, the Secretary of the Treasury and the Secretary of War, "to take action for the immediate rescue from the Nazis of as many as possible of the persecuted minorities of Europe—racial, religious and political—all civilian victims of enemy savagery." These were the words of the official statement. A full-time executive director of that Board was appointed. He is John W. Pehle, assistant to the Secretary of the Treasury, and on leave as director of Foreign Funds Control. Mr. Pehle is sitting right here with me now.

The driving force in every successful effort is a personality—a human being—and I want to bring that personality before you. Mr. Pehle, I want you to tell me in your own words something about the motives behind the formation of the War Refugee Board.

MR. PEHLE: Well, in the first place, Mr. Baukhage, let me say that there is more than a *personality* behind this effort. A *nation* is behind it and I think that the effort is typically American. The fact that in the midst of a great war the President saw fit to assign to his three top cabinet officers the task of rescuing the refugees from the clutches of the enemy is *significant*. It brings home with great force the *urgency* of the problem.

BAUKHAGE: Yes, I can understand that urgency. We know that thousands of persons are being rounded up every day and shipped to execution centers like those in Poland. We hear about these things, but they seem rather vague.

PEHLE: Let me tell you, Mr. Baukhage, one typical story—a story that began in Poland, but thank heaven, didn't end there. There is nothing vague about David, a little boy, a Polish Jew, eight years old when he saw his parents killed in Warsaw by a Nazi firing squad. He ran away to

the woods. For weeks he wandered alone until a kindly Christian farmer and his wife hid him in their home. Later the underground helped him across the border to Rumania. There he was caught in the general roundup of foreign Jews and sent to exile in Transnistria which, you know, was German-occupied Russia.

BAUKHAGE: It was in that particular exile, wasn't it, that over half of 200,000 refugees died of mistreatment and starvation.

PEHLE: That's right. Several months ago—along with 40,000 fellow exiles—David was brought back to Bucharest, Roumania, when pressure was put on the Rumanians to save the surviving refugees from annihilation by the retreating German army.

A few weeks ago, with the help of the Jewish Agency for Palestine, David obtained passage on a ship which sailed from Constanza across the Black Sea to Istanbul. The Joint Distribution Committee provided funds for the voyage. David had no documents—none of the exit and entrance permits required of travelers. But thanks to the efforts of Ambassador Steinhardt and the War Refugee Board representative in Turkey he got through Turkey and on to Palestine. David has been through fire. But now he's safe. He faces *life* instead of death.

BAUKHAGE: That brings it home. But just how, Mr. Pehle, does your Board function at this end? Where does Washington come in?

PEHLE: Much of the work is done through diplomatic channels, with the assistance of the State Department and its foreign representatives. Today the United States, as one of the recognized leaders among nations, is in a position to bring home to other countries—Allies, neutrals, and Axis satellites alike—what the American people want done about refugees. After all, the job of the War Refugee Board is to carry out the desires of the American people on this subject.

BAUKHAGE: What about diplomatic pressure on the satellite coun-

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Meeting a Lost Tribe

By CORPORAL DAVID MACAROV

Among the many castes in India, there is the B'nai Israel tribe, long-lost to the Jewish world and rediscovered only in recent years. Cpl. David Macarov came across members of this tribe, attended their services and tells of their problems as revealed in conversations with one of their youths. — THE EDITOR.

I HAD looked forward to meeting Jews of the B'nai Israel sect ever since my arrival in India. Of the history of this sect, which follows many Jewish observances, I knew very little, only that they had arrived centuries ago, probably from Iraq, and being geographically virtually isolated from the other Jewish communities, they were soon submerged in the majority inhabiting India.

In the welter of India's religious sects and castes, the distinctive rites and ceremonies of this group drew little notice, until their resemblance to Hebrew practices aroused the curiosity of European Jews who reached India, and in consequence the B'nai Israel rejoined Israel. Through intermarriage, they have emerged physically as a native racial type. They are dark-skinned, the women walk with the grace and poise that a westerner immediately notes in India women, and all the B'nai Israelites squat as only the natives can.

The B'nai Israelite physical type may yet alter with the years, for intermarriage with European Jews has become fairly common.

Economically, the B'nai Israelites belong to the lower middle classes; no merchant princes have arisen from

their ranks. Viewed as an inferior caste in the Hindu religio-social system, the B'nai Israelites were restricted by custom and law to certain occupations. Once it was realized that they were not Hindus, the B'nai Israelites were emancipated from many restrictive customs, including those that circumscribed their economic activities.

In habits and daily mode of life, the B'nai Israelites are Indians, sharing tastes in foods, clothes and furnishings with the Hindus and Moslems of India.

Synagogue Visit

They are, however, proud of their Jewishness, but this pride does not mean that they seek to emulate or defer to other Jewish groups. They are proud of being B'nai Israelite Jews.

About fifty Jewish soldiers on my post responded eagerly to Chaplain Dubin's announcement that those of us interested would be allowed to attend B'nai Israelite services. We filled two trucks, and left for the synagogue. The route led into the Indian quarter, which was usually out-of-bounds for troops. The streets were teeming with people, horse carts, caravans, and the

long, low, yellow open cars that are the standard Indian taxis; the shops, in Indian fashion, with open fronts, had wares displayed on hooks and trays.

Most of the men in the streets were wearing the usual Indian costume—white cloth wrapped loosely around the calves, and hanging down in great folds to just above their bare soles. Some wore lengths of the same cloth over their heads, and looked like be-shawled women. Some wore coats, but allowed the tails of their shirts to trail.

The entrance to the synagogue, surrounded by a white brick-and-plaster wall about ten feet high, was through a wrought-iron gate, opening into a courtyard or patio. In the middle of the courtyard was a fountain and several trees. The synagogue, to the left of the court, a two-storied building, also housed the religious school, and served as a meeting place.

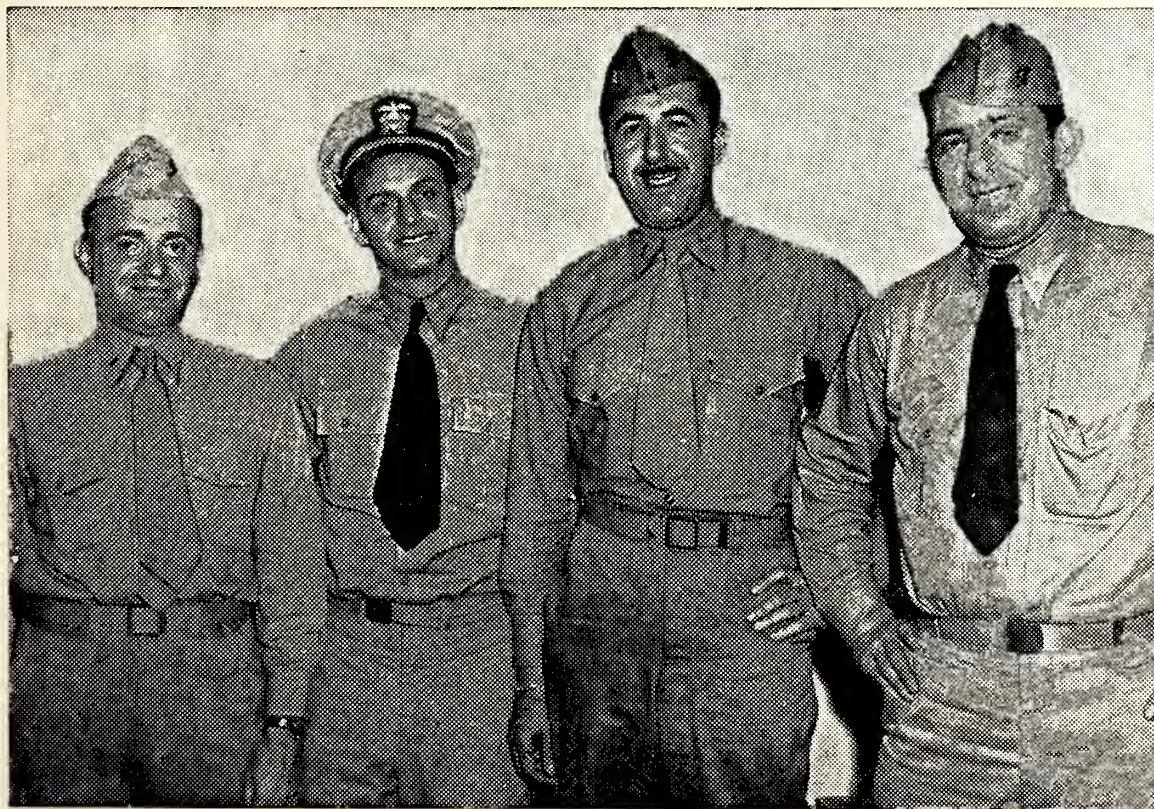
The synagogue was in the best Orthodox tradition, with a balcony for women, and halfway down the room, a raised dais for the cantor and choir, a pulpit containing an ark of the law, and an eternal light. The chandeliers were miracles of oriental art.

Aside from the soldiers present, and a sprinkling of European Jews, the congregation that day consisted of a hundred or so B'nai Israelites. Most of the B'nai Israelites wore European dress marked, however, by brilliant colors, distinctly unwestern, and they wore slippers in lieu of shoes.

Some of the older women wore the Indian sarree, a shawl-like garment wrapped many times around the body,

(Please Turn to Page 22)

Jewish Chaplains



Four of the seven Jewish Chaplains serving with the Marine Corps were temporarily reunited recently at Camp Elliott, San Diego, California, when three of them stopped there while awaiting transportation for overseas duty.

They are (left to right): Lieut. (jg) Roland B. Gittelsohn, son of Dr. and Mrs. R. Gittelsohn, 2986 Yorkshire Road, Cleveland Heights, Ohio, whose wife, Mrs. Ruth Freyer Gittelsohn, and their two children

reside at 2062 Ebers Street, San Diego, California; Lieut. Selig J. Miller, son of Mr. and Mrs. B. F. Miller, 6401 Wayne Avenue, Germantown, Pennsylvania; Lieut. (jg) Edgar E. Siskin, son of Mr. and Mrs. Hyman Siskin, Short Front Park, South Norwalk, Connecticut; and Lieut. Samuel Sandmel, whose wife, Mrs. Frances Fox Sandmel, resides at Apartment 1006, 1520 Spruce, Philadelphia, Pennsylvania.

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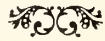
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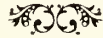


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CORWIN CALLS RADIO A WEAPON

(Concluded from Page 6)

audience. His programs, he says, are for people who have open minds and are willing to co-operate mentally. Mr. Corwin believes radio itself is a "wonder child," and is enchanted by its limitless possibilities. "If we make the best use of them, the future of radio is boundless," he says.

The Boston "A"

Mr. Corwin was born in Boston, son of a middle class Jewish family. His



WILLIAM B. SAPHIRE

ment, becoming the radio editor of a New England paper. Deciding that his talents lay in that field, he came to New York, got a job on WQXR, then a small independent station, specializing in symphony music and open to fresh ideas.

Mr. Corwin experimented with his theories of writing and directing. His broadcasts caught the ear of the "higher ups" at Columbia. They invited him to the big studio. He became writer and program director at Columbia, five years ago. Today he's boss of his own program. He writes all of his scripts, auditions his casts, rehearses, and sometimes acts, on his own radio shows. His work takes up all of his time, completely cutting across any other activities.

Script writing comes easy to him, he admits, but sometimes it takes days to get a clear conception (idea) for a radio show. He does most of his writing in his studio, where the constant ringing of telephones and the parade of potential script writers and young audition-hungry hopefuls doesn't seem to bother him. Mr. Corwin believes that in radio he has found the best medium for self-expression. He considers himself "purely a radio man."

Does he owe his success to his exceptional talent, tireless work, personal drive? Perhaps, but like so many Jewish boys, Mr. Corwin will tell you he owes it all to his parents.

"Their encouragement gave me my start," he said.

voice still retains the broad "A" of Boston.

Mr. Corwin's personal story has a touch of the scenario to it. "When I finished high school, I felt that I wanted more than anything to be a newspaper man. I wrote eighty letters to all the newspapers that I could find in New England. I told them what I thought I could do and asked for a job. I got forty-five answers. Ten were encouraging. One offered a reporter's job at fifteen dollars a week. I took it."

Mr. Corwin didn't attend college. "In those days most editors preferred non-college men," he says. He stayed in newspaper work from then on. Quite by accident, according to him, he found his way to the radio depart-



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Anti-Semitism in England?

(Concluded from Page 4)

wife was ill, they were very kind and helpful."

"Many things that Jewish people do or are alleged to do, if they were done by Gentiles, there would not be any importance attached to them. I think the process of discrimination against the Jews is an integral part of a Fascist policy to which the British people shouldn't subscribe."

"Well, I married one. I like them very much."

"I think people are simply filthy to them. Feeling in this country is heading straight towards the way Germany went."

The replies of others, whose sympathy for the Jews was not expressed in the definite terms as the answers above, were classified under 'Slight Favor.'

"There's enough Jews in the army for us to forget anti-Semitism."

"They're not too bad when you come to know them, they've only one fault, they're a bit greedy at times."

Those who said that the Jews like other races had their share of 'good' and 'bad,' were classified under 'Half and Half.'

"I believe in the policy of live and let live—and there's good and bad everywhere."

"I think they're hardly done by, but I can't help a certain prejudice in spite of my conviction when I see certain Jews particularly en masse."

There were some who held the Jews in 'Slight Disfavor':

"Well I think they should be kicked out of the country."

"I don't like them at all. They've no business in England. There's more Jews than English in England."

"Jews, well I don't like them at all. To me they seem to have too much power in this world at the moment."

(The above are direct quotes—the grammar and phraseology being that of the people interviewed.)

The state of anti-Semitism in England may be summarized as follows. On the surface it does not appear to be a serious problem; it is not being projected in any prominent degree upon the arena of public opinion, and the situation generally seems to have improved in the past year. However, as a potential menace, it is not to be underestimated. The postwar period, with its inevitable economic and social strains, may provide an atmosphere in which hatemongering may thrive. Therefore a policy of vigilance is called for.

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FARMER ROGERS

(Concluded from Page 8)

a part of our duties, both Christian and American, to share with them our providential blessings. I am so glad God has given me such a heart. I am glad again that He has entrusted into my hands the means to extend this favor."

Of the Jews, he says:

"I have always admired them, at the same time recognizing some weaknesses among some of them, yet common, more or less with us all. They seem to be the foremost people of the world as a race who tries to be his brother's keeper."

His daughters, one a senior at Grand Junction High School, and the elder, the wife of a coast guardsman at Norfolk, Va., are in sympathy with their father's undertaking "to help feed, clothe and love the dying of the world and share with them an earthly home."

Rogers, the proprietor of a 981-acre farm, specializes in growing superb beans, has 140 head of cattle, thirty hogs and a large number of chickens. Although located in one of the most inaccessible sections of the Colorado Rockies, farmer Rogers keeps up with world events by reading widely and by traveling through all sections of the country. He supports the Council for Soviet American Friendship and believes that the Soviets "saved Christian civilization" by driving the enemy to defeat.

"If our people," he says, "could realize what the world is facing and how God, looking from the windows of Heaven is making a record of individual conduct, how it would make us all suddenly aware and thoughtful of our unfortunate brothers' welfare, regardless of race, color, class or blood. For in the Father's House there'll be no class distinction, no vain spiritual pride, no religious prejudice, or race hatred, but peace and love and divine fellowship where the enemy can never invade."

"Yes, if our people who call themselves Christians would look forward a moment and visualize themselves arriving at the portals of Glory, when the rewards will be given, when they shall behold the face of the Great Judge and hear him ask that great question: 'Did you do it unto one of these?' Then our Christian society would become new and a higher and nobler standard of living would sweep the world."

"The cohorts of hell are working night and day to destroy all that is good and sweet and pure. If we sit idly by and let them exterminate the Jew in one land, it will be all the Christian people next."

"Hold fast, my troubled Jewish brethren, your kind and ours is coming. Then shall the weapons of death be changed and the nations shall learn war no more."

Oh, Lord, pray give us more Harry Rogers, and we will make a better world!

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INVASION

By the Late William Herz

WILLIAM HERZ, a refugee from Germany, was killed in action in Italy at the age of 19. Attached to his last letter to his parents came the following poem describing the invasion of Italy. If the English in the poem strikes you as slightly foreign, remember that William Herz did not live in the country he died for long enough to learn the language thoroughly.

Like so many thousands of other refugees in America, the Herz family was assisted by the National Refugee Service, a constituent agency of the United Jewish Appeal.

Dark is the night, rolling the sea,
No sign of light from Italy.
We come near—no whisper be heard.
But many an ear waits for the word . .

Grim-faced Yanks checking their
watches,
While silently letting down latches.

Zero Hour!

Rifle belts tightening . . .
Machine guns and mortar . . .
Feet sliding swiftly into the water—
Soldiers: One Nation: step into the sea.
This is the invasion of Italy!

Night dies away . . .
The sun sends new light.

Now with a flash bullets are flying
Bombs start to crash, soldiers are
dying.

Soldiers lie wounded drenched with
rain,
Many are praying . . . and crying with
pain.

Machine guns spit, grenades sail,
Ack-acks boom, bridges are blown.

The Yanks keep fighting, we don't
know retreat.
Onward and forward through thick
and thin
Till the war is won . . . till we take
Berlin.



PVT. WILLIAM HERZ



MAURICE JACOBS

Recently elected executive vice-president of the Jewish Publication Society of America.

RABBI SIDNEY E. NATHANSON ACCEPTS CHARLOTTE, N. C., CALL

The Hebrew United Brotherhood of Charlotte, N. C., has announced the appointment of Rabbi Sidney E. Nathanson to be the new spiritual leader of the congregation. He succeeds Lt. A. Elihu Milchelson, now a chaplain in the United States Army. Rabbi Nathanson is now in Bay Shore, Long Island, N. Y.

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Naomi Chertoff: Youth Leader

MISS NAOMI CHERTOFF, of New York, re-elected national president of Junior Hadassah, the Young Women's Zionist Organization of America, at the twentieth annual convention of the organization in Cleveland, Ohio, November 27, 1943, is one of the outstanding Zionist youth leaders in the country. During her first year in office she addressed youth and adult groups in many parts of the country and served on numerous inter-Zionist bodies, becoming widely known for her forceful presentation of ideas and facts and her mature grasp of difficult problems. She brings to her second term as president of the largest Jewish youth group in America an intensive experience in Zionist leadership.

Miss Chertoff's Jewish education began almost at the same time as her secular education. While attending elementary school she was also a student at the Hebrew Institute of Borough Park, Brooklyn, a boys' school, where she was the only girl pupil. Immediately after her graduation from high school, in 1935, she went to Palestine. She had decided before continuing her formal education to see and experience the things she had read and heard about the Jewish Homeland.

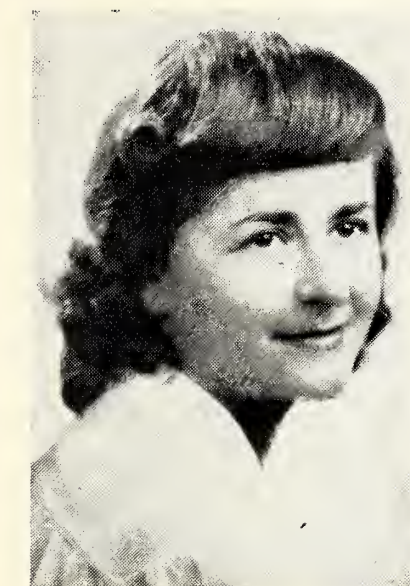
In Palestine she attended the Beth Hakerem Teachers Seminary near Jerusalem for one year, studying Hebrew, Arabic, the Bible, Jewish history and teaching methods. She spent another year working for short periods in a number of cooperative agricultural settlements, thus coming to know at close hand the calibre, the spirit and the ideals of the young pioneer builders of the country. In her travels through the plains and mountains of the country, she talked to all kinds of settlers, many whose families had lived in the land for generations, others who had come from Nazi Germany only a few months back.

One of Miss Chertoff's most significant experiences in Palestine was her study of the Children's Village of Meier Shfeyah, near Haifa, which is maintained by Junior Hadassah. Her observation of the daily life of the children and the methods by which underprivileged boys and girls are made homogeneous and cooperative as a group, and well-adjusted, self-reliant and capable as individuals, determined Miss Chertoff's future career. She decided to become a psychiatric social worker, for which she is preparing herself now.

On her return to America in 1937, Miss Chertoff entered Hunter College, New York, and while a day student at college she attended evening classes in the Teachers Institute of the Jewish Theological Seminary. She received her B.A. degree from Hunter in 1940, graduating magna cum laude, and in 1941 earned the degree of Bachelor of Jewish Pedagogy from the Jewish Theological Seminary, summa cum laude.

At Hunter, where she majored in economics, political science and history, she was president of the Alpha Chi Alpha, the national social science honor society. She was also president of Avukah, the intercollegiate Zionist organization. She has been a member of the leadership group of the Brandeis Summer Institute at Amherst, N. H., and later at the camp's new site in Winterdale, Pa. She has spent most of her summers at children's camps as head counsellor. Before her first term as president of Junior Hadassah, Miss Chertoff was national treasurer of the organization.

Miss Chertoff is studying at the New York School of Social Work, Columbia University. She will complete the two-year course with an M.A. thesis on child-placement in Palestine, a subject which her thesis advisors have eagerly approved. She hopes after the war to go to Palestine to use there the methods, the ideas and the experience she is now acquiring in her social service studies and practical work.



MISS NAOMI CHERTOFF

"Having lived in Palestine once," she said, "I long to go again. The first time I went primarily to learn what Zionism was doing to make Palestine a modern, thriving country. The next time I shall go to contribute all I can out of a specialized knowledge and experience in social work to the rehabilitation of new settlers from oppressed Europe and the upbuilding of the Jewish Homeland."

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JEWISH COMMUNITIES

(Concluded from Page 7)

M. N. Epstein, recording secretary of the Temple, has been a member of the Congregation for more than 50 years and was one of its early vice-presidents.

Miss Gertrude Weil is past president of the Woman's Club, director of the North Carolina Board of Correction and Training, past president of the League of Women's Voters, member of the Bureau of Social Service, past secretary of the North Carolina Conference for Social Service and was president of the North Carolina Association of Jewish Women in 1926.

Mrs. N. A. Edwards has been active for many years in local and state organizations of a civic, patriotic, and religious nature. Daughter of a newspaper editor, she has continued an interest in journalism since her college days at Randolph-Macon. She was the author of an article on "Wayne County Schools" which appeared in the March issue of the "N. C. Education Magazine," and is now compiling a history of the Parent-Teacher movement in North Carolina to be published in book form in November, 1944, the 25th anniversary of P.-T.-A. in the state. She is also responsible for the "History of the North Carolina Association of Jewish Women" of which she was a charter member, issued in 1941, on the 20th anniversary of this organization.

Mrs. Edwards is president of the Goldsboro Woman's Club, and is Housing chairman of the War Service Committee in the North Carolina Federation of Women's Clubs. She is secretary of the local U. S. O. Council and of the American Legion Auxiliary, and is state secretary of the United Daughters of the Confederacy.

From 1935 to 1937 Mrs. Edwards served as president of the North Carolina Association of Jewish Women. She instituted the citizenship survey of Jewish residents of North Carolina in 1936 and assisted many aliens in securing naturalization papers. During her administration, the U. N. C. unit of the Hillel Foundation was opened at Chapel Hill.

Mrs. N. J. Edwards, financial secretary of the Sisterhood for the past four years, is also financial secretary of the Temple since 1931.

Other prominent and outstanding present day leaders of the community include: J. Avery, W. A. Heilig, Sol Isaacs, Ike Kadis, N. A. Edwards, Charles Korschun, J. M. Meyers, J. H. Lesser, Emil Rosenthal, Harry Shrago, and Abram Weil.

Among the men's organizations, J.W.B. maintains a very active front locally. Under its sponsorship with the cooperation of Temple Oheb Shalom, the Temple Annex has been converted into a USO club which is open every Sunday afternoon and Saturday night. Food is served during these occasions and a home atmosphere established for the boys and girls in the service. Mr. J. H. Lesser is head of the local committee, ably assisted by a large committee.

The present president of the Goldsboro B'nai B'rith is Emil Rosenthal.

Goldsboro women have long been active in the North Carolina Association of Jewish Women, which was founded in 1921 by Mrs. Sol Weil, its first president. In 1925 Mrs. Weil established the Sophie Einstein Student Loan fund in memory of her mother, and this is still being maintained. Other Goldsboro presidents of this organization were Miss Gertrude Weil in 1926; Mrs. A. A. Joseph, 1929; Mrs. Emil Rosenthal, 1931; and Mrs. N. A. Edwards, 1936.

The Temple Sisterhood has as its president, Miss Gertrude Weil. Other names prominently identified with this organization are Mesdames Jake Shrago, N. A. Edwards, Harry Shrago, B. Kahn, Leslie Weil and Adolf Oettinger.

Hadassah has a most active chapter under the leadership of Mrs. Charles Korschun who has held the office for the past four years.

The Weil family contributed the Herman Park at Goldsboro, on the 25th anniversary of H. Weil and Brothers, and in memory of their brothers, Herman, Henry and Solomon Weil.

The children of Mrs. Sol Weil, donated the home in which the Durham library is housed, at the death of Mrs. Sol Weil.

All in all, the Jews of Goldsboro are making the contribution to the general community which is earning for them the well-merited respect of the community at large, and thus adding another to the list of southern towns in which living for the Jew is pleasant.

MISS SHIMEL ENGAGED TO WED LIEUT. ACKERMAN

Mr. and Mrs. Louis M. Shimel, of 11 Bennett street, Charleston, S. C., announce the engagement of their daughter, Miss Jennie Shimel, and Lieutenant William Ackerman, Army of the United States, of Brownsville, Pa.

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Fifth District Grand Lodge of B'nai B'rith Holds Successful Convention

CLIMAXED by the brilliant address of Hon. Alfred M. Cohen, 85-year-old veteran of B'nai B'rith, the Fifth District Grand Lodge of that fraternal order staged a remarkably fruitful convention, dedicated to War Service and streamlined over a two-

day period, at Atlanta, Ga., June 11 and 12. More than 400 delegates from seven states, members and their wives participated in sessions of the men's, women's and girls' groups.

At the business sessions, held in the Atlanta-Biltmore Hotel, committees of the Anti-Defamation League, Hillel

order are now in the armed services, and 165 have been decorated for bravery. A memorial service for departed members was conducted by Rabbi Mordecai M. Thurman, of Wilmington, N. C.

The Women's Division staged an illuminating pageant depicting the work that B'nai B'rith women are doing in War Service. The Girls' Division crowned Miss Barbara Fromkes of Miami, Fla., as their national queen. Three sectional queens acted as ladies-in-waiting.

Mayor William B. Hartsfield and Sam Miller, president of the Gate City Lodge, welcomed the delegates in behalf of the city of Atlanta.

Following are the officers elected by the Men's Division for the ensuing year: President, Hyman Rubin, Columbia, S. C.; first vice-president, Jesse Fine, Baltimore, Md.; second vice-president, Isaac Gradman, Asheville, N. C.; third vice-president, Louis Hyman, Miami, Fla.; secretary, Julius Fisher, Roanoke, Va.; treasurer, Meyer Triest, Charleston, S. C. The Executive Committee: Israel Miller, Baltimore, Md.; C. Howard Brown, Bladensburg, Md.; Sam Goldstein, Atlanta, Ga.; William Wexler, Savannah, Ga.; Sidney J. Stern, Greensboro, N. C.; Abe Shewell, Lynchburg, Va.; David Harris, Jacksonville, Fla.; Maurice Goldberg, Washington, D. C.; and Henry Salus, Washington, D. C.

The Women's Division elected the following officers: Mrs. Joe Goldstein, Galax, Va., president; Mrs. John Laskind, Portsmouth, Va., first vice-president; Mrs. Sam A. Goldberg, Atlanta, Ga., second vice-president; Miss Sarah Grossman, Washington, D. C., third vice-president; Mrs. Jerome Leibowitz, Savannah, Ga., corresponding secretary; Mrs. Louis Dubit, Washington, D. C., recording secretary; Mrs. Max Borenstein, Miami, Fla., treasurer. Supreme Council: Mrs. Lawrence Koenigsberger, Washington, D. C.; Mrs. Maurice Bisgyer, Washington, D. C.; Mrs. Joe Goldstein, National Youth Commissioner; Mrs. Joe Goldstein.



MRS. JOE GOLDSTEIN

CHARLESTON, S. C.

Mr. and Mrs. Harry Friedman announce the marriage of their daughter, Doris, to Pvt. Sidney Zulver, United States Army.

Rabbi to Assist Dr. Raisin Named

Rabbi Leonard Kasle, now stationed at the Hillel Foundation at the University of Virginia and rabbi of a congregation at Charlottesville, will report here as associate rabbi at K. K. Beth Elohim synagogue September 1. Maier Triest, president of the congregation, announced yesterday.

Rabbi Kasle is a native of Detroit, and a graduate of the Jewish Institute of Religion, New York City. He is 27 years old. He visited Charleston in March, speaking at services at the synagogue and at the monthly meeting of the Hibernian society. Rabbi Kasle is married and has two children.

Rabbi Jacob S. Raisin has been at Beth Elohim for the last 28 years, and under the new arrangement he will be assisted by Rabbi Kasle.

Karesh-Gershon

Mr. and Mrs. Hyman Karesh, of 74 Murray boulevard, have announced the marriage of their daughter, Miss Shifra Karesh, and Lt. Comdr. Nathan I. Gershon, medical corps, U.S.N.R., of Atlanta and Charleston.

Capt. Sylvan A. Garfunkel, who is serving with a famous Texan division in Italy, was recently promoted to his present rank from first lieutenant, according to information received by his parents, Mr. and Mrs. Charles Garfunkel, 314 East Hall street.

Mr. and Mrs. Abe Louis Cohen, of 85-A Logan street, have announced the bar mitzvah of their son, Harris Nathan Cohen, in the Congregation Brith Sholem.

Mr. and Mrs. Samuel P. Pearlstine announce the graduation of their daughter, Marjorie, from St. Matthew's High School.



HYMAN RUBIN

Foundation and A.Z.A. reported on the various aspects of War Service work in their respective fields. Social gatherings at the Progressive Club and the estate of Mrs. J. M. Klein relieved the strain of the business meetings.

Highlighting the convention, in addition to the able address of Mr. Cohen, were inspiring talks by Robert Lurie, of Washington, D. C., national director of B'nai B'rith's War Service program, and by Louis A. Novins, assistant national director of the Anti-Defamation League. Mr. Lurie announced that 24,800 members of the

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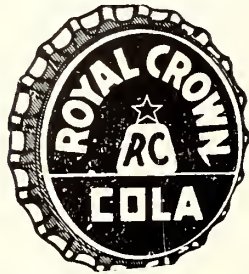
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REPORT FROM OUR BOYS

(Concluded from Page 5)

near the battlefield and life is primitive and hard indeed. But there were Jewish religious services on the island. There was a library of good Jewish books and literature designed to nourish their self-respect. In that still dangerous area our Jewish chaplain walked about with a helmet on his head. Men came to services prepared to spring into action quickly if necessary. But the light of Judaism was kept burning on the island and in their hearts.

At all of the bases it was part of the ritual to invite the Commanding General, high ranking officers and Christian chaplains to the Sedarim and wherever I went in the ensuing days these men expressed their appreciation for participating in the Seder. Each of them seemed to get a new insight into the historic significance of Judaism. They met our Jewish men on a fraternal basis.

The Jewish chaplain has been given the opportunity to interpret their faith and problems to vast numbers of Christians. Our literature is not designed to be sensational or apologetic, but to give our own Jews an understanding of their faith and to help them toward an intelligent self-respect which will enable them to be informed and self-respecting in their relation with non-Jews. We do not believe in self-abasement or weak appeasement. Give a Jew faith in his own integrity and a knowledge of his own faith and history and in the long run he will win friends and influence people.

It seems to me that the military experience tends to overcome prejudice. I do not mean to imply that the donning of a uniform changes men's hearts. But I do find the universal report that there is less prejudice in these theaters of war than in civilian life, and I do not hesitate to say that our program of education and interpretation and the day-in and day-out patient efforts of our chaplains help to produce that result.

Tribute to the Chaplain

Tribute must be paid to the stupendous job of organization and supply that has been done by the Army and Navy Division of the Jewish Welfare Board. Undoubtedly there were gaps and delays but on the whole the re-

sults are most gratifying. Wherever I went in the Aleutians, however small the island or limited the number of Jewish men, however far north I went into the frozen wastes of Alaska where there were Jews on a military post or airfield, I found that supplies had gotten there ahead of me.

This was true, I believe, all over the world. A letter received from our first Jewish chaplain in China stated that when he had gone over the "hump" into China and had arrived deep in the interior he found wine and matzohs had arrived ahead of him. It is hard for us in this country to realize what this means to the men. One soldier, recently returned from the jungles in Northwestern India, where a new road meets the junction of an old Burma road, said quite profoundly, "When we get together for a service on Friday night we feel that we are not in the jungle."

Matzohs and the Nazis

The record of the rabbis in this war should be a source of pride to every American Jew. There are now 241 rabbis in the armed forces of the United States, and forty-five additional have been endorsed and are awaiting their commission. Ninety-four chaplains are overseas or en route and more will soon be on their way. They have been in the very thick of the fighting. Chaplain Kertzer writes that when they had their Seder in Anzio he advised the soldiers against eating the matzohs too rapidly lest the Germans overhear the crunching.

There are more Jewish chaplains gathered in England for the invasion of the continent than there were Jewish chaplains in all the armed forces of the United States during the first World War. Five Jewish chaplains have died in the service of their country, one of whom was Rabbi Alexander Goode. He and three Christian chaplains gave their lifebelts to the members of the crew of their torpedoed ship — the story of their self-sacrifice has become part of the immortal folklore of America.

Forest fires last year burned over a total of 31,854,124 acres of United States woodlands.—Science News Letter.

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Channels of Escape

(Concluded from Page 10)

tries, Mr. Pehle? Can that actually be used to save lives?

PEHLE: It certainly can.

BAUKHAGE: How?

PEHLE: The satellites no longer have any illusions about the outcome of the war.

BAUKHAGE: They certainly should not have.

PEHLE: They know that Germany will be defeated. We can bring about a more liberal attitude toward the refugees by making it crystal-clear to these countries that the United States and the United Nations will bear in mind their treatment of minorities when the time for final settlement comes.

BAUKHAGE: Let's see, it was only a few weeks ago, wasn't it, that the President warned Germany and the satellites of the consequences of further persecution of the Jews.



JOHN W. PEHLE

PEHLE: That's right. And he called upon all the free peoples of Europe and Asia "to open their frontiers to all victims of oppression."

BAUKHAGE: Have you any way of knowing that such warnings have had any effect?

PEHLE: We are sure that they do, although it is obviously difficult to measure their effectiveness exactly. The fact that Roumania permitted the refugees to return from Transnistria to Roumania proper may well be an example of the success of this technique. We have evidence that these warnings have injected new life and hope into thousands of downtrodden, tormented people—have been "booster shots" to sinking hearts.

BAUKHAGE: Is the work which the War Refugee Board is doing in any way duplicating the activities of private agencies such as those which are represented in the United Jewish Appeal?

PEHLE: Definitely not, Mr. Baukhage. Private agencies and the Board work as a team. Through the Board things are done that only Government can do. Private agencies meet the principal costs and assist in functional ways. We need them and they need us.

BAUKHAGE: Well, Mr. Pehle, can you tell us a little more concretely how this works out?

PEHLE: Let me tell you about Leon and Ruth, a Jewish couple whose martyrdom began when the Germans took France. For a time they hid in the outskirts of Paris and then in the surrounding country. Last winter they made their way to Spain. Their only possessions were the clothes on their backs. After making this treacherous journey they were held in custody until provision could be made for them. The Joint Distribution Committee—one of the agencies in the United Jewish Appeal—secured their freedom by guaranteeing their maintenance. Leon and Ruth are in Barcelona now. They are candidates for evacuation to a camp which the United States and Great Britain have set up near Casablanca in North Africa. The War Refugee Board is going to see that they get there—soon.

BAUKHAGE: That's fine!

PEHLE: You see, Mr. Baukhage, the agencies in the United Jewish Appeal—the Joint Distribution Committee, the United Palestine Appeal, and the National Refugee Service—have a very distinguished record of achievement. We want to supplement and reinforce their activities. We want to cooperate with them wherever it is appropriate. We hope that those who wish to further the program of the War Refugee Board will do it by responding generously to the campaigns of effective private agencies such as those in the United Jewish Appeal. As President Roosevelt said, through them "the American people can make their contribution to the fight for decency, human dignity, and freedom for all to live in peace."

BAUKHAGE: Now there's one more question I want to ask you, Mr. Pehle. How is the present military situation—the invasion—affecting your work?

PEHLE: Mr. Baukhage, we realize that the exigencies of war may suddenly reverse or delay some of our plans. We realize that the very nature of our problem may change. But let me assure you that we are determined to save as many lives as we can, as fast as we can. We are prepared to use this Nation's growing power and our coming victory for the humane purposes for which we fight.

BAUKHAGE: Thank you very much, Mr. Pehle, for giving us this clear picture of the part the War Refugee Board is playing in helping the refugees.

GREENSBORO, N. C.

Confirmation exercises were held at Temple Emanuel on Friday evening, June 2, with the following being confirmed: Charlotte Klein, Sara Mae Isaacson, Hilda Peck, Norma Jane Bernstein and Myron Silverstein. Each of the confirmants took part in the service, which included reading portions from the prayer book, short talks, and reading from the Torah in which Myron Silverstein and Norma Jane Bernstein took part. Rabbi Rypins addressed the group briefly, and following the services, parents of the confirmants received informally in the Assembly room.

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Social and Personal

LEYTON-BALLOW

Miss Estelle Leyton, daughter of Mr. and Mrs. Edward Leyton, of High Point, was married to Staff Sgt. Dan B. Ballow, son of Mr. and Mrs. Charles Ballow of Baltimore, Md., on Sunday, June 4, in the Wedgewood Room of the King Cotton Hotel, Greensboro, N. C. Rabbi Elias B. Ershler of High Point, and Rabbi F. I. Rypins of Greensboro, officiated. The bride was given in marriage by her father, and had as her only attendant Miss Shirley Ballow of Baltimore, sister of the bridegroom. Attending the bridegroom as best man was his father. Bridal music was by Miss Hazel Lanier and Miss Rebecca Conrad, both of High Point.

Following the ceremony, the bridal couple were honored at a wedding supper, after which they left for a trip to New York and other points north. The wedding party and the many out-of-town guests here for the occasion, returned to High Point, where Mr. and Mrs. Leyton received informally at their home.

Mrs. Ballow, a native of High Point, attended the High Point schools and

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Mrs. Beatrice Chapman, New York Social worker and club leader, who has been appointed national director of the B'nai B'rith Girls.

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Woman's College in Greensboro. Sergeant Ballow, who attended Forest Park High School in Baltimore, is now with the Army Air Forces, stationed at the ORD, Greensboro, where the couple will reside.

ARTHUR RITTENBERG HEADS SOUTH CAROLINA B'NAI B'RITH

Columbia, S. C.—Arthur Rittenberg of Charleston, was installed as president of the South Carolina association of B'nai B'rith after his election at the association's annual meeting here.

Samuel E. Reeve of Sumter was elected first vice-president; Nat Kaplin of Greenville, second vice-president; Sol Breibart of Charleston, secretary, and Myer Horvin of Sumter, treasurer.

Cuban and Puerto Rican molasses may soon reach American ports dehydrated and packaged in paper bags.—Science News Letter.

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CULTURAL DEMOCRACY

(Concluded from Page 9)

in Palestine. They are attempting to deny their fellow Jews in America the same right they concede to other nationalities living as citizens in this country.

It behooves us at this point to ask ourselves what is it that makes so-called Jews militate so violently against their own people and their historic yearning for a homeland? What makes these self-styled leaders of Jewry so reluctant to identify themselves with things Jewish and makes them divest Jewish religion of any vitality? It is the writer of this article's irascible conclusion that there is a high positive correlation between Anti-Zionism and Anti-Judaism in any form. Jews of this intellectual clime are exhibiting in many respects the

is legitimate, namely, that many of our Jews are intent on abandoning things Jewish. However, their claim that they do so out of a real desire to identify themselves with American life and ideals is a falsehood, a sheer rationalization. Many of our Jews are forsaking their Jewishness and are Anti-Zionists only to take the course of least resistance, merely because of the general laxity in attitude toward Jewish values. I question whether in reality these escapist Jews substitute American ideals and identify themselves in a greater measure with Americanism by abandoning their Jewishness. If a Jew has not enough loyalty to remain steadfast in his Jewish ideals, his Americanism will not be ennobled as a result of his estrangement from Judaism, it will in fact become weakened and debased. The very selfishness which prompts a Jew to drop his Jewishness is injected into his Americanism which in turn becomes narrow and parochial. He is the type of person who usually ends up as an isolationist, self-centered and bigoted.

The spirit of our age calls for honest self-criticism. It would be very helpful if each and every one of us would begin to beat his own breast instead of his neighbor's, and would confess his own sins.

We're at the most critical crossroads in Jewish history. Jews owe it to their fellow Jews, to themselves, and to the sacred name of their forbears to show some semblance of unity now and especially in the near future with the successful termination of this present war so near at hand. It's high time we eliminated once and for all the term "problem" from the word Jewish. The only alternative to this, God forbid, is the sowing of the seeds of world war number three. For if justice is not meted out to the Jew—if a numerically small group of American Jews can succeed in dissuading the "powers that be" from helping establish a Jewish commonwealth in Palestine, then nothing can be considered sacred or inviolate in the future. If, as the late Justice Brandeis said, "The ideals of the twentieth century America have been the ideals of the Jew for twenty centuries," is true, then we Jews having a greater familiarity with the doctrines espoused by cultural democracy certainly should be in the vanguard of those who practice and abide by its tenets.

* "The American Jew—a Composite Portrait"—edited by Oscar Janowski—1942 Harper—Footnote Page 281.

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RABBI NORMAN N. SHAPIRO

same phenomenon so characteristic of plants and animals and spoken of by biologists as the concept of protective mimicry or coloration. Plants and animals, it seems, oft-times take on an environmental coloring which serves to make their identification difficult. This principle of camouflage is very often brought to the fore in wartime, when ships are repainted in order to make discernment by the enemy difficult. We have this camouflage in nature paralleled by the behavior of many of our escapist Jews. In an endeavor to conform with the standards of the majority group they appropriate all the elements which they consider "American" and forsake everything Jewish.

Let us briefly examine the validity of this claim that the abandonment of Jewish names and the forsaking of things Jewish are done in a desire to become more "American." It seems to me that only the first half of the claim

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NORTH CAROLINA ASSOCIATION OF JEWISH MEN AND WOMEN HOLD CONVENTION

Election of officers and committee chairmen of the North Carolina Association of Jewish Women, took place at the closing business meeting, at the one-day conference held in High Point on June 4. The officers and chairmen are as follows: President, Mrs. Harry Jacobs, High Point; first vice-president, Mrs. Jos. Hockfield, Durham; second vice-president, Mrs. Al. Levine, Raleigh; third vice-president, Mrs. Winter, Hickory; corresponding secretary, Miss Bessie Schwartz, High



MRS. HARRY JACOBS

Point; recording secretary, Mrs. J. C. Cheek, Greensboro; treasurer, Mrs. Jos. Dave, Asheville (re-elected) and auditor, Mrs. R. Schafer, Mount Airy. Committee chairmen are as follows: Custodian and printing chairman, Mrs. Max Zager, Greensboro; findings and clip sheet, Mrs. Sam Tobias, High Point (renominated); legislative, Mrs. Earnest Neiman, Raleigh; Loan fund, Mrs. H. Bluethenthal, Wilmington, (renominated); Religious Education, Mrs. Fred Rypins, Greensboro, (renominated).

The Men's Association elected Ernest Neiman, Raleigh, president; Harry Doctor, High Point, first vice-president; Ben Rose, Durham, second vice-president; Al F. Klein, Greensboro, secretary, and Arthur A. Aronson, Raleigh, treasurer.

FORM ASSOCIATION OF ENGLISH-JEWISH NEWSPAPERS

Asserting that the majority of the Jewish people in the world who are fortunate to reside under the flags of free democratic countries live today in areas where English is the medium of expression, a steering committee acting for the publishers of the English-Jewish periodicals of America, at the conclusion of a three-day meeting in Milwaukee, Wis., in mid-June, formed the American Association of English-Jewish Newspapers for the purpose of advancing Jewish journalism and of strengthening the English language press published for the Jewish communities.

Joseph J. Brin, Jewish Advocate, of Boston, Mass., is temporary president.

Meeting a Lost Tribe

(Concluded from Page 11)

covering the head and the face, which, according to ancient Indian tradition, no man but a husband may see. Some of these women wore the Indian nose-jewel. This is not a nose-ring, but a dot of gold, held by a screw that pierces the nostril, much as an earring pierces the ear lobe.

The men all seemed to have the gentle hands and dreamy eyes that indicate the Orient to the westerner. I was surprised to see my neighbor slide his slippers off and place his bare feet on the bench during the sermon but that is Indian custom.

I was told by other soldiers who had attended previous services that it was futile to seek the acquaintance of the girls in the audience if it were not done through their parents. A soldier, desiring to meet a girl, must first meet her parents and, if they consider him acceptable, they will introduce him to their daughter.

The service was in Hebrew and English. Having completed the ocean-passage a short while back, we said the blessing on deliverance from peril.

Next week we returned. The service was dedicated to Balfour Declaration Day. Before the service I had a few minutes to visit the assembly of the religious school. The children were learning a "new" song—and it was "Dundai," which we used to sing and teach in Young Judea. I found that the youngsters knew most of the Palestinian folk songs in Hebrew that I knew.

B'nai Israelites Worry

During the service, as the children reached a melody they knew, their voices could be heard soaring above all the others. I made the acquaintance of a young chap named Elisha. He invited me to visit his mother and him in their home. They were very cordial to me. We spoke of world conditions and world Jewry, of the B'nai Israelite group and of Palestine.

During our talk, Elisha propounded a very interesting question:

In India the B'nai Israelites, dark-skinned as the natives, suffer little from color-prejudice. There is however, some slight anti-Semitism, especially from Moslems. Elisha is a very ardent Zionist, and wants above all to go with his mother to Palestine. He wonders whether by going to Palestine he would not be exchanging slight anti-Semitism for a major degree of color-prejudice. In other words, would his complexion bring him up against color bars in Palestine that don't exist in India, those bars being to him more difficult to bear than the present anti-Semitism? Never having visited Palestine, I had to confess that my answer to the question would be purely theoretical. I promised to put him in touch with others in Palestine so that they might advise him. I have kept my promise and his anxiety persists.

My personal contact with the B'nai Israel group ended that night, since I was soon transferred to another section of India. Elisha and I continue to correspond, however. I hope some day to renew my acquaintance with his people.

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EDITORIALS

CHESTER A. BROWN, Editor

Numbers

There was a time well within the memory of most of us when a million of anything—dollars, people, grains of sand—was a lot. A man who had a million dollars, a city that had a million people, were something to get excited about.

The war has changed all this. In matters of money we have learned to think, not of millions, but in terms of billions. We talk of the national debt and of War Bond campaigns involving billions of dollars without blinking an eye. Standards have changed.

It is unfortunate that this change should have resulted in what is perhaps an unconscious callousness when we hear of millions of our co-religionists being massacred. It makes one think that because the atrocities are not reported in terms of billions they do not warrant any action. After all, a million isn't much any more.

Church and religious societies in Switzerland have confirmed reports since corroborated by the Czechs, that in two camps at Birkenau and Oswiecim in Upper Silesia 1,500,000 Jews have been "liquidated." And a "mere" 800,000 Jews in Hungary have either been exterminated or face death. But for most of us going about our daily tasks, these are just figures that hardly cause a raised eyebrow.

The difference between "astronomic" figures in money and in human lives is that there is no relative limit to the former. But there can be only so many human lives. And of that total number, there are only so many Jews.

The recent Japanese activities in China have revived that "oldie" about the man of wealth who employed a Chinese boy as valet on his California estate. This tycoon used to enjoy badgering his servant by reading the newspaper headlines to him which told of the casualties in China, coloring them to suit his fancy. He would call the boy to the breakfast table and read "100,000 Chinese Killed: 25 Japs," or "150,000 Chinese Slain: 100 Japs." Several days of this failed to change the stoical expression on the boy's face, and finally, when the joke didn't seem to be quite coming off, the master took the Chinese lad to task. "How is it," he asked, "with all your fellow-countrymen dying and so few Japs, you don't even say 'too bad' when I tell you?" The Chinese boy grinned. "Pretty soon no more Japs," he replied.

And our indifference seems to exceed even that of the Chinese valet, but without the justification. After all with us it will soon be, "pretty soon no more Jews."

What it will take to rouse Jewry from its lethargy to the point where something is done about it is a serious problem. Without any doubt Jewish and Governmental agencies are making a sincere effort and if they fail it will not be because they have not tried. But the utter indifference of the mass of Jews is amazing. It must be the figure complex.

Hitler has several objectives. One of them is his announced complete extermination of the Jews. It will make no difference if he is defeated in all of his other objectives; if he succeeds in any appreciable degree—and he is well on his way to such success—in his Jewish program, the Allies will not have won the war even though the Fuehrer's head appear on a silver platter at the peace table.

There is still time to save some of our doomed brethren. Let us at last become articulate to the end that those who are in a position to alleviate the situation will know that we do care.

The Conference Postponed

Acting at the request of the United States Government as expressed through the O. D. T., the second session of the American Jewish Conference, originally scheduled to be held in Chicago on September 2, has been postponed without date. It is to be hoped that the postponement will not be for too long. There are too many important problems facing world Jewry that need consideration.

In one way this forced postponement may work to the ultimate advantage of the Conference. The additional time provided may enable Louis Lipsky and his associates better to interpret the requirements of the meeting as voiced by the various constituencies that go to make up the Conference. For instance, it is understood that there is a difference of opinion as to the scope of the Conference, one group holding that it should limit its consideration to international affairs, with another faction insisting that the domestic scene should also be included in the deliberations.

It is of course to be expected that no matter what happens, the Conference will not be able to satisfy everyone. We are certain, however, that those who are guiding its destinies are sincerely concerned with doing the best possible job, and will utilize the extra time to good advantage.

Our Best Wishes

Just about a year ago Rabbi Norman N. Shapiro assumed charge of the pulpit of Congregation Tiphereth Israel in Kinston, N. C. A graduate of the Jewish Theological Seminary of America, he had received his secular education at the University of Minnesota. A native of Minneapolis, he received his Bachelor of Science degree in History and Political Science upon graduation from the College of Education of the University.

Rabbi Shapiro will leave Kinston to accept a call to the pulpit of the B'nai Emunah Congregation of Tulsa, Oklahoma, on September 1. In the short time that he has been in North Carolina both he and his charming wife have made many friends. In his capacity as a member of the Editorial Advisory Board of the AMERICAN JEWISH TIMES he has made a definite contribution.

Those who have come to know him in his brief sojourn in our community of the South will be genuinely sorry to see him leave Kinston. We know that he will take with him a host of good wishes for his future success.

Small Cause for Alarm

There is considerable concern in several sections of Jewry throughout the country about the growth of the "Buy Gentile" movement, and not without some reason. There is no doubt, of course, that where this manifestation of acute anti-Semitism rears its ugly head, the intent is not only to register animosity to things Jewish, but actually to hurt the business of Jewish merchants. They may succeed in the former, but we seriously question whether the business of Jews will be seriously affected.

Our guess is that, human nature being what it is, most people will still buy where they get value, quality, style and service. On that basis the Jewish merchant has usually been well able to take care of himself, and as long as he provides these elementary essentials he will have little cause for alarm in the "Buy Gentile" movement.

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The Revenge of the Jew

By RABBI CHARLES J. SHOULSON

Congregation Beth Israel, Fayetteville, N. C.

THE Jewish people is in danger of coming out of this war the most ravaged of peoples, the least healed and restored. The stark tragedy of our ravage has been abundantly told and retold—tragic, ghastly, unredeemed.

This is our persistent problem. This is our immediate emergency which, unfortunately, has been immediate almost to every generation of our people, in almost every country. What we are confronted with today is the frightful aggravation of a situation which has continually darkened the pages of our history since the beginning of our dispersal.

In the face of this, what then must be our duty today? How shall we meet this challenge to the very existence of our future and our people? Shall we vow for revenge? Shall we say: "My heart is thirsting for revenge?" Shall each of us vow and say: "I long to take revenge for the innocent blood that was shed, for all the cruel persecutions, massacres and pogroms; for the insults with which we have been fed; for all the evil that has been done to us; for the oceans of pure Jewish tears of innocent women and children; for our groans and sighs; for our pain; for the holy congregations who sacrificed themselves; for all the murdered young children; for all the tortures; for all the suffering; for all the bitter glances with which we are pierced; for all the poisonous language with which they wish to debase our honor; for all that I vow to take revenge. I would soothe my heart with it. Revenge! That is the thought that possesses my brain; that is the fire that burns within me."

What is the revenge that I would vow to take from the enemies of my people? Shall I think of the time when Jews will have larger colonies than Germany or England? Shall I dream of how Jews will fly into the air and drop bombs to murder weak, innocent women and children? Shall I think of the times in which we shall surpass the atrocities that were committed in Germany, Poland, Lithuania, and Rumania? Shall I quiet my heart with the hope that we shall sometimes fill the world with dead bodies of murdered children; that we shall torpedo ships on the high seas and fill the waters with the slain? Shall I console myself and pray God that we should excel the barbarians of all times; that we should throw into the background the deeds of the Tartars, the Torquemadas, and the executioners of the ancient and modern murderous nations? Shall that be my revenge?

No, a thousand times no! That is not the revenge that can quiet my heart. Not that is the revenge that can quiet my soul; that can repay me for all that my brethren have suffered and are suffering. With fire, the fire for revenge cannot be extinguished; and with blood my pains cannot be cured. That is not Jewish. There is

a beautiful legend that tells us that long ago when we were going out of Egypt, and our oppressors, the Egyptians, pursued us, and after fleeing the Red Sea successfully, we saw them drowning in the waters, we sang for joy. Our ancient rabbis in the Midrash tell us that God was displeased. "My creatures," he said, "are drowning in the sea, and you are singing a song of joy!" No, that is not Jewish revenge.

What, then, is our revenge? Our life, our existence, that is our revenge. They dream that we will, after all, become tired of the long struggle. They



RABBI CHARLES J. SHOULSON

comfort themselves that they are finally getting rid of us. They hope that our strength will be exhausted and we shall disappear. They would build us a monument—only that we should cease to exist as a people. Our existence, our philosophy of life, does not let them rest. It does not let them sleep. It does not let them stay awake. Our existence is the greatest punishment for them. That is our revenge. Our being here spoils their happiness.

Life—eternal life—that is the Jewish revenge. The only revenge that we have is to say to our enemies in the world: "You want to kill us by good means or bad; you want to get rid of us; our life troubles you; you cannot bear the thought that we live while others have long since died; you envy us and you wish to see our end. But that kind of grief which you have is our joy."

Imnumerable unsuccessful attempts have been made to explain this unique, historical phenomenon of the continued existence of a helpless, defenseless, dispersed people which has witnessed the rise and fall of great military powers and mighty civilizations. Contemporaries of the Egyptian, Assyrian, Greek and Roman world empires; the Jew has seen the birth of all of them, crossed swords with them; paid tribute

(Please Turn to Page 19)

Two Generations of Zionism

By DR. ISRAEL GOLDSTEIN

June 30, 1944, marked the 22nd Anniversary of the passage of the Palestine Resolution by both Houses of the U. S. Congress. On July 11, 1944, the Zionist world observed the 40th Anniversary of the death of Theodor Herzl, founder of modern Zionism. Both anniversaries were celebrated with appropriate exercises by Zionists throughout the country. The National Administrative Council, ruling body of the Zionist Organization of America between Conventions, at its meeting at the Ritz-Carlton Hotel, Philadelphia, Pa., devoted the entire afternoon session to the observance of these memorable anniversaries. Dr. Israel Goldstein, Z. O. A. President, presents in the following article an evaluation of the two events in relation to the present world situation.—THE EDITOR.

FORTY years ago the greatest modern leader in the fight for Jewish freedom died, leaving Israel with a fathomless sense of loss and a renewed faith in the destiny of the Jewish people. When Theodor Herzl first espoused the cause of Zionism, world Jewry bade fair to lose the last vestige of its faith and dignity. A few had prospered in an alien world; the great mass were sunk in apathetic acquiescence in the bondage and poverty and persecution of Europe's ghettos.

When Herzl first made known his vision of a Jewish State, his closest friends scoffed at him, to such depths had faith in Israel fallen. But Herzl, steadfast in his conviction that only through the revival of national entity would the Jews once more attain that freedom and dignity to which all mankind aspires, rallied around him those men whose vision encompassed his own ideal.

In 1897 at Basle the First Zionist Congress was held. And in the darkest ghettos the light began to glimmer. From them the first modern Jewish pioneers went forth to establish settlements in the once fertile wastelands of Judah's ancestral home, Palestine—the land toward which the dreams of their fathers had ever turned through centuries of wandering.

Herzl's death in 1904 left a well-established movement to realize his dream. He himself had seen the beginning of the rebirth of Israel as a people. As years passed, other colonies were established in Palestine; more of its wastes were reclaimed. The Zionist movement gathered impetus. When the first World War broke out, Zionist leaders were already prepared to bring the case for the Jewish State before the world. Before the war ended, in November, 1917, the British Government, with the endorsement of all Allied governments, issued the Balfour Declaration, the foundation stone of that Jewish State embodied in Herzl's vision.

The Jewish people, no longer dispersed and disorganized, were represented in the peace negotiations by recognized leaders, through whose efforts the Balfour Declaration was implemented by the Mandate for Palestine established by the Permanent Mandates Commission of the League of Nations.

In June, 1922, the sympathy of the American government for Jewish aspirations was formally expressed in the Joint Resolution passed by both Houses of Congress—completing the cycle begun in 1897. The powerful nations of the post-war world recognized the moral right of the Jewish

people to a national and political life in their own homeland.

But the Zionist Organization was well aware that this victory was no more than a milestone. World Jewry must prove itself worthy of the trust. And upon the Jews of America fell a great responsibility; for after the devastation of the European conflict, they were best situated to render to their brothers the financial and moral support necessary for the rebuilding of



DR. ISRAEL GOLDSTEIN

the Jewish Commonwealth. American Jewry responded magnificently. All through the intervening years the numerical strength of the Zionist Organization has increased. The setbacks suffered in the "era of appeasement"—the infamous White Paper of 1939—have served only to strengthen their resolve to realize Herzl's dream.

Now, on the eve of the final battle to defeat forever the enemies of the democratic spirit, the Jews of America must unite behind the ZOA. We have done well, but we must gird ourselves for greater effort. We are free men. In the light of that freedom, we must free our brethren, as only citizens of a democratic commonwealth can be free. We must make the ZOA, traditional spokesman for the Jewish Commonwealth, the voice of all American Jewry—and its voice will be heard around the world.

BAR-MITZVAH IN ASHEVILLE

Perry Michael Fabian, son of Mrs. Gertrude Fabian, celebrated his Bar-Mitzvah on Friday, July 21, with services in the Temple. Rabbi Robert P. Jacobs officiated, and used for his sermon the subject, "Responsibilities and Blessings of Parentage." Following the service, Mrs. Fabian received informally in honor of her son.

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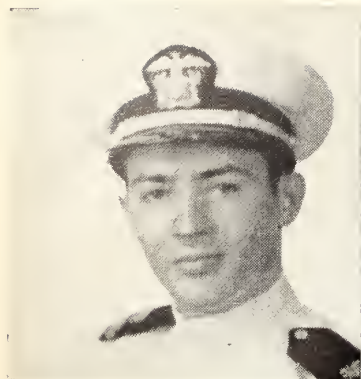
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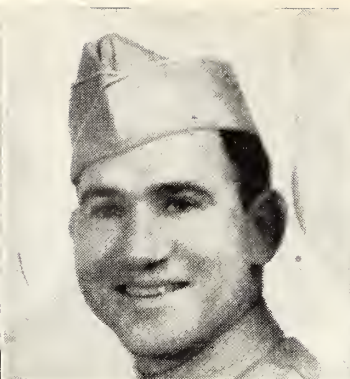
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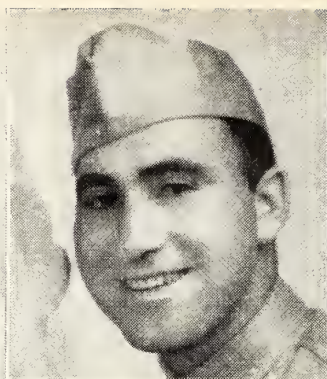
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Lt. (jg) Albert A. Rose



T/Sgt. Marx J. Neuwirth



T/Sgt. Arnold Neuwirth



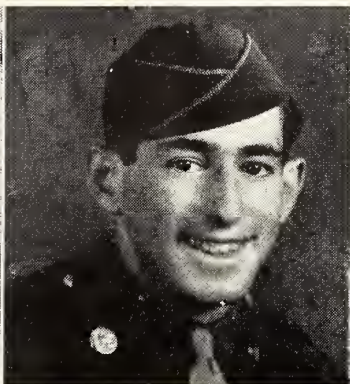
T/Sgt. Louis W. Silver



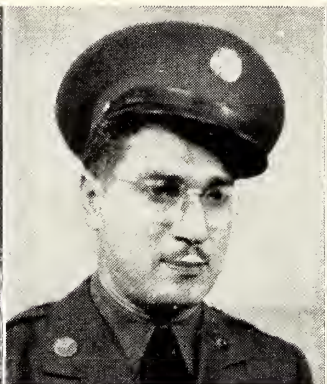
T/Sgt. Max Bergman



S/Sgt. Israel B. Apter



S/Sgt. Sidney E. Levy



S/Sgt. Nat Gladstein



Sgt. George A. Switzer



Sgt. Gilbert Katz



Sgt. Joe Levin



Cpl. David Freedman



Cpl. Erwin Gladstein



Pfc. Jacob Zuckerman



Pfc. Abraham Stadiem

Durham, N. C., in the Armed Services



Pfc. Meyer N. Stadiem



Pvt. Leon Rose

This page of Durham Jewish men in service has been prepared in accordance with the best available information. We have obtained as many photographs and names as we could. We have tried to assign proper rankings. If there be any omissions or inaccuracies, our humblest apologies.

In addition to those pictured here, the following for whom no photographs were available, are also in the service: Major Lyon Stadiem, M/Sgt. Leonard Brown, Sgt. Meyer Brown, Cpl. Bernard Dworsky, Pfc. Jack G. Robbins, Pfc. Jack I. Stadiem, Pvt. Leon Dworsky, Pvt. Henry Bane, and Pvt. Leon Moel.

Pictured Here Are

Lt. (jg) Albert A. Rose, son of Mr. and Mrs. B. Rose, Washington, D. C.

T/Sgt. Marx J. Neuwirth, son of H. B. Neuwirth, overseas.

T/Sgt. Arnold Neuwirth, son of H. B. Neuwirth, overseas.

T/Sgt. Louis W. Silver, son of Mrs. R. Silver, overseas.

T/Sgt. Max Bergman, son of Mrs. R. Bergman, overseas.

S/Sgt. Israel B. Apter, son of Mr. and Mrs. M. Apter, overseas.

S/Sgt. Sidney Earl Levy, son of Mr. and Mrs. S. Levy, Camp Bardon, Miss.

S/Sgt. Nat Gladstein, son of Mrs. L. Gladstein, Sr., overseas.

Sgt. George A. Switzer, son of Mark Switzer, Camp White, Oregon.

Sgt. Gilbert Katz, son of Mrs. L. Katz, Austin, Texas.

Sgt. Joe Levin, son of Mrs. N. Levin, Ft. Bragg, N. C.

Cpl. David Freedman, son of Mrs. M. Freedman, overseas.

Cpl. Erwin Gladstein, son of Mrs. L. Gladstein, Sr., Long Beach, Calif.

Pfc. Jacob Zuckerman, son of Mr. and Mrs. S. Zuckerman, Norfolk, Va.

Pfc. Abraham Stadiem, son of Mr. and Mrs. L. Stadiem, Camp Breckenridge, Ky.

Pfc. Meyer M. Stadiem, son of Mr. and Mrs. L. Stadiem, Ft. Bragg, N. C.

Pvt. Leon Rose, son of Mr. and Mrs. B. Rose, overseas.

Pvt. Leon Greenberg, son of Mr. and Mrs. P. Greenberg, Tampa, Fla.

William I. Nachamson, brother of Eye Nachamson, Midshipman School, Northwestern University, Evanston, Ill.



Pvt. Leon Greenberg



William I. Nachamson

Jewish Communities in the South

IX. DURHAM, N. C.

DURHAM, the industrial and educational center of North Carolina, owes its progress to Washington Duke and he, in turn, owes his title of Tobacco King to a group of Ukrainian Jews whom he brought to America in the 1880's. For it was this group of fifty immigrant Jewish families who were masters of the ancient art of tobacco blending and the making of cigarettes, who taught Washington Duke the art which he industrialized and through which he amassed a fortune. The sole survivor, Lou Harris, of these pioneering Ukrainian Jews, died in Raleigh a few years ago.

Perhaps it was due to their sense of obligation and an expression of gratitude to the Jews that the Duke family never forgot to contribute to the fostering of a Jewish cultural community.

The present Durham Jewish families are not descendants of the Ukrainian tobacco pioneers, but to forget to pay tribute to these immigrants is like forgetting the seeds that are responsible for birth of a Durham Jewish community. Today, the community is composed of the migrating newcomers who settled in Durham in 1895 and thereafter. From the fifty original families, the congregation has almost tripled itself, excluding the military families who have affiliated themselves with their Durham co-religionists.

Fifty years ago, the Durham Jews, as their first official act in the city where they intended to take root, bought a piece of land where they could be buried in the soil which was to be their permanent home. It is now known as the Durham Hebrew Cemetery.

This is the ninth in a series of articles on Jewish communities in the South, where living is pleasant, principally because the Jews in these communities, by their contribution to civic and communal activities, have earned the respect and goodwill of their neighbors. Communities such as Greensboro, Kinston, Winston-Salem, Fayetteville, Charlotte, Wilmington, Asheville, Goldsboro and Durham, N. C., as well as others that will be presented in subsequent articles, go a long way to disprove the belief generally held that the South is inhospitable to the Jews.

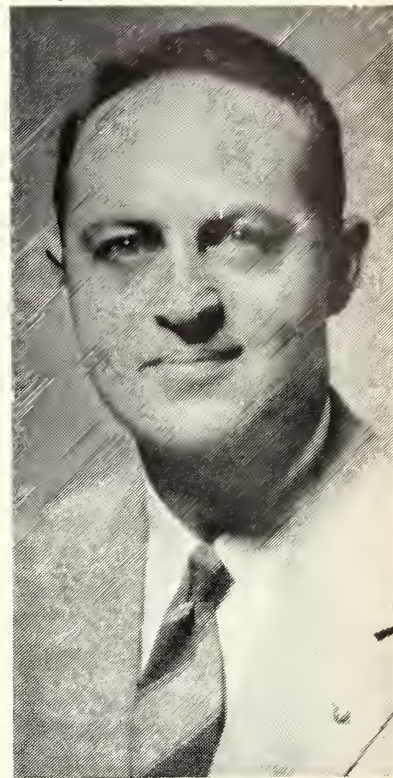
By 1901, there were enough Jewish families to secure a charter from the State and call themselves the Durham Hebrew Congregation. The charter members, many of whose descendants still reside in Durham, include: M. Greenberg, E. Cohen, J. W. Jacobson, M. Haskell, B. Enoch, A. Land, S. Miller, and H. Brady. These were the Jews who gathered their families in an office building on the corner of Main and Church streets for the observation of Jewish worship. In 1907 they bought an old frame former church and transformed it into a synagogue.

Following the First World War, the present synagogue was built by the congregation, who amended their constitution and name to be called the Beth-El Congregation, with the former Dr. N. Rosenstein as their untiring, inspirational leader. The congregation is still orthodox and has had a succession of orthodox rabbis who have lived in a modern home adjoining the synagogue which was built by the members in 1928.

The present officers and leaders of the Orthodox Congregation are: S. H. Dworsky, president; E. J. Evans, vice-president; Nathan Lieberman, treasurer; and Sigmund Meyers, secretary. Mr. Dworsky has been an active local, state, and national Mizrahi leader and is a member of the National Board of

Mizrachi. Mr. Evans has headed the United Jewish Appeal and Jewish Welfare Federation campaigns, and was North Carolina's sole representative to the American Jewish Conference this past year. He is chairman of the War Service Committee of the B'nai Brith for the state and has been for the past four years president of the North Carolina Association of Jewish Men. A civic leader, Mr. Evans was voted Durham's most outstanding young man in 1942 and awarded the distinguished service medal by the Junior Chamber of Commerce. He has been chairman of the second and third War Loan drives and at present is president of the Durham Community Fund. Mr. Meyers was a candidate for Judge of the Recorder's Court in 1940 and is the chairman of the Durham County Board of Elections.

An ardent, active Zionist-minded group, the community in 1901 bought shares in the Jewish Colonial Bank in Palestine under the guidance of the Rev. K. Keilig. Today, the Zionist interest has spread to the support of the various Zionist organizations including the Senior Hadassah, with Mrs. Hannah Hockfield as president; Junior Hadassah with Adele Zuckerman as president; Men's Mizrahi with I. Orloff as president; Women's Mizrahi with Mrs. H. S. Dworsky as president;



E. J. EVANS

Young Judaea with Estelle Rose as president; and B'nai Brith with Joe Rose as president.

Mrs. Sarah Evans is president of the Eastern Seaboard Region of Senior Hadassah, and member of the National Board.

The Ladies Aid Society is the second oldest organization and its growth followed the expansion of the synagogue congregation. It was 32 years ago when the women united to give the congregation their support. Mrs. Dorothy Rose is president of the society at present.

The Durham Jews have made their contribution to the civic affairs of the community through the Army and Navy Committee of the National Jewish Welfare Board with their efforts to bring the homelike atmosphere of Judaism to the hundreds of Jewish soldiers stationed at Camp Butner and the trainees at Duke University. They have also sponsored Sunday morning brunches providing the boys with Yiddish culinary and tasty dishes. Mrs. Sarah Swartz heads this committee.

ASHEVILLE, N. C.

On Monday night, July 17, a group of Ashevilleans and visitors accompanied Rabbi Jacobs to the grounds of Moore General Hospital. In one of the classrooms, a religious service for the Jewish men of the 130th General Hospital was held. Following the service, a social hour was held in one of the recreation rooms. The party included Mrs. Roy E. Swartberger, Mrs. Rosa Finkelstein, the Misses Elise Swartberg, Rose Green, Sara and Deese Shep-towitch, Gertrude Schneider and others.

"Was your uncle sensible until the last?"

"I won't know until his will is read tomorrow."



Succoth Services at Camp Butner, Near Durham, N. C.

Ira Hirschman: Ambassador to the Trapped

By RUTH KARPf

The following article by radio script writer and reporter, Ruth Karpf, is a combination interview with, and portrait of, Ira Hirschmann, who made the "Jewish front page" through his activities as Ankara special representative of the War Refugee Board, and expects to return soon to Turkey to resume his rescue activities.—THE EDITOR.

WHAT made Ira Hirschmann go to Ankara, what made him fight international diplomatic red tape, and what helped him wring hundreds of Jewish lives from the clutches of the Nazis is a simple philosophy—the belief in the dignity and the value of the human being—every being.

Ira Hirschmann went to Turkey in the first place because he wanted to find out whether something could be done, and if so what, to save the Jews of the Balkans. He concentrated on Jews because they were the victims.

He left America as a private citizen. He arrived as a special attache of the

State Department, clothed with extraordinary powers which included special authority to deal with the enemy. How did it happen? He was on his way when the newly constituted War Refugee Board appointed him the Board's first official envoy. He found his orders when he arrived in Ankara.

Ira Hirschmann is all directness and efficiency. He believes in straight talk and straight action. The job in Turkey was a complicated and exasperating one. To the schooled groomed diplomats in the world's most slippery capital at the moment, his direct naivete must have seemed as shocking and disturbing as the complicated routine of diplomatic procedure, and the "come back in a fortnight" attitude of Middle East officials must have been disconcerting.

They called him "the naive American." But somehow the naive American got things done. Ira Hirschmann gives credit to the cooperation of the Jewish Agency, the Joint Distribution Committee, British officials in Ankara and Ambassador Steinhardt "who really rolled up his sleeve. He was a tower of strength."

Last but not least, the rescue work was made that much easier through the whole-hearted cooperation he got from Washington.

Rescue Formula

There are two concrete things Ira Hirschmann achieved. One was what he calls the "unthrottling" of the rail line from the Balkans through Bulgaria into Turkey. At the time he left, a trickle of 400 to 500 people a month, mostly children, was escaping to freedom via this route. The second was what Ira Hirschmann plans to turn into a regular Constanza-Haifa shuttle service. He chartered for the War Refugee Board a Turkish boat, the S.S. "Tari," capable of transporting 1,500 persons on each trip. The "Tari" has already been painted white with big red crosses on it and is to sail under the protection of the International Red Cross. The only prerequisite still needed for this life-saving shuttle service to be inaugurated is "safe conduct" from the Germans. The "Tari" must sail through the Aegean Sea which is strewn with enemy mines and submarines.

Mr. Hirschmann secured the ship, the agreement of the International Red Cross, the promise by the American Navy to replace the ship should anything happen to it. The Jewish Agency secured the promise of the British to allow these people to enter Palestine. He is now returning to Ankara to complete his work.

For anyone who knows the Middle East, the picture of this straight-from-the-shoulder, very American young Ira Hirschmann delving into negotiations with suave elusive diplomats is a strange one. But it seems that Ira Hirschmann just straight talked everybody into things—enemy representatives not excluded.

Straight-Talker Faces the Enemy

When after what must have been very intricate maneuvers, Ira Hirsch-

mann was finally facing the Romanian envoy, he said: "Me, I don't see how you think you can win a war by killing your own citizens, especially the children. If you don't want these people, we'll take them." The Romanian envoy must have found it difficult to answer that one. In any case, the disease-ridden camps of Transnistria, where 48,000 Jews were facing death by plague and starvation, were



RUTH KARPf

dissolved. That's another job Ira Hirschmann did.

The straightness and simplicity of Hirschmann's actions spring most probably from the straightness and simplicity of his philosophy of life. He believes in what he calls "The Great Harmony of life," living not just for material ends, but for a moral purpose. His job is vice-president of Bloomington's; his moral purpose in life he expresses through music and public activity. With his wife, Hortense Monath, he organized the New Friends of Music. He was instrumental in setting up the University in Exile. He helped to put the first symphony orchestra on the air—so that more people must listen to more good music. He organized the first department store boycott against Germany way back in the early thirties, when, after a visit to "the Reich," he became convinced that the Nazis were a menace to the freedom and security of the world. He helped manage LaGuardia's election campaign in 1933 to defeat Tammany. His latest moral purpose is to snatch Jews from the claws of the Swastika.

They, Who Were Tested by Fire

The "wherewithal" to have done all these things—at the age of 41—he says he inherited from his parents. The vigor and the energy from his father who came to this country from Germany—the love for human beings and human dignity from his mother who came from Russia.

This is the feeling one gets on talking to Ira Hirschmann: He has a few very basic and simple beliefs and convictions. Out of these, he acts—tackles what, in the light of these principles, he considers an important job to be done here and now. And then he

(Please Turn to Page 17)

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A Soldier Makes Friends

By HAROLD U. RIBALOW

Pfc. Harold U. Ribalow, now overseas, tells of persons he has met and conversations he has had in North Africa. You will find his notes poignant, interesting, revealing.—THE EDITOR.

Flight Lieutenant Speaks

I was flying in an army transport plane, huge, fast and terrifying. There were four army officers with me. One of them, a blond, red-faced lieutenant with a southern drawl, was speaking. "Lookit here," he said to a captain, a paratrooper, "lookit this book," and he handed the captain a volume published in India called "The Escapades of Erotic Edna."

The lieutenant was angry. "It is a hot story about a loose woman," he said, "and she's Jewish. But," he continued, "there is so much damn anti-Jewish propaganda in it that it's sickening." He snorted. "I hate that anti-Semitic stuff. Here I want a good story to read and I get this Nazi propaganda."

The captain thumbed through the book. At times he smiled. Then he handed it back. "Dirty," he said. "I wonder how the Nazis managed to get it here."

Later on, during the ride, I saw the book. It was unadulterated pornography mixed with the most obvious sort of propaganda against Jews. It was a nauseating book. I was glad to hear the lieutenant say what he did.

Fellow Jew No. 1

A British voice whispered in my ear, "Are you really interested in Zionism?" I was zealously perusing an essay by Sir Ronald Storrs on Zionism, at an outdoor bookstall in New Delhi when I heard the question. I faced the inquisitor and saw before me an undersized, bespectacled English lance corporal. He had a bicycle with him. "Yes," I say, "why?" "It is odd to find an American soldier interested in these things." His tone of voice was irritating. "I once wrote for Zionist publications back home," I said. "And

where are you from in the States?" "New York." "Inevitably," he murmured. "And where are you from?" "Manchester, but don't hold it against me." He seemed to be on the defensive for some unknown reason. I bought four books and paid my two rupees. "Chomash books?" The Englishman murmured. He was saying "five" in Hebrew, but I had bought one less. I knew then that he was trying to tell me he was a fellow Jew. "A neighbor?" I said in what I hoped was a jocular tone of voice. "Yes," he said, I thought bitterly, "a Yid." "Don't let it get you down," I said, and thought that I could not keep the sarcasm from my voice. Suddenly I became aggressively Jewish. "Are you a Zionist?" I asked. He looked at me carefully, mounted his bike, pulled at his chin and said in a voice I cannot forget, "I really don't know what I am, Chappie. Really, I don't." And he rode off.

Fellow Jew No. 2

His name was Joe Bouzaglu and he was a Moroccan Jew whose family had lived in North Africa for generations. He was slight of build, shrewd-eyed, quick-gestured and friendly. "Can you take me to America with you?" he asked seriously, as he followed me to the Red Cross Center in town. I tried to be nice about it. "Maybe," I said, "maybe, when the war is over." He was only fifteen and gullible.

His eyes glistened, and he said, "Ah, you don't know how it was here before the Americans came. The Nazis were here and we Jews thought we would be killed. And this was our home. I am Moroccan." He said it proudly. "But when you came," and he looked at me as if I had personally saved his life, "we were saved." He laughed gleefully. "It will be nice when you take me to America." I corrected him. "I said maybe." He said with finality, "I will go to America."

Fellow Jew?

I met him in a little town called Setif, somewhere between Oran and Tunis. He wore horn-rimmed glasses, which gave him a pathetic frightened look. His cot was shabby and he was selling oranges to troops. He looked at American soldiers with that dewy

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Statistics That Speak

By BERNARD L. POSTAL

In this statistical summary there is presented a part of the story of B'nai B'rith service and achievement from 1941 to 1944, the record of which was appraised and reviewed at the national centennial war service convention held in New York City, May 6-10.—THE EDITOR.

ALTHOUGH even the most detailed statistics would convey only a small part of the story of B'nai B'rith service and achievement between 1941 and 1944, and certainly little of the high drama behind those figures, the reports of activities now in the hands of the delegates to the triennial national war service convention held in New York City, May 6-10, contain an impressive array of statistical information indicative of the scope and character of B'nai B'rith in every sphere. This statistical data tells a story all its own. Here is that story, in summary.

The most striking figures are those dealing with war service. Too many to present in full, a few will suffice. As part of its national war service program, B'nai B'rith equipped 817 recreation facilities for the armed forces and is serving 465 fighting ships of the Navy and gun crews of Merchant Marine vessels with recreational equipment. Over 52,000 members of B'nai B'rith, men, women and young people, have given blood to the Red Cross. More than \$765,000 has been contributed to the Red Cross and other United Nations war relief agencies while 51 pieces of mobile equipment were presented to the Red Cross. War Bonds sold by B'nai B'rith amount to \$244,000,000. There have been 106 Torah Scrolls provided by B'nai B'rith to Army and Navy chapels.

Three years ago there were 55 units of B'nai B'rith Hillel Foundations and Counselorships. Today there are 141, including some 48 full-time Foundations, serving 30,000 civilian students and 12,000 student army and navy trainees. Despite the inroads of war on its membership, Aleph Zadik Aleph, B'nai B'rith youth organization, now has 13,392 active members in 433 chapters.

More than 7,000 alumni of Hillel and A.Z.A. are in the armed forces. There are 14,500 members of B'nai B'rith in the armed forces. B'nai B'rith, Hillel and A.Z.A. count 171 members killed in action, missing in action or dead in line of duty, 27 prisoners of war and 128 decorated for heroism.

Through the Anti-Defamation League, B'nai B'rith made a significant contribution to national unity and to the home front war against un-Americanism. During the past three years the A.D.L.'s speakers bureau arranged for 16,000 public addresses that reached an audience of 25,000,000 with messages designed to strengthen adherence to the American way. More than 125,000 books and 18,000,000 pamphlets were made available to molders of public opinion. Seven thousand fire-side discussion groups reaching 350,000 people sponsored intimate studies of

(Please Turn to Page 15)



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Cherbourg and Le Havre Hosts to the Jews

By WILLIAM B. SAPHIRE

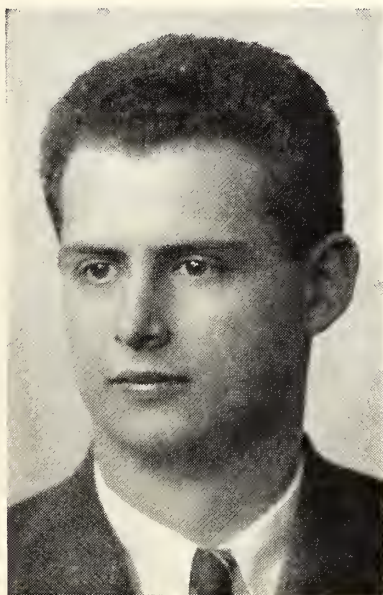
Tens of thousands of Jewish immigrants, bound for America, passed through Cherbourg and Le Havre in the past quarter of a century. The sons and grandsons of many of these are now fighting in American uniforms to recapture these parts for France and her Allies. Among the fighters are some who only several years ago, with American visas on their passports, heeded hoats for the United States, while less fortunate people were left behind. It is this story that William B. Saphire tells in the following article.—THE EDITOR.

WHEN the invasion barges dropped their planks on D-Day and the first American, British and Canadian troops rushed up the fire-swept beaches of France, the eyes of the world focused on two French cities, Cherbourg and Le Havre. Both these Norman ports, the chief harbors on the French channel coast, hold a unique position in current Jewish history.

Jewish Life With a Gaulic Flavor

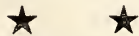
Cherbourg and Le Havre possessed only a small permanent Jewish population. They were largely of Alsatian origin, their ancestors for generations having been tradesman and industrialists in Strasbourg and Mulhouse. A few Sephardic Jews from Spain and

Portugal also settled there. The Jews of Le Havre and Cherbourg were of the prosperous French middle class, connected with the large commercial houses and banks that fronted the harbor. A number of them lived in the fashionable La Cote section of Havre: some kept pensions, colorful Gaulic establishments with a Semitic flavor. Their synagogues, both Sephardic and Ashkenazic, were neither shabby nor ostentatious. The Jews were more or less conservative. But the religious center of the Jews all along the Chan-



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nel was not Cherbourg or Le Havre, but Rouen, some 55 miles inland on the banks of the Seine where the Chief Rabbi of Normandy province was established.

The Immigrants Passing Through

But the Jewish history of Le Havre and Cherbourg is not confined to their French-speaking, French-mannered Jews. Other Jews came there in vast numbers during the past quarter of a century from Germany, Poland, Austria and Romania, fleeing pogroms, economic restrictions and incipient Fascism, searching for an outlet to the new world. Le Havre and Cherbourg were such outlets, as were Hamburg, Bremen and Danzig. The only hope of these Jews was the precious visa with the seal of the United States. Today the sons, and possibly the grandsons of those refugees who passed through Cherbourg and Le Havre 20 years ago, are returning to fight the enemy on his own soil.

(Please Turn to Page 13)

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The Legends of Ruth

By DR. AARON ROSMARIN

The Book of Ruth, and the legends stemming from it, contain a moral for modern contemporary Jewish life. This moral is pointed out in the following article by Dr. Aaron Rosmarin, director of the Youth and Education Department of Mizrachi Organization and author of many scholarly books and articles.—THE EDITOR.

THE JEWISH holidays are, in a sense, literary festivals; and the Scripture readings for these occasions suit the character of the holiday. On Sukkoth, which signals the approach of winter, Jews read the pessimistic book of Ecclesiastes; on Passover, occurring in the spring, Jews read "the Song of Songs"—the most famous love poem in any literature; on Shebuoth, in the summer, the idyllic story of "Ruth," the gleaner of wheat.

The Book of Ruth has only four short chapters. But many legends about its characters have accumulated, particularly the legend that King David descended from Ruth. These legends adorn the simple tale of Elimelech, his wife, Naomi, their sons and daughters-in-law.

A Leader Who Deserted His People

Elimelech was an important man, a leader. When the famine descended upon the Land of Israel, he feared that all would knock at his doors and ask for bread. He decided to leave the country, knowing that he could not help them. He took his wife and his two sons, Mahlon and Chilion, and emigrated to Moab. When news of the arrival of the distinguished guest spread in Moab, the people came to pay Elimelech homage and to bestow high military honors upon him and his sons.

But legend tells us that God resented the fact that Elimelech had deserted the Land of Israel. For a person should not save himself while leaving his fellow-men to their fate. It is cowardice, particularly unbefitting a leader. God decree death for Elimelech, and even the merit of his his forebear Nashon, the Son of Aminadav, the first to jump into the sea when Israel went out of Egypt, could not save him. He was doomed to die for deserting the Land of Israel.

Intermarriage

Mahlon and Chilion, witnesses to their father's punishment, failed to heed its moral. They went further than their father, and took Moabite women for wives and did not even convert them. The name of Chilion's wife was Orpah, and that of Mahlon's—Ruth.

For ten years God kept admonishing Mahlon and Chilion hoping that they would ultimately repent. He destroyed their cattle, and upon seeing that even after this they did not repent, he decreed their death. And God remembered His people Israel and gave them bread for the sake of the righteous man Boaz.

After Naomi had lost her husband and her two sons, she sought to return to her country. She said to her two daughters-in-law: "Go, return each of you to her mother's house." Orpah kissed her mother-in-law and left;

Ruth refused to leave. She argued with Naomi, saying, "I descend from the highest nobility. I am a royal daughter; but in my father's house idolatry is practiced. This is why I cannot (Please Turn to Page 17)



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Lieut. Gen. George C. Kennedy, commander of the Allied Air Force in the Southwest Pacific, has awarded an Oak Leaf Cluster for "meritorious achievement" while participating in operational flight missions in the Southwest Pacific during which hostile contact was probable and expected, to 1st Lt. Benjamin N. Patterson, son of Mr. and Mrs. Alex Patterson of Brevard.

The decoration is in addition to a previous award of the Air Medal. These operations, which have played an important role in General MacArthur's offensive against the Japanese—consisted of bombing missions against enemy airdromes and installations and attacks on enemy naval vessels and shipping.

Throughout these operations, Lieutenant Patterson demonstrated outstanding ability, courage and devotion to duty. He is a graduate of the local high school.

COLUMBIA, S. C.**Halford-Green**

Announcement has been received here of the marriage in Columbia of Miss Carolyn Henriette Halford, daughter of Mr. and Mrs. Richard E. Halford, of Columbia, and 1st Lt. Julius Marvin Green, of Newark, N. J., and Fort Jackson.

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**Cherbourg and
Le Havre**

(Concluded from Page 11)

Since 1933 Jews, mostly German Jews, poured into Cherbourg and Le Havre. The first came in luxurious Wagon Lit sleepers, the latter in third class carriages of the Paris boat trains, carrying their belonging in battered trunks, in bags lashed with stout rope. The earlier and luckier ones carried their possessions in franc notes, converted from marks that were ingeniously gotten out of Germany; the later refugees, coming in the vanguard of war, were almost destitute and were cared for by the native French Jews and the non-Jewish French of Cherbourg and Le Havre. For these transient Jews, some of whom had to wait many months for visas and passage, Shechtin and Chazanin were imported to the Norman coast from Grodno and Vilna. But most of these migrant Jews stayed in Cherbourg and Le Havre for two or three days, some only for a few hours before sailing. Many holding U. S. visas were forced to remain in quarantine for days or even weeks, to get health certificates from American authorities.

Le Havre and Cherbourg were the scenes of the pathos which characterizes the life of refugees. Families sailed with a brother or father left behind in Le Havre to wait for another visa, more money, and perhaps, never to follow. There were reunions in Le Havre and in Cherbourg. Neighbors from Vienna, Munich and Prague, relatives from Warsaw, met after long separations.

In the years preceding the war, Le Havre and Cherbourg played host not only to Jewish refugees, but to some American Jews who were in remarkable contrast to the refugees. Le Havre and Cherbourg were the gateway to France for the majority of American tourists. American Jews sped across the Atlantic for a European holiday and to revisit the scenes of their childhood. Most American Jewish tourists preferred the giant French liners because they were swift, and not in a few cases because they maintained the largest, strictest, kosher kitchens afloat. American Zionists often passed through the channel ports on their way to the Congresses and to take the through express to Marseille where they boarded Mediterranean ships bound for Palestine.

When war broke out the refugee stream turned south to Bordeaux, Marseille, Lisbon and Casablanca. Le Havre and Cherbourg became dead ports, with the Vichy government established, their damp streets echoed to the boots of the Storm Troopers. Their wharves and breakwaters sheltered Nazi battlecraft. All the Jews, native French Jews and the remaining refugees, were removed from the coastal area and lost somewhere in Hitler Europe.

Perhaps at this reading the liberation flags are already flying over Cherbourg and Le Havre, with both cities playing host to Jewish boys from Brooklyn and Chicago, London and Montreal, who with their Christian comrades-in-arms are edging the Nazis out of France.

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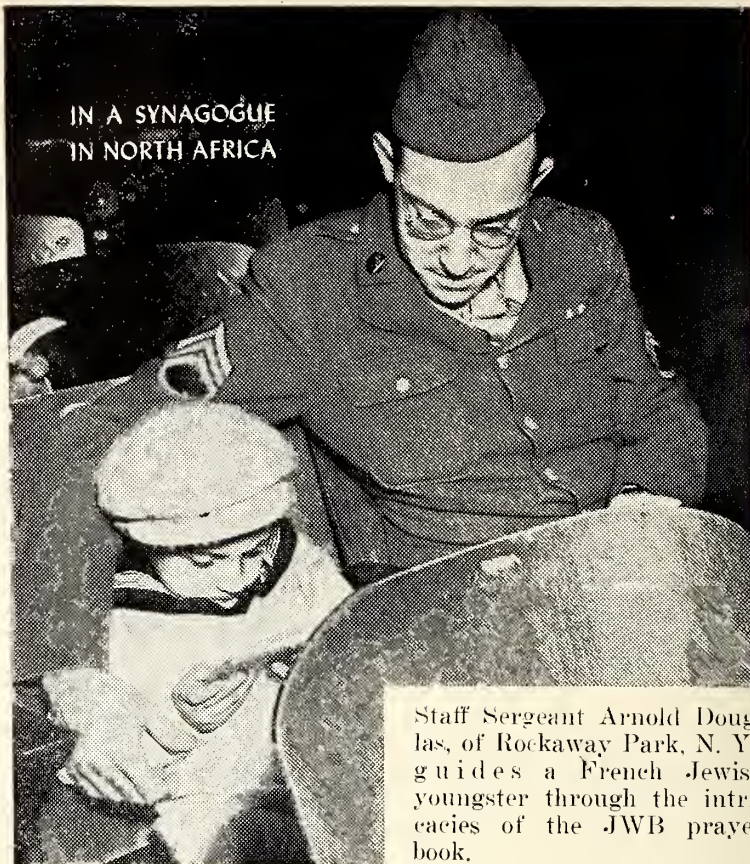
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IN A SYNAGOGUE
IN NORTH AFRICA



Staff Sergeant Arnold Douglas, of Rockaway Park, N. Y., guides a French Jewish youngster through the intricacies of the JWB prayer book.

A Soldier Makes Friends

(Concluded from Page 9)

stare which we had come to expect when we strode through the refugee-jammed streets in Africa. Somebody asked him whether there were many Arabs in the town. "Ah yes, but there are many French, free French," he added with pride. "And also," he said, "many Jews, many refugees."

"And what do they do?" The man with the horn-rimmed glasses shrugged his shoulders. "They sell oranges," he said, without bitterness, with the tone of defeat, "instead of studying in French universities." And then, as though thinking to himself, he said,

"I'll get back to school in a Free France." And he walked away. A soldier said, "Funny guy, isn't he?" Another soldier said, "Wouldn't he surprised if he was a refugee himself."

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STATISTICS THAT SPEAK

(Concluded from Page 10)

contemporary American problems and issues.

The B'nai B'rith Vocational Service Bureau issued thirteen different brochures on problems of career guidance and distributed 250,000 copies of these publications, including its bi-monthly Career News to young people and adults seeking wartime job guidance. Nine community group guidance services reached thousands of young people and adults in 75 communities.

Through its Emergency Relief Fund and its National War Service Fund, B'nai B'rith provided \$130,000 for the relief of war victims and refugees in sixteen countries. The National War Service Fund, toward which B'nai B'rith lodges and auxiliaries contributed over \$200,000 in the last three years, financed national war service projects while the local units raised and spent locally an estimated \$1,000,000 on war service activities.

Five thousand copies of B'nai B'rith's National Jewish Monthly were distributed every month to U.S.O. centers and chaplains in addition to 14,000 more than went regularly to B'nai B'rith members in service. B'nai B'rith's Leo N. Levi Memorial Hospital cared for 2,521 hospital patients and 19,395 more in its clinics. The National Jewish Hospital, also founded and still supported in part by B'nai B'rith, treated an annual average of 859 patients for a total of 250,751 days of

care. Although the emphasis in the B'nai B'rith program has shifted from philanthropy, B'nai B'rith contributed \$313,000 in the last three years to the philanthropies it created.

To make all of these things possible, increased manpower and womanpower was needed. American Jewry recognized that service rendered by B'nai B'rith by joining its ranks in vast numbers. At the end of December, 1943, B'nai B'rith's dues-paying membership reached 104,392 in addition to 14,000 in the armed forces, organized in nearly 700 lodges. There were also some 50,000 B'nai B'rith Women organized in over 300 auxiliaries and 12,000 B'nai B'rith Girls with 225 chapters. The women and girls, incidentally, contributed \$500,000 for various war service, educational and philanthropic activities between 1941 and 1944.

These are some of the statistics of B'nai B'rith from 1941 to 1944—statistics that speak of service to the nation, to youth, to education, to refugees, to philanthropy.



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The Story of a Synagogue

By LILLIAN MORRIS

Lillian Morris tells the fascinating story of 119-year-old Congregation B'nai Jeshurun which had the Marshalls and Warburgs among its members, and Dr. Stephen S. Wise and Dr. J. L. Magnes, among its rabbis. Last May it celebrated the 25th anniversary of Dr. Israel Goldstein as its rabbi.—THE EDITOR.

LIKE the great city in which it was founded 119 years ago, Congregation B'nai Jeshurun in New York City is a fusion of many strains of Jewry. Families of English, Dutch, German, Russian, Polish, Romanian, Austrian and Hungarian lineage have worked together to make it what it is today. During the past 25 years, under the leadership of Dr. Israel Goldstein, president of the Zionist Organization of America, the Synagogue Council of America, former president of the Jewish National Fund, members of the congregation have contributed five million dollars for American philanthropies, both Jewish and non-Jewish, more than a million dollars to the building of Palestine and another million for European relief.

One thousand families are affiliated with the Congregation—among them many of the outstanding Jewish families of the city. The family of the late Judge Nathan I. Bijnr grew up in the Congregation, as did those of Justice Irving Lehman, Abram I. Elkins and Sol M. Strock. Louis Marshall and Felix Warburg have been among its members. Prof. Solomon Schechter was made an honorary member when he came to the United States to head the Jewish Theological Seminary. Its members were among the founders of Mount Sinai Hospital, the Hebrew Orphan Asylum, B'nai B'rith, and the Home for Aged and Infirm Hebrews. Its history has been set down by Dr. Goldstein in "A Century of Judaism in New York," published in 1930.

Mordecai M. Noah, Its Benefactor

In 1825, the year of the founding of B'nai Jeshurun, our republic was 50 years old. At the time, the Jewish population in the country is estimated to have been between 6,000 and 10,000. There were six Jewish congregations in existence—two in Philadelphia and one each in New York, Savannah, Charleston, Richmond and Cincinnati. The synagogue of Shearith Israel on Mill Street, the oldest congregation in America, founded in the 17th century, was the only gathering place for the Jews of New York. As the number of Ashkenazic Jews increased, the organization of a new congregation following Ashkenazic tradition rather than the Sephardic ritual of Shearith Israel was decided upon. The leading Jewish citizen of New York and of the struggling young nation, Mordecai M. Noah, jurist, journalist and dramatist, was a friend and benefactor of the new congregation, second in New

York City, and the first Ashkenazic congregation in the United States.

The Congregation's first synagogue was a Colonial edifice at 119 Elm St. The 600 persons who crowded the building at its dedication in 1827 represented nearly half the Jewish population of New York.

In the first quarter century of the new synagogue, the Jewish scene in America underwent many changes. The complexion of Jewish communities ranged rapidly as immigrants poured in from Central Europe. The reform movement began. The "Damascus Affair" of 1840, when the Jews of Damascus were accused of the murder of a Franciscan monk and many of them were brutally treated, agitated American Israel. A public protest meeting was held in the Elm Street Synagogue.

From the beginning, the Congregation manifested its interest in social service. One of its first acts was to render financial aid to the victims of a disastrous fire in the city. An important philanthropy identified with the Congregation was the Hebra Gemilath Chesed, later known as the Hebrew Mutual Benefit Society, considered the oldest society of its kind in the United States.

Drs. Magnes, Wise Among its Rabbis

The office of rabbi did not exist in the Congregation at first. The coming of Rev. Dr. Morris J. Raphall of Sweden as rabbi of the Congregation in 1849 brought it to the forefront of Jewish synagogues in America. His salary of \$2,000 yearly was the most munificent stipend received by any preacher in the country. The northward trend of the city's inhabitants made a new building necessary and in 1850, a Gothic style synagogue costing \$50,000 was built on Greene Street between Houston and Bleecker, reputed to be the finest in the city.

Dr. Raphall was followed in the pulpit by Dr. Henry Vidaver of Poland, 1868 to 1874; Rev. Henry S. Jacobs,

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native of Kingstown, B.W.I., 1876 to 1893; Dr. Stephen S. Wise, 1893 to 1900; Rabbi Joseph Mayer Asher of Manchester, England, 1901 to 1906; Rabbi Judah L. Magnes, 1911 to 1912, now president of the Hebrew University in Jerusalem; Rabbi Joel Blau, 1913 to 1917, and Dr. Israel Goldstein.

Dr. Goldstein was invited to the pulpit in July, 1918, directly after graduation from the Jewish Theological Seminary, where he was valedictorian. He was only 22 at the time.

From 350 families in 1919, the membership has swelled to 1,000 families, with 400 students attending the Religious School. The synagogue edifice at 88th Street and West End Avenue, completed in 1918, is unique among religious buildings. Its Byzantine architecture embodies the ancient spirit of Semitic art, and the designs and symbols used in the decoration were suggested by symbols found on the remains of buildings in Palestine and Egypt.

The Centenary of the Congregation was celebrated in 1925, and a Centenary Memorial Fund of \$100,000 was raised to promote Jewish education among children of the poor.

Throughout its history, Congregation E'nai Jeshurun has participated in the great events of the time and has shared in every important enterprise which has challenged the loyalty of the Jew. For twenty-five years Dr. Goldstein has guided it in these channels.

SAVANNAH, GA.

Bernstein-Levy

Mr. and Mrs. Samuel Bernstein announce the marriage of their daughter, Debs, to Pfc. Morris Alvin Levy, in Savannah, Ga.

Legends of Ruth

(Concluded from Page 12)

return thither." Naomi tried to dissuade Ruth from accompanying her, by discussing the difficulties of observing Jewish law. "We Jews are not allowed to walk on Saturday beyond the Sabbath limit," she said, whereupon Ruth answered her: "Whither thou goest, I will go." "We must observe six hundred and thirteen commandments," said Naomi. "Thy people shall be my people," was Ruth reply. "Do you not know," queried Naomi, "that idolatry is forbidden to us?" "Thy God shall be my God," Ruth exclaimed.

Barefooted Journey Home

Ruth was determined to follow her, and moved by her tears and pleas, Naomi took her along to the Land of Israel.

When the inhabitants of Bethlehem saw Naomi, they were astonished, and cried in amazement, "Is this Naomi! She was always dressed in silk and velvet, gold and diamonds adorned her, now she walks barefoot! Her face was always filled out, and her cheeks were red of the good food, and now they are sallow, and her body is emaciated."

There lived in those days in Bethlehem, Boaz, the son of Elimelech's brother, a wealthy landowner. He was a prominent man and a judge who judged the people of Israel for seven years. He had thirty sons and thirty daughters, and for each child he made two parties — an engagement party, and a wedding party. However, Boaz enjoyed no happiness of his children. They all died during his lifetime. His wife died on the day of Ruth's arrival.

To support herself, Ruth went to glean in the fields, and so happened

to come to the fields of Boaz. Unlike the other maidens, Ruth did not frolic with the reapers. She behaved very discreetly. She was particular to find among the reapers decent men near whom to glean. Boaz, observing her discretion, sought to befriend her.

From here the love story evolves, with 80-year-old Boaz appearing before the Sanhedrin and taking Ruth for his wife.

The story of Ruth is an ancient tale with current implications that fit right into the contemporary American Jewish scene. There you have the full gallery of our contemporaries — the man who seeks to sever relations with his Jewish past and present, who seeks to escape his own people through the self-effacement of his national self, and whose children go even farther, using intermarriage as a means for complete racial and religious self-denial. And there you have, too, Ruth — the perpetual symbol of the few and elite who, non-Jews at birth, find ties of human kinship with the Jew in the hour when some of his own kin desert him.

IRA HIRSCHMAN

(Concluded from Page 8)

defines in theoretical and ideological terms what it is he did.

On his rescue job, he has this to say: "Hitler is losing the war, but unless we act fast he will succeed in his first objective — exterminating the Jews. We will not have truly won this war if we let him achieve this objective."

And on the people he rescues: "They have gone through the fire of slavery and oppression. They know the value of liberty. They will be the great liberty-loving people of our world of tomorrow . . ."

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Shrago-Baker

Miss Hannah Shrago, daughter of Mr. and Mrs. Harry I. Shrago, was married on Tuesday, July 4, to Bertram Baker, of Quincy, Mass. The ceremony took place in Ohel Shalom Temple, with Rabbi J. Gerson Tolochko officiating.

The bride is a 1942 graduate of Goldsboro High School and attended Woman's College, Greensboro, for two years. The bridegroom graduated from Burdette College in Boston and did graduate work at Boston University.

The couple will make their home in Quincy.

Sergeant: "Sir, the enemy are before us as thick as peas!"

Captain: "All right! Shell them!"



A Family of Fighting Contributors to the U. J. A.

The Plotkin family of Athol, Mass., is fighting this war on the European front and on the Pacific front. In addition to meeting the common enemy on the battlefield, they have also done their share to help the victims of his program of annihilation. "A foxhole does funny things to you. It makes you think right and drives away selfishness," Sgts. Melvin and Jacob Plotkin wrote from the Solomon Islands to their brother in Massachusetts. In the same letter they announced that they were contributing the sum of \$200 to the campaign of the United Jewish Appeal for Refugees, Overseas Needs and Palestine. Last year these boys contributed \$90. All of the six members of the Plotkin family in the armed forces are contributors to the U. J. A. Their motto is that while victory is certain, "we cannot wait for that glad time to aid those of our people who are suffering because of our common enemy." (Top row, left to right) Sgts. Jacob and Melvin Plotkin, stationed in the Solomon Islands; and Corp. Charles Plotkin, a cousin, now in England. (Bottom row, left to right) Sgt. Robert and Corp. Norman, brothers of the Plotkins in the Pacific area; and Corporal Morris Gould, another cousin. The fighting Plotkins are manning their battle stations on the humanitarian front, too.

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Epilogue to the Dreyfus Affair

By ALFRED WERNER

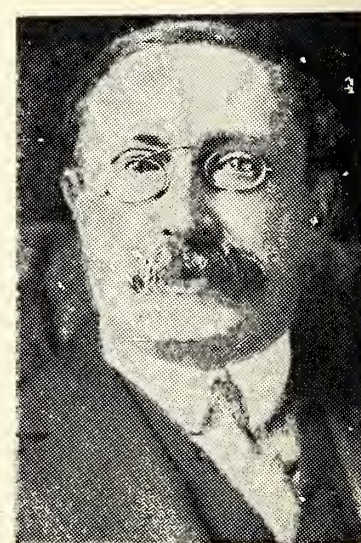
The issues raised by the Dreyfus affair, and the alignments then established, have continued to this very day and gave birth to Vichy. With the Allies assailing the Fortress Europa, the final verdict will at last be rendered. Alfred Werner, free lance journalist, reviews French anti-Semitism from the Dreyfus days to D-Day.—THE EDITOR.

WITH the Allied forces moving forward in France, edging the Nazis back pillbox by pillbox, the curtain is finally being rung down on an affair which became a L'Affaire, beginning as a miscarriage of justice against a single Jew and turning into a miscarriage of justice against the entire French nation. We mean the Dreyfus affair. For a strange alignment of forces crystallized that day, fifty years ago, when a large hostile crowd assembled on the grounds of the Military Academy at Paris to watch bespectacled, middle-sized Captain Alfred Dreyfus degraded. In 1906, Dreyfus was finally vindicated, restored to his rights and assigned to the general staff with the rank of major.

But that did not end the alignment of two distinct camps in French life and politics, an alignment which was discernable before the affair, but had become more definite during the fight for the vindication of the Jewish captain and has continued to this day.

The invading Allies are now destined to pronounce the final verdict.

When he took office and entered the Chamber of Deputies, one of the parliamentarians, Xavier Vallat, shouted: "The formation of your government, Monsieur President of the Cabinet, is irrefutably a historical event! For the first time this old Gallo-Roman country will be governed by a Jew!" When the overwhelming majority of the House angrily refuted his racial attacks, pro-



LEON BLUM

The Cabal Lives On

Among the revengeful officers aligned with the anti-Dreyfusard camp was Henri Philippe Petain. In World War I it was not anti-Dreyfusard Petain who saved France, but the civilian Dreyfusard Clemenceau called "The Tiger." The men who, in 1894, sent the innocent Jew to prison were chiefly those who not only resented the Jews but also hated the new republic and its device, "Liberte, Fraternite, Egalite," that was the motto of the Grand Revolution. These officers and aristocrats wanted to crush the rule of the middle classes and restore the hegemony of French nobility. For a dozen years they fought stubbornly against the representatives of modern democratic France, like the writers Emile Zola and Anatole France, and the political leaders, Clemenceau and Jaures.

The anti-Semitic and anti-democratic elements in France did not disappear even after 1918, but organized themselves in several subversive groups, along military lines, such as Action Francaise, Croix de Feu, and Camelots du Roi. They became vociferous and violent after 1933, encouraged by the success of the Fascists in Germany. Both Petain and Weygand were outspoken supporters of the Action Francaise, and are known to have sympathized with the "Cagoulards," the French Ku Klux Klan which armed itself in order to start a counter-revolution.

Enemy No. 1 of all these reactionaries was Leon Blum, leader of the powerful Socialist Party who, in 1936, became Prime Minister of France.

testing against this introduction of Nazi sentiments into democratic France, Vallat "excused" himself by saying that he had no grudge against the Jews as such, but that he wished France to be headed by a son of a French peasant rather than by a "subtle Talmudist."

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When, after the surrender of the French armies, Marshal Pétain installed a puppet regime, he appointed Vallat Commissioner General for Jewish affairs, in charge of the implementation of the anti-Jewish laws. But neither Pétain nor Vallat were radical enough (Vallat, it turned out, accepted bribes from wealthy Jews) and the Germans backed, instead, Laval—who completely forgot that once he had been closely associated with the Jewish banking house of Lazard brothers—and Darquier de Pellepoix became Vallat's successor.

Freedom Rings

It is unknown how many of the approximately 350,000 Jews, who resided in France at the outbreak of the war, were still on French soil on the day of the Allied Invasion. We fervently hope that many will live to see the final triumph of justice. The French patriots have been saving and aiding as many Jews as possible, in the past four years, hiding adults as well as children lest they be transported to the death chambers of Eastern Europe. Among the noted Frenchmen who disobeyed Vichy and Berlin were Herriot who rejected Pétain's demand that he furnish a list of deputies who were of Jewish extraction, and the poet Paul Claudel who, in a letter to the Chief Rabbi of France strongly condemned the persecution of the Jews.

The first French Jews to be liberated were those of Algeria and Morocco. Then came the Jews of Tunisia. Now the remnants of French Jewry in metropolitan France pin their hopes on the complete victory of the British, American and Free French troops invading the North Coast of France in order to restore Liberty, Fraternity and Equality in what the French once proudly called "God's Own Country."

Revenge of the Jew

(Continued from Page 4)

to all of them, and saw the last rites administered to all of them.

Four thousand years of Jewish experience furnishes the ground for our conviction that no matter how many individual battles we may lose in our contemporary struggle, the final victory will be ours. We have not slaughtered our enemies. We did not put them into concentration camps and shoot them "while trying to escape." We merely outlived them. We say to our enemies: You were powerless against us in the past, and you will be powerless against us in the future. In vain you are seeking our death. In vain you hope; in vain you wish. We are determined to live, and we will live. That is Jewish revenge. Nations will be born and nations will

perish, but my people will remain. No one will ever be able to say there was once a Jewish nation. Strong as the rocks stands the Jew in the midst of the storming waves that want to tear him apart, but the waves are shattered. They retreat in foam and make new attacks, but the rock is immovable. It is unconquerable.

Despite the unparalleled sufferings to which we have been subjected, as a people we have come through all of them, displaying always extraordinary power of recovery and rehabilitation.

True health, true strength in this world is possessed not by him who is never ill or never defeated. There have not been and there cannot be such individuals or peoples in the world. True strength resides with him who has the power to rise above defeat and overcome disease. We have known men who externally gave all signs of robust health but who were laid low by the first attack of a virulent infection, while other individuals with all external indications of weakness passed from one disease to another, recovering from each in turn and continuing the vital functions of life. Biologically the second is basically the healthier of the two, for he who cannot resist disease lacks the indispensable ingredient of real health.

Israel wanders footsore and heartsick from shore to shore and from land to land. Israel has seen a thousand Lidices, a thousand Rotterdams. Israel has died a thousand deaths. Israel lives today—that is the revenge of the Jew; the revenge of all possible revenges. That is the revenge of Israel in the dark, unjust world.

They want to separate us from the world, but we have shown that we are very much part of the world. Our hope, our future is bound up with the hope and future of the world, and so we have sent our sons and daughters out into the far-flung battlefields of the world. In time of war, the deepest emotions of thousands who remain at home are bound up with the sons, husbands and brothers who are not so far away. Loneliness and worry, uncertainty and fear sweep through our thoughts. In gloom, in helplessness, we pray in the hope that out of the mysterious unknown will perhaps come to us a whisper and a promise of hope.

All of us are one in this prayer. All of us hope for the final word from God as given to our ancient mother Rachel, "Restrain thine eyes from tears, for thy sons shall return from the land of the enemy." This is exactly what we seek. This is the true revenge that we can have. That is our hope. Victory and peace will be doubly sweet if the blessed word of God could only

(Please Turn to Page 22)

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Out of Bondage

By JULIAN L. MELTZER

Versatile Julian L. Meltzer, Palestine correspondent, author of short stories and verse, tells in these stirring stanzas of the Jews liberated from Europe's ghettos making the first contact with their liberators, Jewish Palestine's military volunteers.—THE EDITOR.

They who ate the bitter bread of affliction
and drank the dregs of woe
Looked up with fearful visage but
hearts dawning with hope

As the sunshine glowed suddenly at
the end of the long tunnel: Lo!
Liberation had come. No longer need
they grope
Through the drear and endless passage
of their people's fate.

Fumbling their way forward, their
eyes dazzled at the light
Which bathed the avenues of freedom
in a cascade
Of such brilliance and splendor that
no mere delight
Could overcome the experienced horror
which made
These shuffling men and women the
victims of a hate
Which had swept them like a river of
venom in spate;

They stood at last sun-basked and,
raising their voices, wept
As before their eyes a new image of
freedom leapt.

They saw the stalwarts of Israel, sturdy
and benign,
Speaking the ancient tongue: people of
their kind

Who had crossed the sea in triumph,
bringing them a sign
Of that greater liberty which springs
from mortal mind
And, laving the battered, imbues the
immortal soul
With a new dignity in the Almighty
Whole.

These were their brethren: these warriors
of the new age,
Quick in sympathy, breathing the spirit
of their soil:
Challenging tyranny and force, accepting
the gage,
Farmer and settler, city man and
scholarly sage,
These sons of the Land of Israel, who
would not recoil
Or falter in meeting the deadliest foe
of their race.

Like their ancestors, they came with
the Book and the Sword,
No other people on earth's face more
completely warr'd
Nor more intent the foe of their people
to efface.

Jews in arms! Well might the enemy
cower and cringe
And, in desperation, seek his villainies
to hide:

The red blood shed by his crimes assumes
a deeper tinge
And awe the murderer grown braggart
in his false pride;
For Israel had risen wrathful and
grim in resolve

And its legions from the ancient land,
sworn to absolve
The blood of its brethren with the
blood of the foe.

But first—before the sweetness of revenge,
to liberate
Those who had suffered and anguished
beneath hate:
The new Israel had courage, its head
was unbowed,
The new Israel had honor, its legions
uncowed,
The new Israel had purpose, its cohorts
were proud:
Redemption was coming, and in the
wake of salvation
The people redeemed would obtain reparation.



JULIAN L. MELTZER

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Art Explains Jewry

By BEATRICE GAISSNER

Miss Beatrice Gaissner, reporting on an exhibit of the art work of children of New York City's Jewish schools, tells how art is used to teach the children about their people, its hopes and traditions.—THE EDITOR.

ART has its definite function in modern education—not only as subject matter, but as an instrument in teaching. The Hebrew school, too, has learned to use art as a medium for Hebrew instruction. Recently at the American Museum of Natural History in New York City, an exhibition was held of the art work of children of thirty Jewish schools and centers. This writer believes that the exhibit's ramifications are of interest to Jewish educators and Jewish parents throughout the country.

The artists ranged in age between 3 and 14 years. Their ages were reflected in their work. There were the disproportionate sketches of heads, arms and legs done by the youngest in the group, and the anatomically accurate drawing of human bodies, done by older children. The younger the children—the greater, the more marked the hesitancy and timidity in their drawings—the older—the more dashing, and broader their strokes, and the maturer their colors.

These youngsters express themselves in varied media, including clay-modeling, water colors, crayon work, oils, linoleum blocks and ceramics, which are integrated in the curriculum to facilitate the teaching of Jewish history, Hebrew and Bible, by vitalizing these studies and making them current. A Biblical village, reproduced in clay—the project of a group of children—included lifelike figures in ancient garb, busy at the occupations of their day, and using instruments of that day: grinding flour by mortar and pestle, making fire by rubbing stones together; and for good measure—a camel, representing the means of travel, and an aged man, the village patriarch, before his odd tent of poles and thatching in the afternoon sun. This project, and others like it, have given the persons and customs of ancient times currency in the lives of our little contemporaries, and have given the history taught at school plastic expression.

A series of drawings depicts the selection of Esther as queen. The children's conceptions vary. One youngster, probably impressed by the newsreels of beauty contests, depicts the selection of the queen like a kind of beauty contest, with several young women, Esther among them, parading their charms before the king. Another drawing is in a sombre mood, with Esther kneeling before an imperious king. One child draws, impatiently or impetuously, the bare outlines of facial features, while another painstakingly draws curly lashes and paints in rouge on Esther's cheeks. The young artists' conceptions and knowledge of Jewish holidays is also reflected in these drawings and paintings, which strongly reveal, on the one hand, their familiarity with Jewish legends, and

on the other hand, the holiday atmosphere as reflected in their homes. The child of an extremely orthodox home views the festivals differently than a child from a Reform home. Judging by these drawings and paintings, Purim holds a particular fascination for the Jewish child. The children "do a job" in clowning Haman and his sons.

The use of ceramics and linoleum blocks for children's self-expression and for illustrated teaching was also shown at the particular exhibit this writer has under review. A child carves a cat and above it the Hebrew word for cat; a dog, and above it—the Hebrew word for dog.

Strangely, and fortunately perhaps, the contemporary horrors of Jewish life are not as strongly impressed on the consciousness of these youngsters as one might expect. There are a few caricatures of Hitler, and, harking back to an earlier period, one young artist had drawn Captain Dreyfuss, stripped of his rank, mocked, humiliated.

Palestine is alive in the consciousness of these youngsters. One drawing shows a Utopian landscape, and over it the inscription, "Open the gates of Palestine!" And drawing, too, of orange groves, of gay youth in the fields.

And the American scene—a study in contrasts. A floundering seaman, victim of a Nazi torpedo; a football game painted in brilliant colors and movement.

These children are not artists, although here and there ability is apparent. The influences on them are threefold. The teacher has the greatest responsibility in stimulating their work. The school environment ranks next in importance: in a liberal atmosphere, the work shows breadth, space and size. Lastly, the home and general background of the child affects the expression of creative imagination. A child of average social experience portrays a distant ship on a placid blue sea. But another child, perhaps a refugee, who has undergone deeper emotional events, pictures the hopeful faces of a group of immigrants on shipboard sighting the Statue of Liberty on American shores.

On the whole, this exhibit should serve as an example to Jewish educators throughout the country on the strategic function of art in Jewish education, and an indication of how art can be used as an instrument to give self-expression to the child's Jewishness and to make it current in his life, thoughts and emotions.

BIRTH

A daughter, Sandra, was born to Pvt. and Mrs. Albert Friedman, of Greensboro, on Sunday, July 16. Private Friedman is with the Army Air Force. The baby is a granddaughter of Mr. and Mrs. Louis Friedman.

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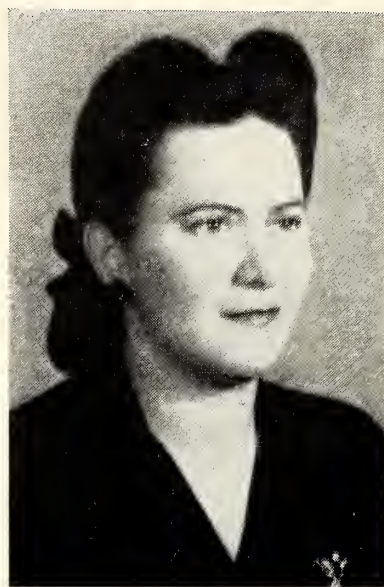
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Social and Personal**DURHAM, N. C.****Munich-Axelrod**

Miss Sara Munich, daughter of Mrs. S. Munich of Durham, was married on July 8th to Lt. Joseph P. Axelrod,

**MRS. JOSEPH P. AXELROD**

son of Mr. and Mrs. I. Axelrod, of New Haven, Conn. Lieutenant Axelrod is with the Army Air Force, currently stationed at Langley Field, Virginia.

CHARLESTON, S. C.**Mitchell Robinsons Entertain**

Mr. and Mrs. Mitchell Robinson entertained with a reception at the Sullivan's Island home, Station 26, recently, in honor of their son and daughter-in-law, Mr. and Mrs. Rudolph Robinson, who were married in New York Sunday, June 4.

Sol S. Pearlstine Dies

News has been received here of the death of Sol S. Pearlstine, of Charleston, S. C.

Sixty years of age, Mr. Pearlstine was born in Branchville. He was graduated from the high school of Charleston and the University of Virginia. He was a lawyer.

Surviving are his widow, the former Miss Clarabell Oberfelder of Sidney, Neb.; one daughter, Mrs. Mary Lois Ettinger, of Detroit; two granddaughters; two sisters, Mrs. Sarah Pearlstine of St. Matthews, and Mrs. Ethel Jacobs of Charleston; two brothers, A. Shep Pearlstine, of Charleston, and Thomas L. Pearlstine, of Branchville; and several nephews and nieces.

Mr. and Mrs. Charles Pearlstine recently entertained in their home in Charleston on the occasion of their 25th wedding anniversary.

Mr. and Mrs. Henry Landesman, of Charleston, S. C., announce the marriage of their daughter, Rita Elizabeth, to Dr. Leon Banov, Jr., in New York City.

GREENSBORO, N. C.

A picnic and swimming party at Blumenthal's Lake on Sunday, July 23, attracted over 200 service men, their wives and guests, including WACs stationed at ORD. Games and swimming featured the afternoon's entertainment, after which hamburgers with all the trimmings were served, topped off with watermelons and cake. The affair was sponsored by the B'nai B'rith and JWB, and B'nai B'rith members and their wives were on hand to serve and entertain the guests.

LIEUT. E. I. HIRSCH IS KILLED IN ACTION

Lt. Edward I. Hirsch, of Charleston, S. C., who had been reported as missing in action since February 29, was killed in action, according to a telegram from the War Department received by his parents, Mr. and Mrs. Benjamin Hirsch, of 247 Grove street. He was last heard from on the Italian front.

Lieutenant Hirsch was 24 years old. He had declined two offers of safe positions at army posts in this country in order to go overseas.

A native of Charleston, Lieutenant Hirsch attended Porter Military Academy and the College of Charleston, leaving college in July, 1942, to enlist in the infantry. He later went to officers' school at Fort Benning, and was commissioned a second lieutenant.

Surviving Lieutenant Hirsch are his parents.

THE REVENGE OF THE JEW

(Concluded from Page 19)

be fulfilled: that the absence is only temporary and the reunion will not long be delayed.

The tears we shed for Israel's martyred children are justly shed. We bow in our grief but we rise to our work. We restrain our voice from weeping and face the future. God's own consolation is ours: the clear vision of the coming victory; the opportunity for lasting peace and the blessed prospect of a happy reunion. We have lived through our yesterday. We live now for tomorrow . . .

Father: "Mary, who was that man I saw kissing you last night?"

Daughter: "What time last night?"

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